




THE BROTHERS AT WORK

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# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."—LUKE 2: 10.

Vol. IV.

Lanark, Ill., January 2, 1879.

No. 1.

## The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

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### A CLOSE, HARD MAN.

A book, done up was Solomon Ray.

He thought of him to give away.

He thought and aye.

He thought and aye.

And the more he had the more he craved.

The old man said he tried to gain,

He thought him little but can gain;

For little he spent,

And all he lent.

He made it bring him twenty per cent.

Say was the life of Solomon Ray.

The years went by and his little grew;

His efforts grew.

And his soul within

Gave him at the dollar he started to win.

But he died one day, at all once dead.

For life is fleeting and men but dust;

The heirs were say

That told him away.

And that was the end of Solomon Ray.

They questioned now who had little cared

For Solomon Ray while his life was spared,

His hands were cold,

And his heart-cord cold.

All went to the lawyers, I am told.

Yet now will elude and grieve and so on.

Now rarely their treasures beyond the grave.

All their gold gone they

Will work again.

Like the still savings of Solomon Ray.

—Bible Banner.

### TRUE REPENTANCE.

BY B. D. DODD.

ALL men are sinful by nature, and that we have inherited a sinful life through Adam, we can learn in Rom. 3: 23, "For all have sinned, and come short of the glory of God."

It is not asked that a true, genuine repentance is so little evidenced in this our day and age of the world. There are but few that have felt and experienced a godly sorrow for their sins, which works repentance. The trouble is, there are so few that are willing to examine their real condition and make an effort to obtain forgiveness by acknowledging that they are sinners. Yet this is the first step, for how can we be troubled about our sins unless we have come to a knowledge of them? Now what is sin? The Scriptures tell us, "that sin is the transgression of the law." The sin is the knowledge of good and evil, is yet in us, spiritually, and thus we have inherited through Adam, a tendency to sin.

Much is preached in this our day about man being a sinner, but not so much about his redemption from such a sinful state. It is clear to us, according to the words of our Savior, that unless a man is born again, he cannot see the kingdom of God, that is, we must be regenerated by a spiritual birth before we can enter that kingdom prepared for the children of God. The Scriptures admonish us to repent and believe the Gospel. True repentance is placed first, not because we can repent without believing, but rather because repentance is the first step to a true faith in God. Such a true faith works wonders. Old things have passed away, and new things have appeared, leading to the glory of God. We delight in the law of the Lord and great pleasure in the house of God.

If we would only consider how evil it is to

trifle with the least of God's commands, I know we would lead better lives. If a man obtains a true knowledge of God, and comes to a true repentance, he is sorry for his sins and his heart is converted and full of godly sorrow. Such a heart is a sacrifice well pleasing in the sight of God. A new spirit prevails the whole being.

Repentance and conversion do not only come in outward motions of the body, but also in the power of the Spirit that is in us and argues us to the sacrificing of the flesh to the glory of God, and to open a door to Christ. The prophet says in one place, that some are converted, but not in truth, "they are like a deceitful bow."

Many boast of having repented, but their works do not show it. James says that faith must have works, in order to save. With deep regret we see that the contrary is too often the case, in this our day, for we don't hear or see much else, but avarice and rivalry, lying and cheating, jealousy, hatred, anger, quarreling, enmity and vain talking,—of such like the world is full. Some live as though there was no God in heaven, and no Christ had died for us.

Now it becomes us to ask, are we as brethren and sisters, free from all these evil deeds? If not, we are not justified before God. We must have other virtues, such as charity, peace, knowledge of the truth, justice, meekness, humility, kindness, holiness, modesty, temperance, godliness and all other good virtues,—whose ever has such virtues, is converted by repentance and faith in God. In such a case the image of God is found, and he is a portion of the divine nature. It seems according to the Scriptures that if we have experienced all this, we may fall back into the slavery of sin. Paul tells all such, to "arise that Christ may give them light."

We hope that all the readers have come to a true repentance and look out faithful to the end.

Lanark, Ill.

### SUPPLYING THE ELLIPSIS.

WHEN I was out West, I heard an English Baptist preacher who took for his text the language of the apostle Paul to the Corinthians, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all."

He said, "Brethren and sisters, that which is clearly stated in this Scripture, is impressed upon our minds and we know it and now I will read it as we know it." And now may the grace of our Lord Jesus Christ be with you all, and now may the love of God be with you all, and now may the communion of the Holy Ghost be with you all. Now we have this Scripture to the Corinthians is rightly intended, and I propose to talk to you awhile from these propositions.

He went on and said, "Now may the grace of our Lord Jesus Christ be with you all." After talking awhile upon that, he stated the next proposition with the ellipsis supplied, and then the last; then said, "I have now talked to you upon this Scripture with the ellipsis supplied." After meeting I went to him and said, "Sir, I like that way of supplying the ellipsis." Are there not other Scriptures that will add to the grace? He remarked, "I suppose there are." I asked him to supply the ellipsis in the formula of Christian baptism given in the commission. He answered, "I am not a Dunkard minister!" I answered, "I am what they call a Dunkard, and preach sometimes for them." "We do not supply the ellipsis where Dunkard preachers are present, if we know it," says he.

AS A MINISTER.

This brings to mind what occurred about two years ago. I heard a Campbellite minister reasoning upon the text, "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind."

He said, "It is clearly demonstrated in this Scripture what the apostle meant, and I will read it as he meant it." "And he hath not given us the spirit of fear, but he hath given us the spirit of love and he hath given us the spirit of power and he hath given us the spirit of wisdom." "Now," he says, "I have only supplied the ellipsis with words which already existed in both the minds of the apostle and every other reader of this text." I asked him, at the close of the meeting, to supply the ellipsis in the formula for Christian baptism. All the answer he gave me is, "you are a Dunkard preacher and I know it." LEMUEL HILKEY.

### RANDOM SHOTS THAT HIT.

BY H. W. LADDER.

PAUL said to the Galatians, 5: 26, "Let us not be desirous of vain glory," that which the apostle wanted the brethren not to do, is just what the Brethren now at times want to do—just the reverse. We hear of things done no matter how many miles from here, which is no more our loss than vain glory, a glorying in self, which will do us but empty land.

I once heard something like this from a minister, "I will go there and will not take me long to convert him or her as the case may be." There in the conversation, is the vain glory, that is, of it just as if the Lord did not now do his work as he did 1800 years ago. The Lord added daily such as should be saved. Acts 2: 47. I was reminded of a circumstance that did happen a year ago, in the time of Bishop Schuch, an Evangelical Bishop, who was in the City of Philadelphia, and a religious was the minister's least kind, but then they as a church were plain, very plain, (my father and mother belonged to them, and in their plainness they would to-day be condemning many brethren and sisters). The bishop had some converts that professed the experience of forgiveness of sins. A year after the bishop came to the city again, and one of the former converts, a lady came in and shook hands, and was much astonished at the bishop, as not knowing her. She was in style. She answered him this way, "Why, you converted me a year ago." He looked at her from head to foot and said, "Yes, that looks like some of my work."

So say I, if the vain-glory part can convert them, the big "I" and the big "me," then I am assured it looks exactly like their work, and not like the Lord's. That is one feature of this. Another manifest itself in this. At the end of a discourse, a ministering brother would request the congregation that all those who were for Christ should show it by raising their right hand, and some would raise, why none for Christ? To all those who practice that as an evidence, I would ask where is it recorded as where it is demanded from us? Just give the chapter and verse. If that is right, to demand it and practice it. There is a chapter where some say, that such things are written but I have not found it. It is said in that chapter, (called supplicants), little children were baptized. The judge's daughter's name was Rhoda, and she married a shoemaker. If all those things are in that chapter, it may do for some to believe them and obey them; but for me it is vain glory.

Brother Jesse Crosswhite explained his conduct once, a year or more ago, when in meeting and the same request was made, but he did not get up. He explained himself after meeting to the preacher, and said that he had long learned not to do the bidding of a man, unless he was convinced that he was a better man than himself, of which he had his doubts. One more shot and then I will put up for this time. I will shoot like the Irishman did. When he was not sure, if it was a calf or a deer, he would not fire, if a deer, he would hit it, if a calf he would

miss it. This missionary movement is a movement where vain glory can manifest itself. In this work we need brethren that are sound to the core—that are stripped of vain glory and exalting brethren. Now brethren that are not such, why should they seek to be put to a work which they are not qualified for, and in which they can give no example. "Oh," says one, "If the heart is right, all is right." The only one makes out to much difference. Yes, the Master says, make first the tree good, and then will the fruit be good. "A good tree cannot bring forth corrupt fruit, and a corrupt tree cannot bring forth good fruit."

Now when brethren are that, and seeking for a position and trying to get it in various ways, then I think they are seeking their own glory, and not his who they claim has sent them. If he had sent them, they would speak no words, and would keep the apostolic words, "Let us not be desirous of vain glory, if we have a large stock of the vain glory, we cannot dispense of it to the glorify for anything of value."

### THE BROAD AND NARROW WAY.

BY N. C. DALE.

CHRIST points out two ways. One is broad and the other is narrow; the one is filled with many travelers; the other has but few. Christ came to save us from our sins. He taught us the way of salvation—showed us the narrow way. He warned us of the dangers and trials which beset life's pathway.

Our life is very fully represented as a journey. And it is a very short one, too. To some it is only a few weeks or a few months, and the longest, just a few years. But a bigger thought is, that those whose pilgrimage is short, whose journey is ended in youth, that Jesus has purchased a home to which he takes them, and in which they can dwell happily throughout all the countless ages of eternity.

Obedience to parents is the first commandment with promise. This is where the first step on the broad road is taken. Children disobey their parents. Children, if you have Christians, thank God for it. Disobedience, through unbelief, was the sin of our first parents, the cause of their being cast out of that beautiful garden, the Garden of Eden. When we know our duty and do not do it, we are on the broad road, and unless we repent and return, like the prodigal son, it will lead us to certain destruction.

We need not be in doubt as to whether we are on the right way—the narrow way. No, we need not be in darkness. We have the Word by which we may know whether we are right or wrong, on the broad or narrow way.

Each day brings us nearer our long, our eternal abode. "Strive to enter at the strait gate, for many I say unto you, will seek to enter in and shall not be able." Jesus says, "In the way, the truth and the life, and no man cometh to the Father but by me." If any man enter in he shall be saved. Out of Christ and his doctrines, we are all on the broad way. "There is no other name given under heaven among men by which we may be saved, but the name of Christ." Then "If ye love me keep my commandments." "Why call me Lord, Lord, and do not the things which I say unto you?" "If ye continue in my word, then are ye my disciples indeed."

May we be enabled by divine grace to strive lawfully to become heirs of God and joint-heirs with Jesus Christ, where we can ever praise Father, Son, and holy Ghost, without end, in my prayer.

True charity is not the charity of giving sins of clothing the naked and feeding the hungry, but the greater, the more difficult and more elevated charity of judging favorably, the innocent or proved errors of others—a charity so dearly guarded.

## COME TO JESUS.

BY J. W. SOUTHWORTH.

(COME to Jesus, take His yoke,  
It is easy, said His spoken;  
Come and seek His glorious love,  
And a home with Him above.

Come and ask Him to forgive  
All your sin and let you live,  
Come and offer Him your all,  
And obey His heavenly call.

Come and bring Him your sin,  
Knock and He will let you in,  
Seek and you will surely find  
Love that is both true and kind.

Come without a wavering doubt,  
And begin the heavenly route;  
Come and don't neglect to pray  
Unto God both night and day.

Come and do not turn aside  
To the ways of sin and pride;  
Come and tread the narrow way  
Leading on to endless day.

Come to Him and be content—  
Let your life for Him be spent;  
Then when all your days are passed,  
You with Him may dwell at last.

Come to Jesus, sinner do,  
And in His arms receive Him;  
Receive Jesus, oh how kind!  
Sinner, seek and you shall find.

How Him knocking at your heart:  
Will you not now make the start  
To procure and win the prize  
Of a home beyond the skies?

Come, why do you longer wait?  
Soon for you 'twill be too late;  
Oh, then come for the time  
To return from sin and crime.

Come, prepare to reign on high  
Where there's neither pain nor sigh,  
Then when earthly days are o'er,  
You'll be blest forevermore.

A WEEK'S COMPANIONSHIP  
WITH THE ROCKIES.

BY J. F. FENDERBUSH.

IT was on the morning of the 19th of September, and although the weather was very inclement, chilly and rainy, nothing deterred our little party of six: brethren J. R. Mason, H. H. Folck, W. A. Moore and friends, H. Searcy, and Charley Crawford, from consummating their previously arranged plan of a short respite from the busy cares and labors of life for a whirl up into the mountains for a general recreation, hunting, trout-fishing, botanizing and geologizing.

Not until high noon, however, did the modern Jehu (Searcy), to whose equestrianship, was entrusted the lines that controlled the spirited four in hand, signalled the waiting passengers to take seats in the chariot.

A minute more and the sharp crack of the "Othello's Colt" sent us merrily along over the fertile soil towards the perpetual snow-capped peaks only forty or fifty miles distant. Not over a barren, desolate prairie of twenty year ago when vast herds of wild game, buffalo, elk, deer and antelope, swarmed over the country unharmed in their morning's meal of waving grass, and the (noble) real man roamed at will, forthwith to waken the echoes by the wonderful cries of helpless women and children of the poor frontiersmen; mingled with their own fiercer shrieks and fendibly, murderous howls, while bathing their glittering blades and merciless tomahawks in the warm flow of innocent blood. Since then how changed! being now as beautiful and thrifty a country as ever the sunlight of heaven kissed into fruitfulness.

This, once mythical, land of the "Far West" is to-day thickly dotted with beautiful homes, as attractive with surround-

ings as the "Far East." Passing along, we cannot but notice the heavy average of golden grain in rich ripened shocks, and the already countless stacks of the same luxuriant returns, together with the green ricks of newly mown hay, all pointing upwards, high, as though to direct the thoughts of the people to the abode of him who hath in a temporal manner, so richly blessed.

The "dugout" and sod house has given place for the new and more comfortable frame, brick, or stone dwelling. Two miles from Longmont, we round the corner of brother T. A. Turner's field of Fall wheat, Southward less than a hundred yards, we pass on the left, his newly erected house, a well-planned, spacious frame with wall fillings of brick, making it substantial and warm. Close by we ford the rushing St. Vrain, to the head-waters of which, far up in the mountains, our imaginations are carried in anxious expectation of the good time we will have trout-fishing.

Forty rods further, and we pass the upper farm and snug, little, white, frame cottage, of brother J. R. Mason. Though now occupied by a tenant, it was his old residence before the completion of his newly constructed groat in the flourishing village of Longmont. But space prohibits a notice of the beautiful farms and homes by the way, and so we skip along; again heading Westward making a few minutes halt at the boyhood's home of brother J. R., to procure the loan of that all-important and indispensable acquisition to the culinary department, on a trip of this kind the "Dutch Oven" which mother Mason (now Hager) so freely grants.

The next point is, Pella post-office, turning to the North, we re-cross the St. Vrain which is here spanned by a good fordable modern bridge. Immediately on the left is the widely known and hospitable home of brother Isaac Runyan, a well-to-do farmer and stock grower, now living in a somewhat semi-retired life. This is one of the oldest localities in the valley, brother and sister Runyan having resided here for almost a score of years, have experienced the bitter with the sweet, the former quality, principally, during the "wo-a-haw" times, when the old California road, along which so many tragical scenes were enacted, passed in close proximity to their door. Owing we go, passing alternately on the right and on the left equally pleasant glimpses until the eye catches, beyond, a glimpse of the green, dense foliage of a grove on the right. O, yes, it is the arboreta around the villa of the editor of the *Home Mirror*, (brother J. S. Flory).

We now dip our pen to chronicle the notice of what is conceded to be the most inviting spot for a country seat in Central or Northern Colorado. But what less would be expected to satisfy the artistic taste of the proprietor and his ardent admiration for the beautiful in nature. On a nearer approach and upon a closer discrimination, we find to be, not what is strictly an arboreta, but a profusion of botanical growth in a multiplicity of variety: from the tall, slender cottonwood, some hundreds or more, arranged in rows on the West and North as a protection for the more tender varieties against the severe cold and storm in the winter—to the delicate flowers of a thousand different hues, in various clumps and groups of which the more rare and fragrant are cherished in swinging and stationary cases as house plants; the foliage of which is due to the fostering care of Sarah and Lizzie; while the representations of some of the coarser spec-

ies chiefly from the east-coast order, especially the prickly pear varieties, are principally due the industry of Charles and David, all younger members of the family.

Adjacent on the North, is the main orchard of not a few thrifty, bearing trees of apples, peaches, pears and Siberian crab, together with the luxuriant grape in clusters here, there, and everywhere, perfect little vineyards in themselves. We cannot tarry to further itemize on the surroundings, the buildings so coolly embowered, and the fresh stream of rippling water just from the snow-caps down the deep, blue canyon and flowing squarely through the premises.

We are now about four miles from Longmont by the best road, but have driven about six, having purposely taken the longest route.

(To be continued.)

## ECHOES FROM THE CENTER.

An Aged Father Goes to Rest—Kindness to Parents—Sunday Week—Reunion—The Home Altar—Saturday night—Lord's Day Tea—Advents.

(From our Special Correspondent.)

WHILE officiating in our business interest, we received a message to attend the solemn scenes of another funeral occasion. To assist in the service and witness an aged father lowered in the tomb. On the morrow we wended our way to the scene of death, some four miles utter distant. Soon after our arrival we met brother E. Beagle whom we assisted in the service. While beholding the corpse of this aged father, being ninety-nine years and ten months old, we thought of the many trials he had undergone, of the sufferings and privations that are incidental to life. He outlived the time allotted to man: "The days of our years are three-score years and ten; and if by reason of strength they be four-score years, yet is their strength, labor and sorrow; for it is soon out, and we fly away." Ps. 90: 10. So with father Ransbottom, his days were many, yet in looking back, oh how short his time compared with eternity! It was soon out of his trials were many. In later years he possessed none of this world's goods, and he lived with his children; some of whom treated him not with that respect that is due from children to parents, which greatly increased his trials. How many aged parents are shunned by their children. The life of man, the true adage says, "is twice a child, and once a man," and this latter, helpless period, is what many aged dread. Many are not cared for as they should be, and hence life is a burden.

Son or daughter, wherever you be, remember that aged father or mother; comfort them in their declining years.

"Be kind to thy parents, for when thou wert young."

Who loved thee so fondly as they? They taught the first accents that fell from thy tongue.

And joined in Thy innocent glees. Be kind to thy parents, for now they are old, Their locks intermingled with gray; Their footsteps are feeble, once firm and bold.

Thy parents are passing away."

Father Ransbottom died at the residence of his son, where he was kindly treated until his body was placed in its last resting-place to await the summons at that great day. Thus we pass through the great panorama of life. Our generation leaving the stage of action to another, and by and by we, who are yet young will be numbered with the dead. Great God help us to prepare for the final hour.

To-day we met at the Gardner school-house for divine service, at 10:00 A. M. The service was introduced after the usual manner by singing and prayer. Brother W. C. Teeter then deliberated to us on the great love of God. "But God, who is rich in mercy, for his great love wherewith he loved us." Eph. 2: 4. The following thoughts were elicited from the text:

1. The love of God, which is great from its antiquity, and amazing from the essential dignity and glory of Christ.

2. The glorious results of the sacrifice of Christ, being the gift of God for the redemption of the world, and he was prompted to offer this sacrifice by his great love that he had for a lost and ruined world; "for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." John 3: 16. Another minister made a few remarks and selected as a closing song of praise, the 13th hymn. Then went to prayer, dismissed and took the parting hand.

On the 20th inst., we held a reunion at mother Bossmann's, guests, consisting of children and grandchildren. Having previously provided ourselves with provision, each family started for the paternal roof, in honor to our aged mother. The occasion was one of pleasantness and much enjoyed by all. After partaking of our meal, we made a bestowal of gifts to our dear mother, to further show our love and esteem for the one who has stood over us in a watchful sentinel and as an angel of love and mercy. We then began to think of the parting hour, and it was then proposed that we have a season of devotion around the home altar which was seconded by many, and desired by all. The 734th hymn

"Happy the home, when God is there,  
And love fills every breast,"

was selected and read and some remarks, appropriate to the occasion, were made by the one officiating, and this company of parents and children joined in a song of praise and devoutly knelt in prayer. This was a meeting long to be remembered by all. While there, we thought of the sainted dead of the household, who could not be with us in person, the memory of whom we hold sacred. And also of the possibility of never meeting on this earth again, as one of our dear brothers and his companion will soon leave for the far West. But then this thought consoled us, and a happy thought indeed, that this large family of father's, thirteen in all, (parents and eleven children) together with their wives and husbands, all are members of the church—the pillar and ground of truth. Then what if some are dead, and more may soon follow, or if we are separated here on earth, if we are faithful to Christ, our Great Head? Oh, glorious thought! a grand reunion will be ours with all the redeemed in the eternal world, where the parting hour never more will come. Then the great necessity of being prepared. How many households make no provision of Jesus. How many members of families are yet out of Christ! Can they expect a reunion in the heavenly world? They who live and die in Christ shall be resurrected in Christ and ever be with him. How necessary then to get into Christ. He is the door, and by him all may obtain salvation. They shall be able to put on Christ. "As many of you as have been baptized into Christ, have put on Christ." Gal. 3: 27. "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?"



Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:3, 4. Then have we great consolation, that after death we will be raised and be reunited in glory.

Saturday evening we went to the Old church for divine service. Had a fair hearing. Brother W. C. Teeter addressed us on the goodness of God, based upon Rom. 2: 4, and elicited from the text as follows:

1. The goodness of God.
- (a) In the creation of man.
- (b) In the plan of redemption.
2. That the goodness of God should lead us to repentance. That the sinner should not spurn with contempt that goodness, but because of the goodness manifested, he should love and honor God in all his appointments. On Lord's day we re-assembled at the same place for worship, and found our large church filled to its capacity. The funeral of the late brother Daniel King which had been deferred, was attended to to-day. The speaker arose amidst that solemn assembly and read the 50th Psalm, and based his remarks upon the 4th paragraph, "Lord make me to know mine end, and the measure of my days, what it is; that I may know how frail I am," and deliberated upon it from the following deductions.

1. The end of human existence.
  2. The brevity of life.
  3. The frailty of man.
- Death is not the total extinction of being. It is a change of state, from time to eternity. The future existence and immortality of the soul is taught, both by reason and from the Scriptures. And that he shall live forever, is a cheering thought to the Christian. The word preached was attentively listened to by the auditors, and we believe good impressions were made. Brother W. C. Teeter made a few additional remarks, and closed the exercise, and this solemn assembly dispersed to their homes.

In the eve we attended the meeting in the town hall to listen to a sermon on the Sabbath question by elder Cairnright, a Seventh Day-Adventist. They are creating some stir among our citizens, and seem to base salvation on the seventh day.

S. T. B.

#### A VISIT TO NEW YORK—WHAT I SAW AND HEARD.

IN the month of October, my mother and I had occasion to "go down to the sea in a ship." The weather was boisterous as is usual at that season of the year, in consequence of which our

##### SEA-WALKING EXPERIENCE

was not as charming as we would have desired. The ceaseless rolling and bearing of the ship caused corresponding or chaotic in our sympathizing stomachs, and we underwent the usual affliction incident to all voyages on the high (literally so in our case) seas. Sea sickness is the bane of sea voyages. Some have supposed that it was fore-ordained by the Lord of the sea to prepare one's system for those climatic and dietetic changes incident to traveling to distant countries. In our case we felt much improved after the effects wore away.

We sailed from Norfolk on the 10th of October, and landed in New York,

THE GREAT METROPOLIS OF THE WEST, on the night of the 17th. We remained aboard the ship till morning. The noise and bustle of business arose as "great while before day." Emphatically they

have no night in New York. The rage for gold absorbs every other emotion. Its vast opportunities for the accumulation of wealth,

##### ITS UNLIMITABLE COMMERCIAL

its rapid communication with all parts of the globe, gives it a position equal to that of any other city in the world.

It has twenty nine miles of wharfage and one of the finest jetties known to the navigators. Its climate is as mild as the climate of Virginia. Its length is thirteen miles, and its population numbers over 1,000,000 souls. It is growing rapidly, and, without some special adverse providence, is destined to become the greatest city that ever existed. As the great West is developed, so will our great metropolis continue to unfold its marvelous and exhaustless capacity.

As the measureless possibilities of this vast continent of agricultural, manufacturing and mineral wealth exceeds by many fold that of any other country that tributary to this city, so will New York, in the same proportion, exceed, in population and wealth, any other city that exists or ever existed.

To one who has never wandered beyond the suburbs of our interior towns and cities, the

##### STREET SCENES BY GAS LIGHT.

present a thrilling spectacle. Night is the time for recreation and gaiety. They seem to live darkness, or the hour of darkness, rather than the hour of light. Its numerous theatres where tens of thousands of human beings murder the precious moments in laughter and in humorous and light-minded frivolities, its gambling, and a thousand and one other bells, bring the fashion and gaiety of the city on the streets going to and fro. In eccentricities, the abomination, the absurdities, etc., of fashion is exhibited nightly on the thoroughfares and promenades.

The thousands of street cars, the tens of thousands of omnibuses, carriages &c. and the elevated railways ply their massive work till the "wee small hours." The sounds of its cars, its engines and factories, its drays and omnibuses, its carriages and buggies, its steamships and tugs, its shouting and its running, mingled with the hum of a million of human voices, makes a continuous noise as of a great waterfall, or of an approaching thunder storm. Everything is on a vast scale. Business, amusements, fashion, gross wickedness, and, are developed to great magnitude and

##### ITS RELIGION

exhibited the same peculiarity. Notwithstanding vast wealth has been used in the construction of religious temples, and millions of dollars are annually contributed to the support of the ministry, yet only one in ten of its population habitually attend public worship. The poor of this modern Sodom are without the blessed religion of Jesus, except the few, poor slaves that bow to the shrine of the Scarlet Whore, and they know no more of it than is doled out to them by a mercenary priest-hood. Other denominations are drifting into the same slimy pits of Satan. The idea among religious rulers, of official supremacy and infallibility is extending more rapidly and dangerously than many of us are aware.

##### We visited Greenwood.

##### THE CITY OF THE DEAD.

It is one of the grandest cemeteries in the world. The vast, fabulous sums of money that are expended in adornment, gorgeous masonry, carriage and foot ways, ornamental shrubbery, monuments, sepulchres, &c., is incredible. They literally garish the homes of the dead. Sev-

eral funerals occurred while we were there. It seems that that execrable tyrant fashion, has intruded her loathsome presence into the sacred precincts of mourning, for no sympathetic tear or affectionate sigh was allowed to escape the heart of the bereaved ones who looked with stoical unconcern on the business operation of burying the beloved dead out of sight. The fumes of the cigar, mingled with the suppressed laugh and irrelevant conversation of the attendants. The consolations of religion, the voice of lamentation, the irrepressible ejaculations of bereaved love, must not be heard, lest its echoes disturb the sleeping consciences of those who would forget that "it is appointed unto man once to die." One of the chief attractions of the metropolis is

##### THE PLYMOUTH ORATOR.

Henry Ward Beecher. We went to hear him on Sunday morning as every other visitor does. The house was crowded to overflowing when we arrived a few minutes after 11 A. M., and we thought ourselves fortunate to get good standing room.

The great preacher in due time and order, took his text and preached in his characteristic style. He uses no note or manuscript, but talks in a plain way about the business of Christianity. He is intensely practical in his remarks and exhortations as well as unfeeling hand. The great fault with which he is afflicted, is his love of popularity. The therefore and wherever has adopted the theatrical style of speaking, half humorous, half in earnest style. When he "comes down" on a sin, the house usually "comes down" in modern parlance too. A "point" (rhetorical) with him is to say, something humorous, and a responsive laugh is his reward. I took notes of his sermon, intending to send them to you for publication, but as there was nothing in it of special interest to your readers, I will let this notice suffice. However, in his discourse, he referred to certain Christians, who thought it was necessary to deny themselves of worldly enjoyments, as ascetics. He denounced the idea as false, and maintained that our tastes were given to us by the Lord and, consequently it could be no sin to gratify them. I thought, "poor soul," he knew little, either of the letter or spirit of Christianity. In the evening we interviewed

##### THE WONDERS OF THE TABERNACLE.

Where the famous Dr. Talmage holds forth the Word of Life. This great temple is built in the form of an amphitheatre, and will seat about 7,000 persons. It is illuminated by nearly 500 gas jets, and the architecture is very imposing. The service was similar to that in any other city congregation, with the exception that a trumpeter, elevated on a platform, with a silver trumpet, aided the great congregation in praising the Lord in sacred song.

(To be continued).

##### A WORD TO YOUNG CONVERTS.

BY F. BETHEE.

BELOVED BROTHERS AND SISTERS, you have set out on a journey to a better country, which if continued on, will lead you to a haven of rest, where the turmoil of earth are unknown. Your way there may at times be rough, but as in all undertakings no excellence can be enjoyed without labor; so in this, the road is narrow, sometimes leading over rugged mountains, apparently over dangerous cliffs, then again down into

marshy valleys, sometimes across sandy deserts where everything is parched. Alone you must wander, making the soul weary, for which cause many travelers have turned back, which was to them an eternal loss. These press onward, for by and by you will come to an oasis—a fertile spot, where vegetation is seen all around; where the birds are chanting their sweetest music in praise to their Creator in all things; where you can sit by the shaded brooks and drink of the waters of life from the everlastingly springs as clear as crystal, giving the weary sinner a slight foretaste of that beautiful country he is traveling to.

But these delightful spots are only resting places; your journey must be renewed; the blessings will only be realized fully at the journey's end. You will often get into places that will be beset with thieves and robbers, who are continually infesting this highway of holiness, have ever tried to persuade travelers back, or if unsuccessful in this, to make war upon them. Their weapons, though deadly, can be overcome by those given in the holy Scriptures, viz., the graces of God, who are given to all that are willing to move forward.

In those sacred truths, you will also learn that distinguished personages have traveled this great thoroughfare, though narrow it may seem to be. The great King of glory, his prophets, apostles, evangelists and others have gone over it, marked it out and followed it by their blood; the difficulties you have to overcome, they overcame. So the road is passable, for those who are weak will be borne up as upon angels' wings, and the fiery darts of the wicked will fall harmless at their feet. What a good High Priest the Christian warrior has, he asks him not to do all the fighting, but aids him, and does the hardest himself. Just as the farmer with his crops, he may labor hard in preparing the soil, but what is that to be compared to what the Lord does toward bringing forth a crop? He asks man to do a small part towards it; the balance he will do. So in your journey towards the heavenly Canaan, it may seem hard, but the hardest work is not yours to do. Think of the great army of saints who have preceded you—all of whom landed safely at their journey's end, passed through the pearly gates of the New Jerusalem, joined the innumerable company of angels, "and just men made perfect," where they are before the throne of the great Jehovah, singing praises to him forever, and as their courage is a stimulant for you to press forward, so try and help others by yours, strengthening the armies of the Lord and weakening those of the prince of darkness.

Let us help each other to that best of places, that beautiful land, the glory of which, "eye hath not seen, ear heard, neither entered into the heart of man, the joys prepared for the people of God."

##### PRAYER.

PRAYER is one of the very highest privileges that lie within the reach of fallen creatures on the earth. This privilege of prayer is something divinely required of us all. Prayer may be defined as the lifting up of the desires of the heart unto God for things agreeable to his will, in the name of Christ. In other words, it is the soul entreating God, to bestow blessings on account of the great sacrifice offered for sinners or the cross of Calvary. Such is true prayer. It is simply man drawing nigh through Jesus and speaking to God.

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## CORRESPONDENCE.

From Elk Lake and Salisbury, Pa.

WE will try to give a few thoughts concerning our congregation, locality, etc. Our congregation is called the Elk Lake, with a membership of about two hundred, many of them are quite young, with some few aged and valiant soldiers of the cross. Our meeting-house is erected in Salisbury, on a street formerly known as Jerusalem, and latterly Union, either of which we think a good place to locate our place. We have out of the two hundred, a membership of fifty-seven in this place. We have another place of worship in Addison, where about thirty members reside, at which place we have preaching every third Sunday. No minister nearer than eight or nine miles. All our ministers live in Salisbury, except Elder Kuhn, who lives about three-fourths of a mile North-east of here. During this last year, we lost nineteen members by deaths and removals.

Our new church, which is now completed, is a fine building, plain inside and out, and on the second floor being sixtieth, for general services, and the first floor has a Sunday-school room, kitchen, dining room and parlor.

We propose holding the dedication service on Sunday, the 10th inst., at 10 o'clock, on Sunday Morning, Dec. 29th. There are, also, about ministering brethren expected from abroad. We expect to continue the meeting for several days thereafter.

Our post-office is Elk Lake, the surrounding country of the same name is so full of our Brethren or friends with us to communicate with any of our Brethren, please observe the distinction. Our branch R. R. so long in contemplation, is now completed, and connects with all day passenger trains on the line. The station is the others at Lemont need not excuse themselves the next visit to Meyersdale for a convenience to come to our place, as there is provision made for ministers to ride at half fare, which is fifteen cents.

We have preaching every Sabbath morning or evening, Sabbath-school every Sabbath, social prayer, Wednesday evening, each week. If any of our brethren pass through our country, to them and all who desire, we extend a general invitation to stop at our residence, and partake of the unspeakable riches of God's Word.

S. C. KIRK.

From South Waterloo, Iowa.

ON the evening of the 21st of Nov., brother John Wiles commenced a series of meetings in our meeting-house in the West-end of our congregation, and continued until the evening of the 26th, during which time he held forth the Word of Life with power. The immediate result of his labors was, two young men were formally received into the church by baptism. We believe that their souls were solemnly impressed relative to their own's salvation. And while brother John pointed sinners to the hand of God, he did not fail to instruct and exhort the members to love and faithfulness in their Christian duties.

On Thursday Nov. 25th, (which was Thanksgiving day), we commenced a series of meetings in our meeting-house in the eastern part of our congregation, at 10 o'clock. The first meeting was conducted by the resilient ministers, but in the evening of the same day, brother Wiles came among us, and commenced to hold forth the Word with his usual real power, and thus continued up to the evening of the 3rd of Dec. There were no other applicants at the meetings, but we think the members were edified and built up in faith and love. We had an evidence of this fact on the 3rd, which day the members met in council, to attend to the general business of the church, at which meeting the church was organized, and the business that was brought before the meeting was pleasantly adjusted, and we hope to the satisfaction of all. For some time past, there has been a cloud hanging over this church, but from present indications, we have a reason to hope that before long, we will be again united to enjoy the sunshine of prosperity and peace, which is so essential to our present and future happiness. JACOB A. MCKAY.

From Walden, Meysers.

ELDER George Wolf and myself, have just closed a five night meeting at the Baptist school-house, San Joaquin Co. The house was crowded all the time, with good attendance. Two members of the Campbellite church, made up to travel with us. These were the first of them had been a member in that church

for forty-five years, if I mistake not, and held the office of an ordained elder. More, I have no doubt, will soon follow. We also found an aged sister, firm in the faith, and near the kingdom. For more than twenty years this sister has been praying for her daughter, who she thought would never be saved. The Brethren that way. At last they came. O, what a joy for her!—what a meeting for us, with one so good!

Brighton, Sacramento Co., Cal.

From D. N. Workman.

ON Nov. 23d, commenced meeting in what is known as the Jonathan's Creek Branch church of the Brethren, and continued until Saturday, 24th, at which time we had six additions. Also held a Communion. We then thought it best to still continue longer. So we continued until Nov. 26th, at which time we held another Love-feast, and I believe it was a Love-feast indeed; twenty-six additions, and one applicant, which was baptized the next morning, making in all twenty-seven additions, which I was there, and one applicant when I left. We believe that many more were ready to become Christians, so many of them said they would not stay long here. May the Savior help them to prove faithful to their promise, is my prayer.

We feel that we cannot feel thankful enough to the dear brethren, sisters and friends for their kindness during our stay with them. Many were our tears shed, and shed when we parted, and many a God bless you, went up from warm hearts, when upon the back of the stream, we bade them farewell. Now may the gift of peace ever keep them, is my prayer. With this we read our love and warmest regards to all our friends, hoping to revisit them at some future time.

Auburn, Ohio.

From Cedar Lake Church, Delaish County, Indiana.

OUR Love-feast is among the things of the past. It was so here to our 100 hundred and twenty members in attendance. The ministerial force was strong, consisting of Brethren Joseph and Jeremiah Gould, of Allen Co., Ind., Michael Shotts, of Steuben Co., and John Long of Lagrange Co. These brethren were elders, and there were other brethren in the second degree with us. The brethren labored earnestly in the Master's cause.

The house is 40x60, and it was crowded, and very good order and attention. We expect to commence a meeting in the last part of our district, on New Year's evening, and continue about one week, and then commence at our meeting-house, and continue about a week also.

JAMES EVANS.

From Elsie, Clinton Co., Michigan.

Dear Brethren:—

I request, I shall try and give you some church news from this part of Michigan. I was at a Communion meeting in Eaton Co., and there found a very good service of Bro. O. J. Youst, of Ohio. I insisted on him to come and pay us a visit, as we live sixty-five miles from any church; our little flock consisting of twenty-six members, and some living a considerable distance away, and I on the only night of the week. Brother Youst and his wife, as he commenced Monday evening, Nov. 11th. On Wednesday night three came forward, and on Thursday they were baptized. Thursday he said would be the last night, but the interest seemed good, and they concluded to stay over Sunday. Right here some of our Brethren's joy was turned to mourning; our deacon, brother David Baker was attending meeting, and enjoying himself, when on Thursday evening the news came that his little boy was very sick. After meeting he started home, but fourteen miles to go, and he was forty minutes too late to see his boy alive. He died with the dysentery. On Saturday brother Youst preached the funeral, to a very interesting crowd of people. Back to our meeting at home again. Sunday night, two more came out. Met on Monday, and had meeting, two more were willing to go along, and were baptized. Monday night there came two more, and were baptized. On the 10th of Dec. Tuesday they were baptized, and Tuesday night was his last sermon. There were others almost ready to go. He worked faithfully; and he saw our situation, our needs, and he was here four years at work; it seemed but he had been shaken, and he felt that work to get it cold again. I felt enough

aged, and felt like work again. Brethren pray for us, and need your prayers. We are not well fortified; and our company is small, and where the enemy sees weak places, he will try and break through and scatter the sheep. They all say, May God be with us, wherever we ever may go. May God be with us, wherever we labor. Brethren that feel to come and help us, are invited to come.

Yours fraternally,

Z. ALBRIGHT

Dec. 1st, 1878.

From Daniel S. Repliege.

Dear Brethren:—

WILL try and pen you a few thoughts. I think of my mind while I was reading that number of the Brethren at Work, dated Nov. 25th. I have been a reader of this paper for almost two years, and am happy to say that I have read many good sermons and admonitions, and I shall try, in my weakness, to treasure up, and especially to appropriate of brother Repliege's, which he calls "A Few Observations." These, I think, are admonitions and warnings in the right direction, in this our day; for we see every day more and more of these evils, namely pride in our church, and self-righteousness, and that our editors are taking a stand against it, and are trying to carry it out by their example. It is sad that pride goes before a fall, and I fear sometimes that pride is tolerated a little too much in our church, and it is time to keep this in mind. For sometimes our ministers do not preach enough about what God demands of his followers. God is a God of order, and if the church loses its order, where will we be? I say let our brethren who start out to work in the fields of labor, take the order of the church right along with them, and preach it up and carry it out themselves. It will help a great deal in keeping up the Ancient Landmarks of the church. I think the church should be very careful in sending out missionaries, to see that such brethren are men who have fully complied with the Gospel order of the church in dress, as well as other things. God's people are to be a peculiar people—a people apart from the world, and our ministers go out to preach to the world, and the world look like the world, I cannot blame their converts if they do so; because they will say, "If the preacher can do so and so, I can too." This is the way they will reason this kind of a right good word which Scripture teaches us of non-conformity, but let us not in our weakness, do the impure justice; so I will leave it, and cite all Bible readers to examine for themselves, and see what God demands of all His children.

I will close by wishing you much success with your valuable paper. May it be a power for good, and be a means of bringing many into the church, to be lively epistles, read and known of all men, is my prayer.

Marie, Pa., Dec. 1st, 1878.

From the English Prairie Church.

ON the 8th of our meeting was held in the English Prairie Church. The attendance was large. Services were opened by singing and prayer. Brother Peter Jones, long close for his subject, Philippians 2:5. The name of Jesus should be, and is very great. What Christian has not read the life and death of Jesus, without a tear, not thinking that his name is exalted and sweet? The adversary is great, and good, and he is called by his name, and he is called by his name, and he is called by his name. But the name of Jesus is more exalted; it reaches beyond the confines of this world. Why should we be ashamed to name the name of Jesus, when it is above every other name? Brother Burger, from Ohio, closed with well-timed, and pointed remarks, that daily notes are passing from the stage of action, and how unexpressed happy are those that have named the name of Jesus. It is God's will, that all should be saved. He does not want one soul to be lost. There are two roads, all to choose one or the other; would that all would name the name of Jesus, that the portals of heaven can be reached. Meeting closed with prayer, and singing the 338th hymn.

We again met in the evening for worship—Brother Truitt, of Ohio, gave a most interesting and instructive subject. He said the subject is inexhaustible. The name of Jesus is so exalted; and told us why his name is exalted and necessary that it should be.

JOSEPH.

We will close with saying a few words in regard to our earthly home, which we all need assistance and encouragement to keep us in the

right path. At home we expect sympathy in our sorrow, gentle words which we so want. Parents should wield an influence with their children, and, through all, guard them and keep them from evil for it is while young the seed is sown, which in time brings forth good or bad fruit. Let sister to Sister have happy, when years have rolled by in remembrance of it, that they may all say with fullness of heart, my home was to me the most beautiful and dearest place on earth. A. E. KEAY.

From Germany.

Dear Brethren:—

TO-DAY, is Sunday, and as I am sent before my English book (the Brethren's hymn book), my mind is carried back far beyond the thirty day, and has concentrated itself solely upon the blessed Redeemer and his cross. How lovely passes the time away; I pray—how lovely with whom I can sing and pray; nobody here to talk with about the blessed hopes of a brighter day—all is left behind in America. It is with a hope for the hope, would not let be happy. But I am thinking now of that beautiful hymn:

"How oft I've seen the flowing tears,  
And heard you tell your hopes and fears;  
Your tears with love and joy were wet,  
Which makes me hope, we'll meet again."

Oh, yes, beloved brethren and sisters, will that not be a happy day, when we all shall meet again, where parting is no more? O, how do I pray, that I may see you all, the happy ones, that are gathered around God's dwelling throne in heaven, where we shall sing praises forevermore. Rev. 7:9, 10. Now beloved brethren, is it not possible, that I could get a paper from you once in a while; it would be an inducement to the open words of my heart. I have said for the paper till January, and if I can make it possible about exchanging money, then I will gladly send the money for your paper for the next year. But let me not wait much longer, as I would be happy to hear from you. I have been in America here the people are too proud and wicked to follow the meek and lowly Lamb. Now beloved, be thousand times kissed with the holy kiss from your brother in Christ. G. MEYER.

Nov. 11th, 1878.

Report of Meetings near Fredericksburg, Chickensaw Co., Iowa.

ON Sunday, Nov. 17th, brethren Joseph Ogg and William Hipse, of Mann, commenced a series of meetings, at the above named place, and continued until Wednesday evening, Nov. 20th.

On Friday evening I commenced and continued till the evening of the 23rd, making in all thirteen meetings. The turnout was large and the order was good. The room was very happy and many more near the kingdom.

Brother Hipse is said to have delivered a convincing discourse on the Lord's Supper, which brother Ogg could quite a communion in the Freeman camp. The ministering brethren having broken the ice, I had comparatively easy work. The people being mostly single immemorialists, I delivered a discourse on true immersion. Some of the people seemed to be satisfied, but much more could be said in favor of true immersion, although the law was not told. There are now fifteen members in Chick saw Co., with a very good prospect for more, but no preacher.

The Stein and Roy Debate seems to be doing a good work. The ministering brethren have the Brethren's pamphlets. Send them on brethren, and if we can't send preschers in the presence of men, we can have those silent messengers of the pen and press preached to the people, and the phylactery, and much good can be done in that way.

W. J. H. BACMAN.

Notice.

WHEREAS, at the last District Convention held in the Southern District of Indiana, George W. Staehle, John H. Taylor and David Bowman, were appointed a committee to take into consideration the propriety of procuring a farm with suitable buildings thereon, for the purpose of keeping more comfortably than heretofore, the ministering brethren and such as permanent church members who desire to take the matter to their churches and untreat their

Whereupon, the committee organized on the 5th day of Nov., 1878, and appointed David Bowman, clerk, and ordered that the housekeeper of the different branches of the church in Southern Indiana be requested to present the matter to their churches and untreat their



# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which shall be to All People."—LUKE 2: 10.

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## The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

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### LONGINGS.

I long for strength, O Lord,  
For strength to rise to Thee;  
I long for light, O Lord,  
For light thy face to see.  
I long for life, O Lord,  
For life that Thou dost give;  
I long for grace, O Lord,  
For grace that life to live.  
I long for peace, O Lord,  
For peace that knows no end;  
I long for love, O Lord,  
For love that Thou dost send.  
I long for joy, O Lord,  
For joy in Thy great love;  
I long for faith, O Lord,  
For faith to save above.  
I long for zeal, O Lord,  
For zeal in Thy great cause;  
I long for bold, O Lord,  
For light to leave Thy laws.  
I long for Christ, O Lord,  
For Christ who died for me;  
I long for rest, O Lord,  
For rest eternally.

I long for Thee, for Thine I long;  
When shall I find in Thee,  
The brethren of my soul,  
Rejoiced by R. B.

## A NEW YEARS EXHORTATION.

BY AMOS CHAMBERLIN.

ANOTHER year is swiftly gone, never to return. Oh how joyful time flies, hours, days, weeks, months and years pass in rapid succession. Yes, time passes rapidly away, and with its rapid flight carries us on to the great boundless ocean of eternity. As we look back over the past year, what mixture of joy, grief, sorrow, pleasure and pain. We behold how many trials, temptations we have safely passed through, by the grace of our God, who is ever able and willing to succor us if we but trust him. Oh, how thankful we should be to him for the innumerable blessings he has bestowed upon us in the year that has just rolled away. While we have been spared to see the year 1878 pass away, many of our fellow-creatures have gone to their eternal death; how have they died? Yes, all around us death has been doing its work, and how solemn the thought, that many thousands of those who fell by the very hand of death, have gone to the unseen world unprepared to meet God in peace.

It is now a fitting time to consider our past lives. How have we spent the past year? Have we been chief concern to live for heaven? In a word have we spent the past year in the honor and glory of God? If we have it is well. But in looking back over the past year we will find many mistakes, many unkind words, and very little brotherly kindness. Do we shudder at our remembrance of the past? How would we feel just now should the Master of solemn assemblages appear? Are we ready? Have we our lamp trimmed and burning? How are we on the wedding garment? Ready to enter into the marriage supper of the Lamb? Oh, let us profit by the past.

Now at the commencement of the new year, let us dedicate anew our hearts to God, and strive manfully for heaven and eternal happiness; so that should he be God's will to call us to another world by the hand of death, we are neither year

rolls away, we may be ready to meet death with a welcome. O may God help us to live near him, may we live in daily and hourly communion with him. To you, dear unconverted reader, let me beseech you to no longer delay your return to God, but come at the commencement of this new year and dedicate your hearts to God, and may you who read and I who write those words, so spend our days here that should your eyes be closed in death, and the angels that write these lines lay motionless in the tomb before another new year comes, that we may meet at God's right hand and sing his praise evermore. May God help you to receive this exhortation, and help you to remember that you are responsible to him for what you read, and the improvement you make of it; and may I remember that I must not what I write at the judgment bar of God.

## THOUGHTS AGAIN INFIDELITY.

BY R. C. LYMAN.

I HAVE for sometime been wondering why some of the able contributors to the columns of THE BRETHREN AT WORK, have not now in regard and against the increasing tendency to infidelity among the people of this so-called and enlightened age. It is undeniably true, that there is a continual strengthening and growing of infidel, atheistic and free-thinking notions among the people in many neighborhoods.

The excuses presented by the adversary of souls to the minds of those who do not profess Christianity, are very numerous and many of them are very powerful, yet, to the unbiassed mind, these weak and groundless evils are but too weighty in many instances.

Another reason that those dark doctrines are getting foothold, is that the professor of religion is often unable to answer the feeble objections of some disbeliever. Professors of Christianity should be enlightened upon the evidences of the same and always be able to "give a reason of the hope within you." They should be able to point to the many prophecies and their signal fulfillment. The weak and unfounded claims of disbelievers should be taken up and answered both publicly from the pulpit and privately by the freethinker. Light is never shamed of more light,—but darkness shuns light,—does not desire investigation. Truth, though kept in the dark for centuries will finally be exposed to the rays of light.

A noted writer on infidelity, has said that there are two causes for unbelief of the testimony of the sacred writings: 1st, man's hatred towards God, and 2nd, his lack of information. The apostle said, "the carnal mind is enmity against God," and Christ said, "men have loved darkness better than light." So there are good reasons why men naturally wander further from God, and are not inclined to seek him.

I suppose it has always been the case to a greater or less extent; but Paul enumerates among the signs of the coming of Christ, that "men shall be lovers of their own selves," and putting this and the foregoing passages together it is not surprising that there are many despising the truthfulness of our sacred Record and Revelation of Jesus Christ.

A word to the follower of the Master. There are many things to draw our attention and service from the despised Nazarene, but let us not flatter or flinch from any known duty and the promise of the reward,—blessings with Christ will not fail. There are many commitments around us, but let them not cause us to lessen our devotion, or to disregard our vows to the kind Master.

For some time I have had in consideration a project which I think if carried out would be of great benefit to us who are in darkness and have not at hand the adequate means of en-

lightenment, and salvation from their terrible thralldom. I will present the subject to the consideration of your readers at an early day.

### LIGHT.

BY LEONIE D. MYERS.

"And God said, let there be light, and there was light." Gen. 1: 5.

IN the beginning of the creation, when the earth was without form, and darkness on the face of the deep, how soon did it become necessary to have light, and God saw that it was good, which is also the experience of every living soul upon the face of the earth.

Taking a natural view, what could we accomplish if we had not the great luminosity of the day to give us light. How dreary when the sun does not shine for several days, and how we long to see his brilliant rays, cheering all nature and restoring the very soul to new life, and should call forth praise and thanksgiving from every heart; this it will wherever God's blessings are duly appreciated. As we have the sun to light this world naturally, so God has not left us in darkness spiritually, but has provided us with the necessary Light,—his Son, of whom John said, "That was the true light which should enlighten every man that cometh into the world." Then the question arises, why is so many walking in darkness? "The light shineth in darkness and the darkness comprehended it not." Here is where the great trouble comes in. What would be thought of a man building a house without a window, and living in it with the doors closed? He could not tell whether the sun was shining or not, neither would he know, for all is darkness within. That man would be pronounced a lunatic, but all men are wiser than that to put up such a building. How careful to have plenty of windows to give light inside; very commendable too, for God gave the light for us to enjoy it.

I do not think it very wise either to curtain those windows so heavily that the light cannot penetrate and give the room a gloomy appearance, especially in the Winter season; let the sun shine in all its glory, and it will be all the more cheerful as well as healthful. Just so spiritually. The sinner, while he closes every avenue, bars every door against the light of God, cannot know what enjoyment that light affords, any more than the man in the dark house, both will be unhealthy, and finally must perish. Then open wide the door of your hearts ye unconverted, let the light of God shine in all your hearts; walk on the children of light in all the ordinances of the Lord as becometh those professing godliness, and the reward is sure. No one need have any doubts who is obedient to the Master in all things. All it requires is a willing mind, the denial of self, subjection to the will of God, to secure the crown of glory in the Kingdom of heaven. Why not purchase it at so small a consideration, and be forever happy, rather than suffer an eternity of misery, for the sake of a few days gratification of self and the enjoyment this world affords outside of Christ? Solomon concluded that "all was vanity and vexation of spirit."

Nora H.

## PLAINNESS OF SPEECH UPON PLAINNESS OF DRESS.

BY LARSON WEST.

BROTHER Moore, in No. 46, we read of your visit to Ashland O., and the reflections had while visiting the Brethren's School Building. We endorse every conscientious you make, but while we do this, we hope that no one will attribute every deviation from plainness of dress, to the one fact that the Brethren have a school-house. Those schools of the Brethren may do much to increase the habit of

displeasure among the Brotherhood, as many other schools have done for their patrons; but the school did not do it all. And just in the same way they may do much to foster both plainness of dress and plainness of speech, but yet the school will not, and cannot do all that is due.

We have school-houses that are not known by that name, nor are they regarded in that light, and nearly all the teachers are men or women, get, as it were. These places are what we call our homes, by way of attachment, but in truth they are our school-houses. In them are the earliest, deepest, longest and strongest impressions made that are made.

If in these the training from childhood up, has been to favor plainness of attire, Ashland nor any other school, will be disgraced by the vanity of its graduates. But, if the atmosphere breathed in those home-houses, we should say, has been such as to feed the desire for display in buildings, houses, furniture, carriages, cooking, clothing, jewelry, artificial ornaments, etc., you may rest assured that it will take the long term at those schools and that, too, underground, to pluck up the lares which have already been sown. The school may indeed serve as a kind of sequester to lay the fault upon it; but the poor god did not commit the sin; it only served as an instrument to lay the sin on, and thus cause the conscience of the one who committed it.

In our little observation, we notice that it is not always where the plainest persons live, that the plainest children are reared. Nor do we see that those who were brought up outside of the "churches" training, are the most vain. And again; neither do we see that those who have the most education, make the most display; but we are the reverse, more gentlemen, modest and humble. Neither do we see those who have the best education, show the least vanity, but quite the reverse; for here we see vanity, conceit, stylishness, and generally a strong desire to display something, if it be no more than their weakness. And in this last, there is scarcely ever a failure,—the weakness is shown.

We should also say, that the teachers in our home-school-houses are those to be blamed for the evil influences at work, as much or more than the teachers in the higher schools. Because in the first they have to deal with the raw material when it is pliable, plastic, and in the hands of the first workmen; but in the second case every teacher must work with material that has already been worked, perhaps more than once, and which may be at times, still under the first hammer. In that case it is not easy to make a neat job of it, but most likely there will be a failure, simply because the workmen did not work for the same thing and in the same way. But let the failure be great or small, the last school and the last teacher must bear the blame, when by right it should have been in the first.

We have known ones where ordained elders made great ado about the dress of their members; and when asked why they indulged vainly in their own children at home, had no more to reply, than to say that these were not just members of the church. This was just the way to keep them out of it, and why they were not in it.

No man and woman can be said to rule well their own house when they go plain and their children in the tip of fashion. These vain things all cost something, and somebody must pay for them, and that somebody is responsible for the deed done, and the thing won.

It is easier to forgive an ancient enemy than the friend we have offended. Our resentment grows with our unbelief, and we feel vindictive to the degree with our own doubts of the chance of finding forgiveness.

## CHRISTIAN WANTS.

I want my blessed Lord to see,  
I want His pardoning love in me,  
I want to know my sins forgiven  
And to be smitten upon by heaven.

I want the exercise of grace,  
I want in Christ a full indulgence,  
I want to let His love divine  
I want in me His grace should shine.

I want my heart more soft to grow,  
I want my Jesus more to know,  
I want to feel that blood applied,  
That flowed from Jesus' pierced side.

I want the Lord should how my will,  
I want His presence with me still,  
I want a soul believing true,  
I want with all my sins to part.

I want that Christ should cleanse my soul  
I want in Jesus to be whole,  
I want a sin composed mind,  
I want in Christ some place to find.

I want to love my Jesus more,  
Than I have done heretofore,  
I want to love His people too,  
And praise the Lord in all I do.

I want to feel God's pardoning love,  
I want my frozen heart to move,  
I want His Spirit for my guide,  
I have ten thousand wants beside.

I want my days should all be spent  
In serving God with true content,  
I want it hot when I do die  
To meet my Savior in the sky.

Then to sit down and tell  
The wonders of Immanuel,  
There all my wants will then be o'er,  
When I do reach that happy shore.

—Stl.

## A VISIT TO NEW YORK—WHAT I SAW AND HEARD.

Dr. Talmage, like his brother of Plymouth, enters to the wishes of his employers in his ministrations. His style is sensational, and he studiously avoids those criticisms, of popular sins, which distinguished the preaching of the apostles and ancient prophets.

For instance, when he had occasion to refer to ladies attire he complimented it as being for the last four or five years "graceful and becoming beyond anything he had known." With one single gulp, without a grimace, he swallowed all the abominations of fashionable dress, its dirty, nasty trails, its bawdy which distorts the "human form divine," its chignon, which is a caricature of that image in which man was made, and its additional array of useless and sinful appendages and etceteras which are enumerated by the prophet Isaiah in his warning to the daughters of Jerusalem. Isaiah 3: 18.

I write to you from New York relative to a revival sermon that the Dr. proposed to deliver on the subject of "The Right Side of New York." The 5th of the series has been delivered and I read them with a thrilling interest. They show of the immorality of the exceeding great city in graphic style.

The slime pits of Sodom are explored with a masterly hand. As I expected, however, he lashes vigorously the hoodlums, and dashes heavily through the slums and cesspools of Five Points and fourth ward and the dance houses and other notorious resorts of sin, while sin in its varnished and gilded drapery, its manifestations in fraudulent business manipulation and social rotteness, and a thousand other forms that is legalized by common usage, passed unnoticed and unrebuked.

That menagerie on Hall street, called by way of distinction as "The Stock Exchange," where men are plundered daily, openly and legally, of vast fortunes, where the most successful trickster and manipulator and schemer is in-

co-eyed and extolled to private and public, is not down on the black list that now arouses the righteous indignation of the ecclesiastical dignity. The sinful rivalries of society mongers, the extortions of merchants, and the legalized thefts of brokers and operators in all branches of business, the thousands of liquor makes and vendors, receives in his graceful silence, his endorsement of their operations.

Here history continues to repeat itself. The poor "Magdalens" will be stoned by the whitewashed and gilded pharisees.

A STRANGER SPEAKS. All of this procedure of Dr. Talmage. A. D. Fulton, of the Baptist side of the hall, puts in an appearance in a sermon on "The Bright Side of New York." He criticizes Talmage's serial in a caustic style. He, Fulton, don't see much sin in the great city. He says, "he don't know much about its haunts of vice, and don't want to know it." He thinks she ought to be held up instead of trying to drag her down.

He says that "some people, (meaning Dr. Talmage of course) just now seem to take a delight in rummaging about in dance-houses, gin-mills, brothels and other haunts of vice, claving at what ever unvirtuous pile of refuse they come across, and dragging to light all manner of secret abominations. What possible excuse can there be for upturning loathsome, moral impurities after this reckless fashion," and closes with a grave intimation that "the vice which is thus so sedulously treated, must be inside and not outside of those who are hunting for it."

Well, I am of the opinion that New York will neither be better nor worse because of these sermons or the quarrel. I coincide with Dr. Talmage in his opinion, that "if inquiry advances in the next hundred years as fast as it has in the past, there will not be a vestige of moral and religious influence left."

A power outside of such as are brought to bear on her social and business system by these means, can alone renovate the corrupt fabric. It needs a practical representation of that view of the Christian religion which is illustrated in the lives of the representative members of our church. It needs the preaching of that religion that condemns and *excommunicates* pride in its every manifestation and dishonesty and all other forms of legalized sin.

Now Brethren, there is an effectual door opened in this modern Sodom for the testimony of the Son, Jesus. Who will go in and work? Let two faithful and capable evangelists be commissioned by our next A. M. to make a tour of the cities of America from New York to San Francisco, from Montreal to New Orleans, and reannulate a parable doctrine to those who sit in the region and shadow of death. Go not into the gilded temple. The poor do not go there. Those who "hear the preaching of Jesus gladly," are not seen among the hedonistic worshippers of the religious aristocracy of the great cities. Street preaching will not do. There is too much hurry and bustle etc. The public squares of which there are many are comparatively quiet, and they offer the best opportunities for such work. There are always scores and hundreds of persons on pleasant seats, and doubtless the Lord would direct many a Lydia there whose heart would be opened to receive the truths of the Gospel.

Let the brethren give the suggestion respectful consideration. If nothing else can be done, let a number of brethren

combine to subscribe a fund sufficient to defray the expenses of such a commission. One cent per member would make a two year tour, wherein every city and every quarter thereof could be reached, and then the striking features of apostolic missions would again be illustrated by our church. As a beginning, I offer to pay the quota of one thousand members. Are there one hundred brethren who will do likewise? Put down your names before the honorable list is filled. If it is possible let the preliminaries be completed by the opening of Spring, and let the missionaries be the field by the time of the Pentecostal gathering, and I will undertake to guarantee that the A. M. will have nothing but "Godspeed" for it. After twenty names are down, a choice will be made for men, *yes men* of God who will not waste their time in dotting about "questions of words, and of their law and endless genealogies," which gender strife to the subversion of the people, but will boldly proclaim the truth as it is in Jesus.

There are capable brethren in our church whose unencumbered with families, and who would gladly go out thus into the highways and hedges of the world. Let us send them. Brethren, send your names to the office of the BRETHREN AT WORK; sisters send your names. Look who comes next.

D. C. MOONAW.

## A WEEK'S COMPANIONSHIP WITH THE ROCKIES.

BY J. C. FERNBERG.

NUMBER II.

A HALF mile further and another stone school-house is passed diagonally to the right as we turn left towards the mountains again. The same grand panoramic view of thrift and industry continue to greet the eye. A few more taras and crooks and the passing of another granite edifice of learning, bring us close up to the stately foot hills.

The objective point on the programme for to-day's journey, is brother Mason's mountain ranch far up the canyon beyond the blue ridge. Whirling along, ascending and descending with deflections to the right and to the left, rising higher and higher in successive gradation, till finally we are introduced to the beauties of mountain scenery, by crossing the line of the first great geological upheaval, through a narrow defile—long since carried out by the rapid and voluminous waters of the St. Vrain. The first page of the great geological book is now spread out before us, it is a volume of facts. On the left is a great picture, and on the right another within a wreath of topographies in miniature. The beauty of this scene is entirely shut off from an observer on the East, since the broad surface, many miles in length dips sharply eastward and is thoroughly coated with grass and a liberal sprinkling of the smaller growths of pine, giving it the appearance of a vast ridge, rising in height almost to the dignity of a mountain range.

The awful page on the West is in hieroglyphics though of an unmistakable legibility. Igneous ejections are evidenced by the huge disks of Tappin rock in the picture on the left. All the while traveling up this stupendous gorge, the eye is regaled with the beautifully mottled coloring upon its gigantic walls, while the long sloping park itself is clothed in habiliments of verdure, lovely to behold for the Winter grazing of the cattle upon a thousand hills."

At length the star-glittering mantle of night closes in around us, and the remaining two miles driven in the dark. At last we arrive at the ranch—our rendezvous for the night, which we find temporarily vacated, therefore none to greet us, the occupants living at present in Estes Park. We take possession however and make ourselves at home. A couple of the party took care of the faithful horses while the rest set about preparing for the supplying of our special temporal wants. The lights were lit and fire kindled in both—cooking stove and fire-place—kitchen and parlor respectively.

The evening was spent in close semicircle around the cheerfully blazing spruce pine; exchanging facts promiscuously, and discussing generally the topics of interest during the day until a late hour in the night. Wearied and sleepy the pallets were unrolled and ourselves given over for the sweet repose. The morning came and with it a clear, blue sky and a pure, balmy atmosphere tempered with a glowing warmth of sunshine kissing away the early blushes of morning that never emanated from a more effulgent sun. Breakfast over, we packed our vehicle and resumed our journey. We now leave this slope of mountain meadow by an abrupt turn south-westward to find ourselves in the very midst of the real, old primitive granite, piled and clumped into full grown mountains, whose summits are sealed in turn by the spiral trail, affording new views of other ranges rising higher and higher mantled with dark, pine forests and above timber line, the bald gray summits are skirted with broad belts of the eternal snows. Still far above those towering heights are visible the splintered stone-rifted terminal peaks themselves looking down into the park and canyon far over the prairie as if the very sentinels of God to see that man has time and space for his work of high self advancement.

Now the narrow road winds along the steep side of a gigantic mountain to the left under the heeling crags and boldly projecting cliffs—circling out to the right. And we have passed horse-shoe bend—the beginning of an other canyon leading north-eastward to the valley of the little Thompson. At each successive turn, the scenery becomes more and more rugged; now among castellated monuments and frowning battlements looking contemptuously down upon our puny forms; then the massive walls gradually break away and the surface recedes into sloping, grassy hill-sides; developing into lovely parks and enchanting bowers. And thus for a time we are shut in from all that lies beyond—by walls solid, walls broken, walls of granite and of gneiss, conglomerated walls, and walls of Quartz, smoky, milky, all playfully intermixed with clay and mica and even entire clusters of pure crystal quartz, more exquisitely grand to behold—and far more picturesque than any possible stretch of the imagination, is able to portray. No marvel then that the beholder should be entranced and awe stricken in turn, while contemplating upon the mighty convulsions of giant forces that must have shaken the earth to its center to have given existence to such yawning canyons and forbidden heights. With every thought the soul expanded with ecstasy, is lifted up into the atmosphere of a new consciousness of itself, and a new vision of its privileges. And thus brought by practical knowledge to the acquaintance with one of the great central covillaries



of truth—that the prizes of earth as well as of heaven, are placed so near us as to invite our desires by their size and beauty, and yet so far above us that we must climb hard and high in order to obtain them.

We camp for the night in Sister Park right at the base of Twin Sister mountains. This park is quite an extended area of mountain meadow, resembling all others in its general contour—perhaps giving rise to a few more rivulets and crystalline streams than some others do in consequence of its being nearer the king of the rocks—Long Peak, so named in honor of Alexander Peck, so named in honor of the Colorado second explorer, S. H. Long 1820; and doubtless the first, to scale its summit: as did Z. M. Pike, Pike Peak in 1806—and so likewise Fremont Peak in 1843 by General Fremont, though the State was first visited by the Spaniards in 1843. This vicinity is getting to be quite popular as a Summer's resort for the tourist; especially with the more juvenile element. Drawn, perhaps by the greater abundance of wild flowers and carpeting of green mosses, cranoated with bluebell, buttercups and the fair lily in the lakelets by the wayside. "A gaudy dress and gentle air, may slightly touch the heart. But its innocence and modesty that polishes the dart."

(To be continued.)

#### THE LAST DAY OF 1878.

BY S. S. W. HAMMES.

"Who are all of us here alive this day?"  
Deut. 5:3.

It is highly proper on particular occasions to take a retrospect of our history and the dealings of God with us through the year just past, viz., 1878. The architect does this during the rising of the structure he is erecting; and a teacher does this at the annual examination of his or her pupil. And also the mariner in consulting his log-book, and the merchant when he takes an inventory of his stock yearly.

How proper then that Christians and the sinner, and in fact every person should do it, and the last day of the year seems a suitable period for it. The heading of our article presents a very appropriate subject for meditation. "Why are all of us here alive this day?" The words of the heading of this article apply to many this day to whom it was not applicable this day one year ago. Thousands have been born in the year which has just ended; many of these may die in their infancy; some may live to be the leaven of society; some may rise up to call God blessed. The parents should see to it that their train them up religiously in the fear of the Lord, and a knowledge of the Scriptures.

The heading of this article is applied to many last year to whom it is not now applicable. They were then alive, but now they are inhabitants of the tomb, and their souls have entered the eternal state. Some died unprepared we fear, so at least alive to God, strangers to repentance, faith and holiness. There are many of us alive this day and it is wonderful that it is so, amidst so many dangers, diseases and death.

When we contemplate the matter, how amazing it is! (That a harp of a thousand strings should keep in tune so long.) This is the more surprising as many of us are sickly, weak aged. Some perhaps have been at the gates of death, yet brought back again. Our being alive is entirely owing to the goodness and patience of God. It is not because we deserve it or are worthy of it, but be-

cause God delights to spare and exercise his mercy towards us. His goodness gave us existence, and by its continuance our existence is perpetuated. We are alive under increasing responsibilities. Now many privileges and blessing have been given us through the year just ended. For all these we must give an account, talents, time, opportunities, Sunday sermons, bountiful harvests. And because we are alive we should be filled with hearty gratitude to God. Our lips, heart, and lives should show forth His praise. Now let us erect an annual stone as a memorial and inscribe upon it, Ebenezer. Let us resolve to live more to God in this year than we did in the past, and let us awake to diligence, zeal and devotedness to the cause of personal religion, and in efforts to glorify God and do good to men.

#### THE MISSIONARY QUESTION.

BY S. Z. SHARP.

LOOKING over the entire brotherhood, one would hardly discover a single brother or sister who would not like to see more souls brought to Christ and the borders of Zion extended. The church as a body has given its approval, and recommended the support of foreign missions as well as the missionary efforts in the several church districts at home. The general sentiment prevailing throughout the church in favor of missionary work may be judged by the expressions given from all parts through our church papers, and the organized efforts in Pennsylvania, Ohio, Indiana, Illinois, Kansas and Nebraska and perhaps in other States.

There has also a system of operations been proposed, both by committee through Annual Meeting, and by convention. That the Brotherhood is able to raise \$100,000 a year and not feel it, cannot be questioned. That we have suitable ministers for missionary work, has been proven by the success of those who have gone forth as evangelists. Let us see now what we have to make missionary work more successful. (1.) Almost universal sentiment in favor of the work. (2.) Some successful experiments at home and abroad. (3.) A system of systems amply good enough to commence work. (4.) An abundance of means to defray all expenses. (5.) Sufficient talent and competent ministers to begin the work on a comparatively extensive scale. Why then is our missionary work thus far a failure? I am afraid we have too little of the self-sacrificing spirit among us. Too many who are capable of doing missionary work, love the comforts of home, the pleasures of society and start advantages too much to go out and "endure hardness as good soldiers" and share other churches. They delight to enjoy the advantages that others have brought to them without feeling the duty of doing something in return. Others again who are possessed of thousands of dollars, are as though they did not owe the Lord a cent, and generally the more money some possess, the less they feel they can spare some for the cause of Christ.

Now let me say that I believe we have everything we need to make the mission any cause a success, except a truly self-sacrificing spirit. No great cause ever succeeded without great sacrifice. None ever made, nor ever will make so great a sacrifice as was made by Christ. All the apostles and first Christians made sacrifices, even of their lives. All successful missionaries make great sacrifices and so do their families, and it is only because this spirit is not more general

in the brotherhood that the success is not greater. We profess to be a self-sacrificing, cross-bearing people. Where is that self-sacrifice evident? Is it in a brother travel through the churches from Philadelphia to St. Louis, behold the well-cultivated farms, fine stock, comfortable homes, and tables spread with luxuries far more unnecessary than are some of the fashionable garments of those whom we call proud.

Now let me suggest that we go to work. When Districts can be called together and organized as in Northern Illinois recently—let some of the Elders make a call; then wherever a church is in favor of such work, let the elder of that church propose the matter, organize and go to work, and where only half a dozen members in a church are favorable let them come together, form their plans and go to work in some way. Then let those who have the matter at heart start out and wake up the people, taking neither staff nor scrip, and I assure them if they have the right spirit and preach the right doctrine, and work for the Lord, neither they nor their families will suffer, except when suffering is for their good.—*Primitive Christian.*

#### WHAT ARE YOU DOING?

BY S. B. COVINE.

"He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye." Deut. 32:10.

AND will this not apply, O Christian, to thee, as well as to Israel? He found him in a desert land, in a waste howling wilderness, and where did he find you? What was your natural state? "I am found of them that sought me not; I am sought of them that asked not for me;" You did choose him, but as the cause or consequences of his choice, ye have not chosen me. I have chosen and ordained you that you should go and bring forth fruit and that your fruit should remain. You can refuse to acknowledge him? We love him because he first loved us. There was no road, and much depended on their movements, he therefore became their conductor, and he knew how he did this. It was by a fiery cloudy pillar. As this advanced they removed; as this turned to the right or left, they turned also, as this passed, they remained. Thus they were freed from all anxiety. The distance they had to go was not great in itself. He led them about; and has he not thus led you? You know the way of man is not to himself. You cry unto the Lord and say, "Lead me in thy truth and guide me, for thou art the God of my salvation." On the do I wait all the day. And he said, "I will lead thee and guide and instruct thee with mine eye, and has he ever abandoned you? What mistakes has he presented? How often has he hedged your path to keep you from going astray? From how many embarrassments, the effect of your acting without him, has he extricated you? He has led you in the right way, but it has often been a trying one, and such as you could not have foreseen or conjectured in your temporal affairs.

He has perhaps checked you and turned you back. You have had life to be given again, and to seek other openings and labors, and as to your spiritual experience, instead of gaining more of the assurance of hope, doubts and fears have invaded you, and instead of victory over your enemies you have been led to see and feel more of the evil of your

heart, while you have been often asked if I am his. Why am I thus? Yet all this has fulfilled the promise, "I will bring thee blind by a way that they know not; I will lead thee in paths that they have not known; I will make darkness light before them; and crooked things straight; these things will I do unto them and not forsake them. He instructed them; they had the finest opportunities in the world to learn. If you have been unprofitable learners, the fault has been your own, you have had every thing favorable in your situation. A thousand sources of information have opened around you. You have the Scriptures, the preaching of the Word, Christian associations and actions from the Holy One, which teaches all things. Everything that has befallen you has taught you a lesson. Some things you must have learned—that this is not your rest, the folly of trusting in your own hearts, the greatness of your unworthiness, and that is of the Lord's mercies.

He kept thee as the apple of his eye, the tenderest part of the tenderest member. Did the serpent bite thee? He provided a remedy and healed thee. Did enemies assault them? It was not with impunity. He reproved kings for their sakes, saying, "touch not my anointed and do my prophets no harm." Amalek, Sihon, king of the Amorites, and Og, king of Bashan, found to their peril that he made their cause his own. Did Balaam use divination and enchantment? He overthrew there was no enchantment against Jacob, nor divination against Israel. He cursed them, but the curse was turned into a blessing. In their traveling were they exposed to the snail? The Lord was their shade and right hand. He preserved them in their going out and in their coming in. They were a people saved of the Lord, and who has tenderly, kindly kept you. Have you had no enemies? Why have you not been a prey to their teeth? Why has not your heart turned back? Why have not your steps declined from his way? He has held you up. You have been kept by the power of God through faith unto salvation. This is what he has done for you. What have you done for him? What are you doing? What do you intend to do? Christians open your eyes.

In the Jewish dispensation there were some very holy things,—golden vessels in the holy place,—and these had a great position, as it were; they occupied a very important place in the manifested presence of God; but yet they were only the shadows of things in the heavens,—types of something that was coming,—and now we are being taught about the heavenly things themselves. Now, what are the heavenly things? If you have come to Jesus, been washed in the precious blood, sealed of the Holy Ghost, you are the heavenly things in Christ—you are the vessels for God's service.

An hour of vice is as long as is an hour of virtue; but the difference which follows upon good actions is infinite from that of ill ones. The good, though it diminishes our time here, yet it lays up a pleasure for eternity, and will recompense what it takes away with a plentiful return at last. When we trade with virtue, we do but buy pleasure with the expense of time; so it is not so much a consuming of time as an exchange.

No man is secretly loved except by those who know his foibles.

An apt quotation is like a lamp which sings its light over the whole sentence.



## THE OLD ORDER

MEMBER 71

The Will—Christ's Blessings—Looking for a Model—The Legacy—When the Gospel is the Power of God unto Salvation—Death and Resurrection—Pedobaptist and Baptist Orders—The Gospel Order.

<sup>10</sup> For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; either wise it be of no strength at all while the testator liveth."—Heb. 9: 16, 17.

THE word "Testament" unites the Gospel plan of salvation, the one Law for the government of the "one body" of the Lord and Savior Jesus Christ. The word "Testator" evidently means the Lord and Savior of mankind. The words *Law, Will, Truth, Covenant, and Testament*, are used interchangeably in the Living Oracles. These terms are qualified, contrasted and compared as "old," "new," "first," "second," "better," "superior," "greater." These qualifying words show that there has been a change. There can be no *second* Covenant unless there be first an *old* Covenant. There can be no *second* without a *first*; nor can any one speak of a "better Covenant" unless there be first a *good* one. Moses was the mediator of the first Covenant, Christ of the second.

A will may or may not, have express conditions. This is entirely at the option or wish of the testator. A will *in force* is supposed to have, (1) a duly qualified testator; (2) a legatee (3) legal heirs; (4) conditions; (5) an executor or executors; (6) the death of the testator. The Will of Jesus the Christ, is not wanting in any of these particulars. He himself is the duly qualified testator; the church is the legatee; the Holy Spirit is the executor; the promise of eternal life, is the condition. "Being justified by his grace, we should be heirs according to the hope of eternal life." Titus 3:7. The conditions, faith, repentance, baptism, and "patience continueth in well-doing," walking in "all of the commandments and ordinances of God, blameless." The church, the "one body," is the executor, and is in duty bound to execute the Will of Jesus the Christ. The church is the legatee, and is to receive according to his Will in his kingdom.

Before the death of Christ, the great Testator of the Will, He distributed blessings on various conditions, because all power was given to him in heaven and on earth. "And, behold they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy: Son, be of good cheer; thy sins be forgiven thee." Matt 9:2. "That is the idea," says one, "justified by faith only." No so fast, say friend; "how readest thou?" "What saith the Scriptures?" "And Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee." Are you now ready to conclude that this cure of a special blessing is observed if we wish to come to Christ? Observe it was their faith, the faith of others, that Jesus saw. The Testator had not yet died; hence could grant blessings on any condition he saw fit. In closing this He violated no law, disobeyed no one.

Now, turning to Luke 8: 36-49, we look at it closely to see if it is a model for all those who were to come after. The condition of the woman's salvation was *faith*, but not that of others, in the case of the paralytic. True, all must have faith, but not faith *only* in this woman's case. However before proceeding farther, let us call to the witness stand the penitent on the cross. He is the model in support of their theory, because regard it as a model for those who come after. If this be a model, why is not the case of the young man who was told to sell what he had and give to the poor, also a model? Why is not the paralytic a model if the penitent on the cross is a model? Not one of these can serve as a model for a man to get to the top of the tree. The law is in force, and we must comply with the conditions. We must do to go into ecstasies over the penitent on the cross, asserting that to be a model for us.

In thus reasoning we do not wish to be understood as teaching that Christ had no Will before his death. He had a Will, his Father's Will, to perform, but before his death he had power to deviate at pleasure. The legacy was just as much his *before* his death as *after*. It was his to *give*, and the conditions of giving were also at his command. In John 7: 17 we are taught that, "If any man will do his

will, he shall know of the doctrine, whether it be of God, or whether I speak of myself! There is no proof of the necessity of doing the Father's will, sometime before his death. The will, then, could not be done just as fast as it was revealed. To all, the command had been given, "Repent." Men therefore should repent. "Give," the command had gone forth, "Believe." Hence all could believe. The command, "Be baptized" was also given, therefore all could do that part of the will. We have now briefly noticed the *old order* of things up to the last night of our adorable Jesus in the "upper room" in Jerusalem. The work done there we shall leave for a future chapter.

First, there must be a Gospel, a Word of Truth; second, this Gospel must be preached; third, somebody must hear it; fourth, those hearing, must believe it; and fifth, obey it. When all these transpire, then the Gospel is "The power of God unto salvation." Here are five clear and distinct points, all necessary to the work to be accomplished. Now keep these points in view; First, the Gospel was given; second, the apostles believed it; third, they preached it; fourth, the people heard it; fifth, and obeyed it.

Upon what conditions has Jesus requested his glory? Realization of sins, the gift of the Holy Spirit and the hope of eternal life. Let us note particularly God's order: *the gift of life*. A sinner stands condemned before God, not because Adam sinned, not for Adam's acts, not because of Adam's guilt, neither for any other person's guilt, but because of *his own sin*, the actual sins which he has committed. The effect of Adam's sin, separation from God, goes upon all men, but from this Christ-redemption all without any conditions. "Just thou art, and unto dust shalt thou return." For since by man (Adam) came the original curse, by Christ came the original blessing. *the death of one man* (or by) Adam all die, (return to be-)leave so as to (or by) Christ shall all be made alive" (redeemed from dust). 1 Cor. 15:21, 22. All shall be raised from the dead, saints, sinners, infants and infants. The *"gift of eternal life"* is not found in the Bible. No one is dead in trespasses and sins in Adam, but each same adult, or person capable of discerning right from wrong, becomes dead in trespasses and sins which he *himself* commits. Any one who has ability to hear and believe in the Gospel of Jesus redemption, is free from death conditions. We are told in Matt 28: 18-19 to the witness stand. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and on earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of

the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen." First, *teach* all nations; second, *baptizing* them; third, *teaching* them to observe all things whatsoever Christ commanded. Now comes Mark 16: 15, 16. "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

*First, preach the Gospel; second, those who hear, shall believe and be baptized. Mark adds belief to what Matthew said. Third, the great object of teaching, hearing, believing and being baptized, is salvation. "But he that believeth not, shall be damned." So far we have from these two witnesses, preaching, belief, baptism, salvation to those who hear, and damnation to those who hear not. Next we call up Luke 24:46, 47. "And thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."*

He states that *repentance and remission of sins* shall be preached; hence we have a complete model of what is to be done. "Taking the three together they agree, and teach us what there must be *preaching, repentance, faith, baptism and remission of sins*; these things to be first preached at Jerusalem. Out of these three witnesses, theologians of different schools have evolved three different orders. First order, Pedobaptist. "(1) Baptism; (2) preaching; (3) repentance; (4) faith; (5) remission of sins." All truly consistent Pedobaptists will admit that it is their rule to baptize or sprinkle in infancy, hence before teaching. When they baptize

tise an adult who believes and has been taught, it is an exception to the rule. How they can find in the last communion, one order for an adult and another for an infant, we fail to perceive. Perhaps they can tell us *how* they find it, and *where* to find it.

*Second, Baptist Order.* (1.) Praeaching; (2.) repentance; (3.) faith; (4.) remission of sins; (5.) baptism. Now here we have two orders, differing from each other, both claiming to be drawn from the truest commission of Christ. The first is the Gospel of our salvation, the Bishop's Order, which is the substance of the theories and declarations of uninspired writers we turn, and look towards the *third, or Gospel Order*. (1.) The Gospel in fact; (2.) those who hear, believe it; (3.) they all receive it; (4.) the spirits were given, power to preach it; (5.) the Gospel was sent down from heaven; (6.) the preachers baptised all penitent believers "into the name of the Father, and of the Son, and of the Holy Ghost;" (7.) they taught them "to observe all things which Jesus had commanded them. From this we see that the Gospel is the substance of what must be preached; (8.) must be heard—(Rom. 10: 14-17); (9.) to be believed; (5.) and obeyed; therefore the Gospel of Christ consists of *facts* to be believed; *commands* to be obeyed, and *promises* to be enjoyed or helped for. The Gospel is the substance of the *facts* of our salvation; baptism; (1.) remission of sin; (2.) gift of the Holy Ghost. For further proof let us turn to Acts 2: 38: "Men and brethren, what shall

"do?" But in order was *preaching* by Peter; (2) the hearers believed; "Faith cometh by hearing," (Rom. 10: 17). Their hearts are changed; they are filled with godly sorrow, and want to know what to do. Let the Holy Spirit give the answer: (3) "Repent," and (4) "be baptized," (5) "for the remission of sins" (6) "and ye shall receive the gift of the Holy Ghost." Thus the Holy Ghost commands a sinner to *hear* the Gospel, *believe* it, *repent*, be *baptized*, and he shall *have* the *remission of sins*, the *gift of the Holy Spirit*, and the *hope of eternal life*. This is the divine arrangement, the *old order*.

By curiously following the Divine order, the reader will notice that Christ's life, death and resurrection constitute the three leading facts of the New Covenant,—that faith, repentance and baptism to all alien sinners, constitute the three leading *conditions* to them, and that remission of sins, gifts of the Holy Ghost, and hope of eternal life, are the three grand *promises* to all who comply with the conditions. Is not this the Gospel order? If not, why not?

31. 32. 33.

## OUR PAPERS.

THE Brethren at Ashland, Ohio, have started a paper entitled the *Gospel Preacher*, the first No. of which is before us. It is a neatly printed sheet, edited by brethren S. H. Butler and S. Z. Sharp. In this connection some explanation may be necessary. We have been corresponding nearly a year with the Brethren at Ashland in regard to moving our paper to a new place, and for that purpose visited them last Fall. At first the matter was very strongly urged, but we did not see our way altogether clear to do anything at that time. A few weeks ago Bro. Eschman was requested to visit Ashland immediately to see if something could be done for the interest of both localities. He did so. At first it was thought to move the *Children at Work* to Ashland, enlarge it to its present size, and leave the *Brethren at Ashland* in regard to the *Gospel Preacher*, but he found some so far with their project of starting another paper that they could not well withdraw. It was then proposed to leave the *Brethren at Work* at Lennax under my care, while Bro. E. would go to Ashland and edit one-fourth of the *Gospel Preacher* in the interest of the youth, and both papers to belong to each other. Bro. E. returned home and we talked over the projects carefully, and concluded not to make any change at present. We are very anxious to see the *Gospel Preacher* come out, and want to labor for the interest of our both localities.

We do not feel that it becomes us to express an opinion in regard to the effect of a multiplicity of papers in the Brotherhood, but shall earnestly labor to give no occasion for strife between the BROTHERS AT WORK and its contemporaries. We have our method of sounding out the Gospel, and see no necessity for a change

in that method on our part. We hope that all will work together for keeping the peace and harmony of the church in our papers have much to do with the peace and prosperity of the church, it is hoped that they will be conducted in a way that will reflect credit on the cause. So far as we are concerned, individually, we are ready to do anything that will be for the good of the Brotherhood at large. Our object is to do all in our power for the relief of the cause. We have no reason to complain about patronage. Our list is large, with prospects of increasing. We, however, have this much to say at present: Whenever our editorial brethren, throughout the Brotherhood, get ready to consult together with a view to forming some kind of a consolidation or to have a paper in the church they will find us ready for just what they want. And I am satisfied that every brother and sister will say, amen.

11-30

## GETTING UP A SENSATION

THE *Battle Flag* wants us to either "prove or withdraw" what we said about Ray's "rough and unbecoming language." We need not prove it. Our readers know the fact of the matter. They read his speeches and knew just what he writes. We cannot take it back—what we said is true. That part of the article, referring to Mr. Ray, was written very deliberately. To Mr. Ray's credit we state, that in this written discussion he is not near as rough as he was at the Newtonville debate. He has improved that much. Of course, his cry will be, that we are trying to manufacture prejudice against him. But so far as the manufacturing business is concerned he is far ahead of us; he don't that port

Mr. Ray says: "We hope Mr. Moore will prove or withdraw his charges. If he thinks Mr. Stein needs help, let him come to his rescue."

Bro. Stria is getting along finely. We are well pleased with his defense. He needs no help, if it is his first written debate, and he has for his opponent the best Baptist debater of the South-west. But Tui is getting uneasy; there is something coming. He has written a book, and that is to come onto the witness stand to testify against him; and to ward off the blow and if possible, lessen the shock, he is trying to raise a sensation—he wants somebody to sympathize with him. Verily his case is a hard one.

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## PALESTINE TO BE RESTORED

The London correspondent of the *Leinn-Messenger*, writes to that journal as follows: "I can state a fact, and not to a mere rumor, that a syndicate is actually in process of consolidation, which has for its sole object the purchase of Palestine from the Turkish Government and its restoration to the Jews in some form. I know, and am not at liberty to mention, the name of the secretary of the body, which already numbers some very influential members, and I can vouch for the confidence with which the Secretary, who is not a member of the Jewish race or religion, but a well-known man, regards the future success of the scheme; and has experience of the world and knowledge of men and nations tantamount to

The above indicates the very thing we have been expecting for some time. It would seem that the fulfilling of prophecy is at hand, and that the day is not far distant when the times of the Gentiles will be fulfilled, and the Jews permitted to return to their native land.

NOT SO FAST IF YOU PLEASE

THE Baptist *Battle Flag* is getting a little out of its latitude dictating for us. It says:

"The *Brethren at Work* has, in violation of its contract, shut out the discussion, and sends it out on a little extra ship."

Is the printing of a matter in a supplement shutting it out of the paper? Our people want to preserve the debate and prefer it in a supplement. Is Mr Ray afraid to have the debate preserved? It looks very much like it. The tide is turning against him, he feels it, and now wants to raise a cry of victory for effect. That man would better save his breath till the battle is over. He will need it long before he gets his backward single immersionist Baptist Church tracked back to the apostolic times. The gentleman will have enough to do if he keeps his own side of the question straight.

MANY who cannot be convinced by argument,  
can sometimes be won by love.







## CORRESPONDENCE.

## Echoes from the Center.

Among the Brethren—An Affirmed Sister—Church Dedication—Knox Mission—Rejoicing in the Camp—Announcing the sick—A Farewell.

(From the Correspondent.)

BY MAIL VIA.

BY request of the Brethren, I went to visit Brother Church, to assist brother Jesse Calvert, in holding a series of meetings at that place. Arrived on the 23rd of November, I found that old veterans of the cross were in the Master's camp in good spirits. The meetings continued until the close of the week. The interest was growing, and we trust will not lose its effect.

On Saturday we visited our dear sister, Laura Eberlein, who is passing the crucible of affliction. We had a pleasant interview with that kind family. After sharing their kind hospitalities, we spent the afternoon in conversation about Zion, and the upbuilding of the Master's cause. The dear sister met being able to attend meetings, she desired a series of devotion at their pleasant home.—Brother Calvert selected some consolatory words, the 5th chapter of 2 Cor., after which he offered up a petition in behalf of all present, and especially of the suffering sister. Amidst the fervor of the service, the joy and the power of prayer was greatly appreciated. How many suffering sinners on earth, desiring to be unclouded, that they might be clothed upon with that glory, which is from heaven. Yes, dear sister, while you lay in thy thorn-bush, suffering in your old age, and being burdened, oh continue faithful until God shall call you, then can you be clothed upon, that mortality might be swallowed up of life.

On Lord's day we went to the Southern part of that district, to dedicate their new church, called Oak Grove. This is a large substantial building, 40x70, and well finished, with a seating capacity of about one thousand. About 10 A. M., the people began to pour in from all points of the compass, until this magnificent building was densely packed. Brother Calvert introduced the service, by reading Solomon's dedicatory prayer of the Temple. 1 Kings 8: 22-30. Then suggested as a song of praise, the 325th hymn, and then went to prayer. The people for his discourse he selected the words, "How dreadful is this place! This is neither altar but the house of God, and this is the gate of heaven." Gen. 28: 17. The sermon was indeed very interesting, and we trust profitable. In listening to his convincing arguments and strong appeals, and of the great responsibilities resting upon the Christian, both in the care of the body and the church, it was enough to make one feel, how dreadful is the place. In the evening the service was held in the same building. The audience was returned in the light of the Gospel, by one of the ministers present, on the mortality of man and his responsibility to God. Here we had the pleasure of meeting brother J. W. Reese, of Portugal, and brother Leon, our youthful brother Young, from Green Spring. Next morning returned home, and have since learned that the meeting at Oak Grove church, was a success, and that quite a number were added.

Returning home we were met by brother Brown arrived, who had been at Pleasant Ridge church of Eagle Creek branch, where we commenced operations in the camp of the Lord. I remained with brother Brown until the close of the meeting on Tuesday. The results were glorious. Six precious souls were added to the church by baptism, and the interest manifested by all in attendance was good. We return our thanks to the dear people in that vicinity, for their kindness shown while in their midst. Great was the rejoicing in the camp, it was seen that the rock was beginning to break under the hammer of the Gospel, so powerfully wielded by brother Brown. We have reason to believe that there was joy in heaven, in beholding the enlargement of the church. O, my dear friends, let us be here, adding forth love and love until the enemy shall be banished from the land.

Again we were called to visit one of the Lord's afflicted, our dear sister Tiphany. King. Brother A. M. Bowers and brother W. C. Testerman, accompanied their dear sister, and with all in the name of the Lord. Our dear sister is suffering very much, but feels resigned to the will of an overruling Providence, and desires to depart when the Master calls, and

dwelt with Christ, which is far better. Oh what a crowd of sorrowers the Lord has! But cheer thou weary one, after passing through the crucible. There is a home beyond where sorrow, sickness, pain and death can never come.—Praise God for the happy thought. Were that only home we would soon depart, and how to earth, our dear sister, and with the kindred element, the dust of the earth long to be poured the appointed time. But the glorious thought, there is a home not made with hands eternal in the heavens, awaiting the faithful who will minister to the least and come to us with patiently until the Father calls.

Today our dear brother James and wife took their departure for the far West, to occupy their future home, and the formerly joyful home was left in good spirits. The service was depicted upon their countenances; all because the uncertainty of life is such, that in all probability we never meet on earth shall meet again. But as we are all sailing together in the good old ship Zion, we trust that in the hills and valleys, mountains and streams, that now separate us, will separate us while this life remains, we will meet on the golden shore, where we can reunite and never more take the parting hand. We accompanied them to the train and there, amidst the kind and farewell greetings of a kind mother and son, brothers and sisters, we saw them board the train, and we saw them no more. Such are the changing scenes of life. We are glad that there is a heaven, and that we shall meet in the future. And we greatly rejoice that his law are faithful, and that where He dwells and where we may dwell is an eternity of perpetual love and holy enjoyment. May God help us to secure that home. S. B. TESTERMAN.

Dec. 18th, 1878.

From D. B. Gibson.

I have Brethren—CLOSING my meetings in Itay Co., Mo., on the 25th of November. The meetings were largely attended, and the interest was intense; and the church was much encouraged. At the farewell many tears were shed. I only staid in that house three days. Home was but a few miles off, and I could not place on earth like home. Here I could rest my poor weary body and weary mind, and enjoy the association of my own loved ones, from whom I am so often and so long separated. Is here I could lay by the sword of the night rest. There remains a rest for the people of God.

I started for Falls City, Neb., on the 2nd of December. This church has had its dark days of gloom, that hung over it like a portentous cloud, but I had no need to be afraid. The heresy has been reduced to great extent, and I found the members in as good, if not better, working condition than my congregation I have visited for a long time. Hence there was no occasion for the beginning of the meeting. God blessed our united efforts, and sinners were made to rejoice, and many to turn to the Lord. To His name be all the praise.—The congregation was very large. I continued for eleven days. There were fourteen baptisms, and several more applicants.

The ministers here are Christian Forney, elder K. Stump, J. Johnston and brother Litchy. The congregation numbers now about one hundred and thirty members.

I seldom form a closer attachment for a church than I do to this. I have seen them in peace and love. They are disposed, I am glad to say, to carry out our distinctive features general appearance and deportment. I have now enjoyed about a week's rest, and I feel that I have been in the land of the field. May God's blessing abide on those who so kindly remembered me. Gibson.

Perrin, Mo., Dec. 20th, 1878.

From Denmark.

Dear Brethren—Our duty and peace be multiplied upon you evermore, as well as to all the household of faith in your land of liberty.

On leaving this field for a time, I can tell you that I have had meetings every evening, and that the interest was great, and the increased congregations. I have held thirteen meetings in the vicinity of Toledo, and succeeded in opening up promising field for good. We have gained many warm-hearted friends of whom I expect some may come to the Lord's side. We have had rain and muddy roads and very dark nights, yet the houses have been crowded all the time, and nearly over-crowded the last time. Among those present

were rich and poor farmers; and judging by the countenances, the Lord must have carried comfort to many hearts. Some who have abandoned brandy and evil habits, and try to change their lives. Some have abandoned the State church, and several publicly declared they would never more indulge in the pernicious custom of eating animal food. How far they will go in the reformation of life, God only knows. Remember in your prayers, those poor people sitting in darkness.

I have had opposers, and bitter and learned ones, but all the Lord has done cannot be in words, so that I might be brought before the magistrate and imprisoned; but the Lord has stood by me and delivered me from them all.

I am well only I am wet through, having been in the rain several days; but such things as a missionary can bear with joy, when the seed he sows is received by hungry ears. I shall, if the Lord permits, return to this place the middle of January next. Several calls from here and other places far and near have come, which demand my personal attention. I do not see how I can get away from traveling, yet God sees farther than I, and I hope to be more and more a willing and obedient child of the Father. I am not near as usual as I can be, yet, but still I am conscious, I grow downward and far from God, so to go until I am nothing, but He will be in me.

Dec. 2nd. Found all reasonable well at home, and can say, the one mentioned to be baptized when I left, was received into the church the day appointed.

I have commenced a series of meetings in our new hall this week, and had last night good attentive congregation of new people we never saw before. May God bless the work to further increase.

All communications are closed on account of snow.

Our old sister Karer will be blind in a short time, and needs an operation to remove a substance growing over the eyes. She is in the hands of a doctor at present, and we have no doubt but that she will be able to lead a life of all kinds. Ask God that we may be able to do so and to be faithful until death.

Nov. 27th, 1878.

C. Horst.

From Croton, N. J.

THE Brethren here have been buildings new house for worship, which according to previous appointments, was dedicated to the service of the Most High, on Dec. 3th, at 10:30, opened by singing the 126th Psalm. Prayer by brother H. H. Hietric, of Philadelphia, Pa. Preaching by brother James, of Hamilton, Pa., from Psalm 57: 4: "One thing have I desired of the Lord, that I will seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."

Our house was filled to its utmost capacity, with eager listeners, who after being dismissed, repaired to their homes, and to places where bodily hunger could be satisfied, to return again in the evening to brother Quinker. On the 5th, brother Hietric preached an excellent sermon. In the evening brother Quinker addressed us from 1 Chron. 28: 4: "For the Lord has chosen David to be king." This discourse we heard with remark, as the most powerful one they ever listened to.

On the evening of the 7th was our Love-fest, brother Quinker addressed us. We feel that our spiritual life was increased, and was renewed by night in the manner usual. About sixty members communed. The house was filled to overflowing. After brother Quinker took his leave for the Amwell church, brother Hietric remained with us until the close of the next morning, and instructed and discussed. Although we see no immediate result of these meetings in the conversion of souls, yet we trust the word preached will be "bread cast upon the waters" which will return with increased harvest, for believe that there are those that are almost prepared to be Christians.

AMOS S. CHAMBERLAIN.

From Jesse Calvert.

I LAST wrote you from Elk Nick, Nov. 11th, and since I have been to several meetings, and held a few more, and have been very busy, and have been baptizing. On Friday I returned to Elk Nick, and baptised two more, making in all thirty at that place. On Sunday evening, I left for Schuylersville, to fill a few appointments. Stopped at Schuylersville, and held one meeting; then reached my appointment, where we had an interesting meeting of a week, with four additions.

On the 20th, started for J. P. Eberlein, Hancock Co., Ohio. Had a few meetings at the old church. The 1st, added their new church, on Limestone Ridge. It is one among the best buildings in the brotherhood. The audience was very large, and the meeting interesting. Had meeting Monday evening—Tuesday had a love-fest at the same place. It was a most interesting. I then continued the meetings until December 11th, with eleven additions by baptism, and still more willing to come. May the good Lord ever bless and care for the souls of His field, and save them. Arrived home, found all well. Think to be in the Lord, and thanks to the brethren and sisters and friends, for their kindness to me.

Report of Money for the Maple Grove Church, Montgomery Co., Iowa.

Two sisters, South Bend, Ind., .....	\$ .20
J. C. Marsh, .....	1.00
H. B. Mitchell, .....	1.00
A. Widow, .....	1.00
Samuel Varner, .....	2.57
B. Gring and wife, .....	2.00
T. G. and C. Snyder, .....	3.95
John H. Miller, .....	2.00
T. J. Robinson, .....	2.00
Tabby Leslie, .....	1.00
Elia Scheneworth, .....	.25
Phelia Zook, .....	8.00
Samuel Fox, .....	1.14
William H. Miller, .....	2.00
W. Wiland, .....	1.00
Hetty Eagle, .....	5.00
Jonah Berkley, .....	2.00
W. B. Woodard and wife, .....	1.00
John H. Miller, .....	.12
As aged sister, at Moberly, Ill., .....	2.00
Jacob Arnold, .....	2.50
Anna M. Shirk, .....	0.25
W. J. Zeller, .....	.50
Joseph Stittell, .....	2.50
Anna M. Shirk, .....	1.00

Total, \$53.04

Silas W. GIBSON.

N. C. WICKMAN.

Scioto, Dec. 10th, 1878.

Primitive Christian, please copy.

From Nancy Wise.

WE have reached our new home in Illinois. I will comply with the requests of many who wished to hear from me; as it is my lot to be a young pilgrim in this world, and there are many brethren and sisters and friends that wished me to write to them, I thought I would write one letter for all who take your paper.

I like my home much thus far. The people are very kind to me. I have not seen many of the members of this congregation yet, but what I have seen are very kind. The weather has been cold, and the roads icy.

Dearest beloved, I think this world is a world of sorrow and grief. I need so very much. I have none of my friends or relatives to associate with. The people here are all strangers to me. There is no place on earth like my native home, the land of my friends. Sisters pray for us, that we may all meet in heaven. Maltrey's Grove, Bond Co., Ill.

From Nodaway Co., Mo.

Dear Brethren—As I am full of news from this county, we will say that we had a very interesting series of meetings at the Maple Grove school-house, commencing Dec. 1st, and ending on the 11th. The meetings were without revivals. Many more deep impressions were made.

S. A. HORNESBERG.

Graham, Mo.

From Lincoln, Pa.

Dear Brethren—TWICE have been received into the church here at Ephrata, since our last revival, and we hope that still a few more may come before long.

We have started a sort of social meeting in our district, held in private houses every week. It is a very interesting and profitable one. We have had many brethren, meet together once in the middle of the week, and learn the Scriptures more perfectly—sing, pray and glorify the Lord for his goodness, and feed and warm your spiritual lives by the fire of the Holy Spirit. L. ANGELO.

Dec. 21st, 1878.



# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which shall be to All People."—LUKE 2: 10.

Vol. IV.

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No. 3.

## The Brethren at Work.

EDITED AND PUBLISHED WEEKLY.

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### "JEHOVAH-TSIDKENU."

IN LOTTIE'S LETTER.

I was once a slattern to glory and to God,  
I knew not my disgrace, my feet not my head,  
Though I washed my face in water, and my feet in cold  
water.

"Jehovah-tsidkenu" was nothing to me.  
When first grace came to me, by light from on high,  
Then I began to wash my feet, and to be clean,  
No longer my face, but my feet, my head, my feet,  
"Jehovah-tsidkenu" my Savior made me.

My terrors all vanished before the sweet name,  
My guilty fears vanished, with inebriate remembrance,  
To do the bidding, my feet, my head, my feet,  
"Jehovah-tsidkenu" is all things to me.

When treading the valley and shadow of death,  
This a word said to me, my faithful love,  
And when from Hades' door, my feet, my head,  
"Jehovah-tsidkenu" my death shall be.

### SOME THOUGHTS.

BY DANIEL A. MADRAS.

I have been a subject of some thought and experiment among my friends, and have what to feel the force, to obtain the greatest amount of work from him; how and what to feed the cow to obtain the most milk, butter or cheese from her. It being a fact well understood, that upon the feed, and manner of feeding, depends largely the work, or produce to be obtained from these animals. Similar is the mind or intellect of man; upon the food and manner of feeding the mind, depends largely the work, or product obtained. The mind can bring forth only that upon which it is substance has at sometime been fed.

Whoever demonstrates the truths of mathematics, or natural philosophy, either in speaking or writing, has received into his mind those truths. Look how eagerly and closely the recorder of news watches for items of interest. How his mind reaches after, drinks in, and feeds upon items of that character, in order that he may be able to pen them and send them forth for other minds.

See also how the editor of a religious paper, whose heart is set on reading out, only proper food for the minds of his readers, scans the productions of others, ransacks his library for correct information on important points, throws open every available source through which knowledge of the desired kind may pour into his own mind, in order that he may be able to impart it to others; conscious of the fact that he must first receive it himself before he can impart it to others. The reliable Sunday-school teacher, who could delight his class so much with his pictures of the lesson, would spend Lord's day afternoon in the study of the lesson. After having it all by heart, he would make a pencil sketch of the design of the picture he expected to present to the class next Lord's day. A portion of the freshness of each morning, through the week, was then given to the filling out of the picture, and the finishing strokes were given on next Lord's day morning, just before presenting it to the class. Oh that all Zion's children may learn more and more to discern light and truly literature, and feed their minds more and more upon the solid truths of the Gospel, in order that they may be imparted to a dying and sin-ridden world.

### A CONTRAST OF DISCIPLESHIP.

BY C. F. DEWITT.

"THE day following my sanctification, while alone in my room, I removed from my finger, a very beautiful ruby ring I had been wearing, and then a plain gold one, all I had ever worn. I felt as though they were wholly out of place, and that the temple of the Holy Ghost needed them not."

OUR FIRST.

"Thought after hearing brother, preach on the 'covering' that it must be right, and thus as I was studying over it, I just thought I hear that I was washed bear-headed, and why should I now trouble myself about a covering?"

The contrast needs no explanation. If the first lady had reasoned like the second, she first lady had saved herself all her future trouble. What an easy way it would have been of ending it. "I knew that I was sanctified with three rings on my finger, and why should I now trouble myself about them?"

Truly, discipleship means more than simply going to Sabbath-school and to church, studying the Scriptures and hearing sermons. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." And again, "Whoever shall not bear his cross and come after me, cannot be my disciple." The fact is with thousands, their discipleship ends just where it ought to begin, and the result is ever learning and never coming to the knowledge of truth. It is a sad case, and it is beyond all controversy.

### NEW YEAR'S DAY.

BY NANCY WILE.

THIS is New Year's day. I thought I would try and write a few lines for the paper. This is a happy New Year. We are all well, and it makes me happy. How many have gone to their long home in the year that is past. Many, no doubt, who commenced the year as healthy as I am, are now numbered with the

dead. They have made the change that awaits us all.

Many will go to their long home before this year shall close. It may be your anniversary sister. I know where I was last New Year's day. I know where I am now, but I don't know where I shall be next New Year, perhaps in eternity, either in misery, pain and sorrow, or in endless joy, there to be at home forever.

I have no home in this world, that I can call my own. I have a place to stay, but it is not my own. I often wonder how people feel, that have a home of their own. That is something I never expect in this world. And that makes me anxious to secure a home in that happy world. I feel this day like the serving God better than I ever have. No cross of this world should keep us from serving him, for here there is no pleasure, no enjoyment in this world. I shall try to find some enjoyment, but where shall I find it? In heaven. The pleasures we have in serving God, will prepare us for the pleasure of heaven that will endure forever. That will be joyful to be with God, and all the sanctified to praise him forever. Can any one conceive that

"Our troubles and our trials here, Will only make us richer there, When we arrive at home?" There to wear a crown on our heads, and bear palms in our hands, and

"Play on the golden harp."

That will be lasting joy. Those joys alone will last forever. Heaven is a holy place, all that wish to enter there, must be holy. Oh, sisters, won't that be a happy meeting when all the saints get together. There is all together in that happy world. One day we will see all of our trouble. Fight on a few days more, and the victory will be given. *Mulberry Grove, Ill.*

### A BARBAROUS PRACTICE

THE practice of smoking, which has now become so universal among a large portion of our male population, has ancient and interesting history—ancient, on account of the novel origin of the habit, and interesting, from the insight which it gives into the depravity of human nature. For a long time, the origin of smoking was obscure; but history has come to the rescue, and now we learn that in 1492, as Columbus lay with his ships beside the island of Cuba, he sent two men to scout the land and report what they might see. On their return, among other things, they said they saw the naked savages twist leaves together, and smoke like devils. Since that time, a large share of the men and boys of civilized nations have been following the filthy example of those native savages. It was not, however, without meeting with vigorous opposition, that tobacco obtained despotic tyranny over human beings.

In Russia, the use of tobacco was prohibited under the penalty of the bastinado for the first offense, less of the nose for the second, deprivation of life for the third.

In Italy, the pope fulminated a bull against the filthy weed, and excommunicated all who used it in church. In Switzerland, tobacco-users were treated as criminals. The Sha of Persia made tobacco-eating a capital crime, and many of its devotees were executed.

In Constantinople, a Turk was led through the streets with his nose tied and transfixed by a pipe-stem, as a warning to smokers. King James, of England, expressed his opposition to the weed in a powerful constitutional which stigmatized this drug as most deadly enemies.

Even in this country, the native love of tobacco, at a somewhat later period, its use was interdicted to all who had not previously acquired the habit, unless prescribed by the physician as a medicine.

But the devotees of this fascinating drug steadily increased in spite of all opposition, and

its tobacco-eating has become an almost universal vice, in which fact we see a striking illustration of the weakness of human nature to resist upon anything which promises gratification of the senses, no matter how filthy, how disgusting, how pernicious, or how fatal in its ultimate consequences.

Selected by A. J. BACON.

### SYSTEMATIC MENTAL LABOR.

AS a marvellous instance of what one man may achieve by doing systematically and thoroughly whatever he undertakes, we cannot do better than to consider the life of Alexander von Humboldt. There was no part of the world he had not visited, and he had no nowhere without acquiring the most exact knowledge of the whole country, its geography, its animal life, its botany, all its physical characteristics, as well as the language, habits, customs, laws, religion and history of its people. He led this life till he was ninety years of age, and even then no fear, in any part of the world, that had any bearing on scientific truth, escaped his notice. His mind was a museum, where all the knowledge that had been brought into the world was placed in order, carefully guarded, and always ready for use. We are not writing an abridgement of the boundless learning and prodigious summary of this great man to his habit of systematizing his mental labor, and his power of self-education; and to his belief in the wisdom of God.—*Scientific American.*

### FINDING FAULT.

IT is the easiest thing in the world to find fault. It is easy to say that nobody is honest. It is easy to say that the church could do all right if the minister would preach and do as he ought. But it isn't as easy to find, on the best side, to see that there are hundreds of faithful preachers, thousands of honest, sincere men and women, countless acts of charity, charity and humanity which network all our granularing of all the granulars, on that it is really only the finest dust in the balance. Let us be fair and cheerful. The world is not all wrong. Everybody isn't a rascal. Our neighbors are not trying to cheat us. Even the grovelers are not so bad as disgraceful as they seem.—*St.*

### TIME

AFTER allowing yourself some time for rest, don't lose a single hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, if you study—whatever it is, hold it in it and finish it up one day, separately and clearly, then do the next thing without letting any moments drop out between. It is wonderful to see how many hours these prompt people continue to make of a day; it is as if they picked up the moments that the drowsy lost.

To-morrow may never come to us. We do not live to to-morrow. We cannot find it in any of our little deeds. The man who owns whole blocks of real estate, and great ships on the sea, does not own a single minute of to-morrow. To-morrow! It is a mysterious possibility not yet born. It has under the real midnight, behind the veil of glittering constellations.

The Bible says—"The foot hath said in his heart, there is no God." Most not that man be a fool indeed who can say this beautiful and wonderful words come to chance, when he knows that there is not a house, or ship, or picture, or anything else that he has had a maker? We might better say that this paper we are reading just as it is, than to say that the sun, moon and stars, and this globe on which we live, came without a creative hand.

## AN OLIVE LEAF.

BY JAS. V. BRIDGES.

To Brother S. H. Synopoli of Storrs, Ill. —  
 A Ark harbor in Christ and his kingdom,  
 In love and Federal peace,  
 And you this morn'g in grieving,  
 As one of the Saviour's elect,  
 Rejoice the law of the Gospel,  
 The covenants of peace and of love,  
 To gain your nearest the nations  
 Our Father prepared us above.

They tell me that you have been chosen  
 To help them to forward the ark,  
 To preach the pure Gospel to sinners,  
 But not as they preach in New York;  
 Where sinners to sinners are preaching,  
 While sinners, but little affect.  
 So great that your labors will feel it,  
 And strengthened may be the elect.

In meekness enduring with patience,  
 Conformed to the order in love;  
 So let us submit to the brethren,  
 That Christ and the church may approve:  
 And let us live up to the Gospel,  
 That we may be the promise strict:  
 And walk thus as living spots,  
 Be known and be loved of all men.

Dear brother, my heart has been beating,  
 Once more to go out to the West.  
 To visit my brethren and sisters,  
 And be their itinerant guest,  
 But, brother, my life is uncertain:  
 To be but an epicurean word:  
 Besides it, my feet are entangled,  
 I can't get away without harm.

May be that the Lord will preserve me,  
 And loosen my temporal chains,  
 That I may be free as the breeze,  
 To travel o'er mountains and plains.  
 But, brother, our time is the present,  
 The future we never may know,  
 So let us improve it in earnest,  
 That we may be ready to go —  
 Because we are pilgrims and strangers,  
 And hastily passing away,  
 Confronted by trials and dangers,  
 We're cautioned to watch and to pray.

Let us be unguarded or sleepy,  
 The longer we sleep we are sure —  
 The Master will surely discover  
 Our temple polluted within.  
 If never again we should meet  
 On this side of the river of death,  
 May we die the death of the righteous,  
 In hope and assurance of God.  
 And if we can meet once farther,  
 Where parting shall never be known,  
 We'll sing of redemption forever,  
 And worship the Lamb on his throne.

A WEEK'S COMPANIONSHIP  
WITH THE ROCKIES.

BY J. A. LUNDENBERG.

NUMBER III.

HERE too, in full view, stands the monument of eternity in its awful magnitude and grandeur that ages of unnumbered antiquity have found into beauty imperishable. Emblem of the everlasting and unchangeable majesty of him by and for whom all things were created and who holds the world in the hollow of his hand.

The longer one knows and looks, the more enraptured and bewildered he becomes. Why, the very clouds seem to render homage — hovering over and around every now and then dipping down their fleecy volumes as if to kiss away the frosty frescos of ice from his stately brow.

It is said to be eight miles from here to the fishing grounds. We lost no time on the morning of the 21st in getting off. The road, though new, is not so rough as some passed over; since it leads along southward, parallel with the range on the west. The entire distance is through an almost uninterrupted pine forest, the most dense. At ten o'clock we pitched our tents on the right bank of the pearly St. Vrain; to remain for three or four days. The surroundings of the location are all that the sportsman of any ordi-

nary capacity could wish — ruggedly, romantic and out-of-the-way world. However, from the old camp-fire marks "man alone kindles a fire. Scattered fruit cans and broken bottles, of course no additional fragments to the latter by our party, is incontrovertible evidence that persons before us, enjoyed the pleasure of this quiet mountain retreat, and why shouldn't they with nothing to molest or mar, unless it be the intrusion of some ferocious animal or ravenous beast of prey from out of these dismal canyons, or those dark retreats and grisly-like dens in yonder wild looking mountains.

Our main object in coming up here, trout, and consequently each angler is busily engaged preparing his tackle. The purchase of trout flies was a joint investment, and therefore spread out before us. And what a grandly little bunch of tiny make ups they are too, consisting of quite an assortment of colors, resembling, more or less, the various insects that the trout feed on, and with which we expect to entice the finny beauties, in the bubbling waters, to look on. One makes choice of the "Brown Hackle" supplemented with the "Butterfly" or the "Honey bee," while another selects the "Silver gray," a Jack Scott" or "Lady Washington" — others give the preference to the "Beguiler," "White Miller," "Silver Doctor" and the "Golden Dragon" which last proved a special favorite at this season of the year.

"Sell not, O Dragon Fly too soon,  
 The laker's beam dark and clear,  
 For lurking in its depths below,  
 The hungry trout, thy cruel foe,  
 Doth wait to snatch thee unawares,  
 At once from earth and light and air."

We discovered that the best fishing commenced at the rapids about one mile below camp and continued downward through the main canyon several miles. The fall is perhaps a thousand feet to the mile; hence the immense swiftness of the current, leaping, foaming and whirling around the water-smoothed, carved and reamed-out surfaces of the massive boulders with which the channel is so thickly sprinkled — affording excellent bridging for the angler, who when the water is low as it usually is at this season of the year, fishes the stream by passing from boulder to boulder.

The old saying that, "Anticipation is greater than realization," did not hold good in this instance, notwithstanding the enormity of expectation entertained on the way coming in. The sport now begins, real, lively, active sport. The fly is cast upon the surface of the water, if it is not freely taken, the angler makes a change of other flies until he finds the favorite one with the trout.

It is amazingly wonderful to observe with what fastidious discrimination, the larger trout make, in the choice of food. A two or three pounder is noticed gently poising in the shade of a bending limb that tips the surface or perhaps under the projecting edge of a rock. The fly is drawn out, and it is treated with a rigid indifference — a change is quickly made and the new fly carefully tossed over to within a few inches of Mr. trout's head. If taken, all right; if not a real, live grasshopper is slipped on, as the last chance. As something substantial seemed to be what was desired; so you sack your trout. And thus it continues for hours as we go skipping along from rock to rock unconscious of the elapse of time — wandering down stream for miles amid the deafening roar of the crystalline rapid, interrupted only by an occasional peep of rolling thunder; reverberating through the mountains, evidencing that

the elements are battling in the valley below; or, that harmony is first being restored as tokened by the gorgeously arrayed beam (ideal).

Daughter of the storm, spanning the firmament. Beautiful symbolism of peace and reconciliation.

To know what is going on immediately around you, you have only to look up, and see, a slight to the scientific angler most laughable; but with us, not perhaps so fully appreciated. One fellow has taken a bound from one rock to the other, but having incorrectly estimated the distance, is furiously splashing for dry land. A little ways beyond is another, who, having lit upon the rock, but owing to its slippy surface, concluded to be seated for a few moments; he seems to be deeply meditating, doubtless, concerning the foundation just built upon. A third, in a leap, has merely come in contact with the sleek surface of the boulder aimed for, and is desperately straining every nerve to sustain himself with the toe of his left boot, while the body is leaning at an angle of less than forty-five degrees and that too, with face up, but falling, both hands projecting high, in harmony with his left foot, and with all a frantic glaucinating an unmistakable concern about his present and future welfare.

(To be continued.)

## MISSION WORK

BY DAVID F. KEY.

THERE seems to be a diversity of opinion in regard to missionary work. It is generally supposed that some members, and even some congregations are opposed to the missionary movement, but we have plenty of evidence to know that the above supposition is incorrect. The Brethren, with a very small exception, are in favor of missionary work. The Brethren know that it is a command of God, and a duty enjoined upon the church by the Great Head of the church, our Lord Jesus Christ, and that the followers of Christ were engaged in missionary work from the earliest period. Our Brethren are also aware that missionary work cannot be carried on successfully without money. Thus far we agree. The difference of opinion is only in the plan of raising the money, and in the way of spending it. The way adopted at present is, to give as the Lord has prospered us. That did very well in the days of the apostles, for if they had enough left at the end of the week to keep them the next, they could easily tell how the Lord had prospered them; but in these days of railroads and modern improvements, it is a different thing. Every facility is at hand to make money, and our Brethren, like every body else, are ready to make use of these means and consequently get wealthy, on a large farm, and many have much money at interest. How can they tell at the end of each week how much the Lord has prospered them? They must therefore wait till the end of the year, then add up the proceeds of the farm and interest and divide by fifty-two.

Why not give the financial part of the missionary work into the hands of the laity? There is talent enough in the laity to devise a plan to raise a sufficient missionary fund. It is ungenerous to think that there is no talent in the laity when we know there is fully as much, if not more, than in the officials; but the talent in the laity is in a manner dormant or undeveloped so far as public speaking is concerned, because they are never called upon to act. Nothing is trusted in

their care, consequently they become inactive.

It is well understood that in council, all have a right to present their ideas, but sometimes a man high in office can make a long speech and more than half the time be entirely off the subject, and when a lay member does pick up courage enough to speak, and happens to get a little to one side of the subject, he is immediately called to order, (such things are observed). No allowance is made for his inexperience in public speaking.

Since the laity is capable of devising a plan to raise the missionary fund, why not also be able to help in arranging a plan to use it? In former years the preachers considered themselves the servants of the church. If they are servants, let the laity manage the financial part, and the preachers attend to the spiritual, and all will work together for good.

Some advocate the first apostolic manner of going out to preach. Their manner of going was very good in its day and in that country. The disciples were sent without gold, silver or brass, without scrip for their journey, without two coats, without shoes, without staves, the workmen being worthy of his meat (Matt. 10), but that kind of going would hardly work in these United States. Most men need two coats, need shoes and need money in their purse. We are not willing to follow the customs of fifty or sixty years ago in farming, why should we follow the customs of those days in going to preach the Gospel? It is not reasonable. Sixty years ago men threshed their grain with flails or by tramping, and cleaned it with flannin nails. How many of us are willing to follow those old customs, and surely if we love a custom simply because it is old, we ought to love the old agricultural customs too.

It is commanded to "Go into all the world and preach the Gospel to every creature." This is the command that concerns us. This was the last great command to all preachers, and in this nothing is said *how* they shall go. Now, where God has spoken, let us speak, and where he has not spoken, wisdom would tell us to be cautious. Let us have a ready mind to make our ministers comfortable in their going.

## CHRISTMAS TREE.

BY L. T. ROLLSBERGER.

WE have arrived at the season of the year in which there is in many places arrangements being made, to exhibit what is known as a Christmas tree. The tree when fully prepared for exhibition, presents a peculiar strange and unnatural phenomenon. When ready for exhibition, we will notice, perhaps, one branch of the tree bearing dry goods, another jewelry, another candies, another a purse of gold or silver, another toys, and perhaps some fashionable garments, and another another some article of nonsense, having sport for its object. Thus you observe this strange tree, bearing every conceivable vanity of fruit, and some of them are poison; whereas "a good tree cannot bring forth evil fruit," says Christ. Further, on examination of the above tree, we find it has no root, hence like the seed cast on stony ground having no root in themselves, soon withers away.

The above tree is a clear exhibition of much of the current religion of the day. We find one branch of the church merged in politics, surrounded and involved in all the ambitious strife attending a political life; another in war, seek-



ing the highest achievements in taking the life of their fellow men; another in law, living on the proceeds of the ill will of one man toward another; others are engaged in the interest of fairs, where they meet to compare their stock, their wits and their strength; or as the apostle says, "They measure themselves by themselves, and are not wise." 2 Cor. 10: 12, while others are engaged in the very picnic Sunday-school celebrations in which they totally disregard the warning of the apostle when he says, "neither be ye idolaters as were some of them; as it is written, the people sat down to eat and drink, and rose up to play" while almost engrossed in the gaudy display of pride and changeable fashion of the world.

We further find in the anti-type of the above tree, a spirit sanctioning the present unhappy and divided state of our so-called Christendom; while the Savior himself tells us that a house divided against itself cannot stand. Brother Paul also bids us all to speak the same things, see that there be no divisions among us, but be perfectly joined together in the same mind, and in the same judgment.

We observed in our type above, that it was desolate of root, save that of art, man's device; so in the anti type. The current religious faith and practice is not sanctioned by the Scriptures of divine truth; the broad basis on which they stand, is, "just as you believe," thus delegating to every individual the right to make any departure that may chance to suit his peculiar fancy; hence, like the type, must soon wither away, for every tree that my Father hath not planted, says the Savior, "he will root it up."

The seeming beauty of the above tree, our type, will soon fade; likewise will the seeming beauty of our gaudy churches and fashionable congregations, "faded like the flower of the field, but the word of the Lord endureth forever."

The fruits of the above tree, our type, will feebly supply our wants in this life; so with the fruits of the fashionable religion of the day, they but scantily, may simply seem to supply our wants in this life; hence let us support neither.

Gilboa, O.

## THE SUPPER.

BY A. B. HAVEN.

IN preparing recently for a discussion, on the subject of baptism, a quaint old volume on "Primitive Christianity," written by Wm. Carew, D. D., and published in London 1673, by chance fell into my hands, and among the many useful things, I found therein, my attention was particularly attracted by his chapter, "Of the Lord's Supper and the administration of it in the ancient church."

He declares first that the persons administering "were the ordinary pastors, and governors of the church, those who were set apart for the ministration of holy offices," and that "the institution was begun by the Lord himself, and the administration of it by him committed to his apostles and to their ordinary successors to the end of the world." He also says, that those who were permitted to the Lord's table, were such as had "been baptized into the faith of Christ," and this same author tells us, upon the authority of Basil, Socrates, Tertullian, St. Ambrose, that it was done by true immersion, page 322 and 323. The preparation was very simple, every

one was to present their offerings, according to their ability, bringing something as the first fruits of his increase which was by the minister laid upon the altar or communion table, more of them then thinking it fit to appear before the Lord empty. These oblations or offerings were variously applied for the support of the ministry, for the supplying of the poor, and the preparation of the common feast, which in those days they constantly had at the celebration of the sacrament where the rich and the poor feasted together at the same table." These were called their love feasts, "because here they testified and confirmed their mutual love and kindness." Besides it was considered "not only a seal of their peace with God, but a sign and a pledge of their Communion and fellowship with one another."

It has been disputed by some whether this "Love-feast" was before or after the "Eucharist" in its order, but it is the testimony of Cave, "that the apostles' time and in the age succeeding them, that it was before it in imitation of our Savior's institution who celebrated the sacrament after supper."

He maintains that the error, Paul labors to correct in 1 Cor. 11, was "their intemperance and intemperance, commanding both rich and poor, to wait for one another, and to eat this common meal together, that they might the more orderly and unanimously pass the celebration of the Eucharist." These feasts were continued for some ages in the churches, until by the sixth Trullan council it was prohibited, "not because it was not of Christ's appointment, but because the church membership being large they were considered inconvenient."

All things being prepared, the bishop washed his hands signifying the purity which should characterize those who approach the table of the Lord." They then mutually embraced and kissed one another, which was, he says, "commonly used in the apostles' time, and in the succeeding ages of the church as a sign of the unfeigned reconciliation of their minds, and that all injuries and offenses were blotted out, according to our Lord's command. Matt. 5: 23, 24. The whole congregation then engaged in a general prayer, or as Justin Martyr called it, the common prayer," the form of which is found in the "Apostolic Constitutions," succeeding which were some other ceremonies where the minister offered a prayer of consecration, expressing thankfulness to God for the death, resurrection of his Son, and for the sacrament, and for a closer union to one another; concluding usually with the Lord's prayer, to which all responded Amen, after which the "sacramental elements," were taken by the minister and God's blessing invoked upon it. (The form of which benediction is given by St. Ambrose, very similar to the usage in our church) after which the bread was broken and delivered to the deacon who distributed it to the communicants. In like manner, the cup. And just here we will make this remark: it seems from the gist of the argument, that the wine was fermented, for it is parenthetically stated that "the wine of those Eastern countries being very strong and generous, and that our Savior, as all sober and temperate persons might probably abate its strength with water, of which nevertheless the history of the Gospel is wholly silent." The posture at table, he states, was that of reclining as in the Savior's time, or standing.

During the time of administration, they sang hymns and psalms, which be-

ing done, the services were concluded with prayer and thanksgiving, that God had thought them worthy to participate of such sacred mysteries, and the people being blessed by the minister or bishop of the assembly, and having again saluted each other with a kiss of peace as a testimony of their hearty love and kindness. Thus terminated the solemn observance.

Very similar indeed in many respects to that of the Brethren. The washing of feet, it seems, was omitted, but when we consider all the surroundings in that age, and the corruption which early sprang up in the church, we feel disposed to think that this part of the sacred observance might have been overlooked; for it seems, that this narrative is a description of the service, subsequent to the origin of the Apostolic Constitution, which are generally conceded to have been written with a view to correct many of the errors which then obtained in the church.

Highland, O.

## "THE BRETHREN AT WORK."

BY J. B. HAVEN.

DOING what? "Breaking bread daily from house to house, eating with gladness and singleness of heart." "Always admonishing one another in psalms and hymns and spiritual songs." "Provoking one another to love and good works." "Exhorting one another and so much the more as we see the day approaching." "Doing that, then it is well. But what of our children, our neighbors and our children? What are you doing for them? Brethren, are you at work? When I say Brethren at work, I don't mean the paper; I mean all the brethren. Do you believe that Jesus Christ is the Son of God, and that he brought from heaven a saving Gospel? a saving Gospel and you believe it—have been buried with Christ in this covenant—a saving Gospel. But their's your neighbor across the way, your merchant in the town, your shoemaker, your blacksmith, your tenant, your school teacher, coming closer, your brother, your sister, your own child—creatures all—all to be saved by the "saving Gospel," if saved at all.

"Where is the meeting at the old Brick?" "Every four weeks?" "How many preachers have you in the old Brick congregation?" "Thirteen, 'How many members?' 'Two hundred and forty.' 'Who owns the fine houses and beautiful farms?' 'The brethren mostly. And these great barns?' 'The Brethren.' 'And Government securities.' 'Plenty of them.' 'Thirteen preachers; meeting every four weeks; houses; lands; securities: one day devoted to the saving Gospel, twenty-seven days to something else."

Brother Phillips preached to-day, in just fifty-two weeks his turn will roll onward again. Two hundred and forty members, and many of them wealthy; not a cent for the missionary cause. No Sunday-school; no social prayers and exhortations. Brother Phillips son-in-law and daughter have joined the Methodist. At the Methodist revival, a great many of the Brethren's children began to be awakened to their eternal danger, but their parents frowned down their fear and solaced them back to the drowsy house of carnal security. It was excellent, they said, and no good would come of it; but brother Jones' daughter came of the west and was baptized by

the Brethren, and the whole church was filled with rejoicing, for this had none been baptized for over a year.

Houses, lands, money and plenty. "Some other case." No Brethren, Brethren! Not! Don't say so. It is the Gospel that saves. What will you give in exchange for a soul? Ten dollars worth of tracts; ten dollars of zeal. Twenty-five dollars for the missionary cause, will purchase for you, grace, peace, joy and stars in your crown.

## HEART FRIENDS.

HOW precious is the sweet love, the silent pressure of the hand, the conscious blending of kindred spirits which tell far better than tongue can express, the deep yearnings of a loving heart to help us to bear life's burdens. How our weary heads seem brightened, as we meet those who have felt the same sorrow, and dealing tenderly and reverently with our grief, seek to soothe and console us by their tender sympathy.

It is said that "opposites attract in love," and we often see marked contrast; yet were there not some common ground of sympathy, some congeniality of spirit, it tie could not be lasting. The higher and purer the sentiments of the heart, the closer and stronger the bond will be.

As few answers to face in water, so does the heart to that of a friend. When we are rejoicing over success gained after long hard, persevering efforts, half the joy is dampened if no friend rejoices with us over the well-won victory. Hast thou a friend? Guard with jealous care that friendship. Let no hasty word, or thoughtless act, mar its pure, fine communion. Above all, be true to its trust! Let its confidence be secretly kept! Beware how thou triflest here, for the slightest thing on earth, and the most difficult to heal, is a broken friendship. But if thy friendship is kept inviolate, it will bless thy whole life, crowning it with beauty and peace.

If our earthly loves are sources of such joy and pleasure, how much higher and purer the enjoyment of the Everlasting Love so freely proffered by one who longs to call us friends. There are joys and sorrows we may not confide to the dearest earthly friend. How sweet to breathe into the ear of our ever present, ever sympathizing Friend our inmost thoughts and feelings. Earthly friends may betray our trust or fail us in the hour of need. "Greater love hath no man than this, that a man lay down his life for his friends." Jesus has proved his love by dying for him! Can we not prove ours by living for him? Earthly friends may be impatient with our faults, and weary of our burdens, and withhold their sympathy, but

There's no place where earthly sorrows,

Are more felt than up is heaven;

There's no place where earthly sorrows,

Have such another judgment given.

Let us seek that Friend. He will lead us through the paths of life and go with us in the dark valley of death, where no friend can go, and leave us safely on the other shore.—Srl.

There is no such a thing as a small duty. Everything that one ought to do at all, he ought to do well—with thy might. "No one knows when he is performing a duty that will lead to the salvation of souls, except important deviation in his own character, or decide his temporal and eternal happiness. There is no safety in the neglect of a single duty, however much we try to make amends afterward by greater faithful acts.



Do they not tell how, when and when to say it? Has not this kind of work caused the rise of the given to was a little dull, bearing the plumes to slumber? Have the appeals of the planners met with the hearty responses which the commoner longed and looked for? Candidly, have we not made some mistakes in this matter? Have we not run before the voice came, saying "Come, or to Go?" Who should prepare the necessary equipments for the warfare?

The churches are concerned for souls of the ignorant and unlearned. They want the rays of the Gospel to shine in the darkened hearts. They want the preachers to show the seed, but the way of doing it must be according to the divine direction. No brother is so completely wrapped up in the mantle of selfishness as to call the Bread of Life from those who are calumniated for it. And what the Gospel preached, want to be preached to them. Their love is enlarged, their "good will" goes out to poor humanity. The only question is, How shall the preachers be used? Following the Apostolic order is the only safe course, to the successful way.

The first preachers under the last great commission of Jesus, "went every-where preaching the word." This settles the question. It is right for preachers to go every-where preaching the word. How shall they go? Shall they go as preachers? and how shall they preach except they be sent? Rom. 10: 14, 15. This settles the question of sending. The preachers must be sent. The church, the executor of the Will, must send Paul and Silas "being recommended by the brethren unto the grace of God," went out from the church at Antioch, and preached through Syria and Cilicia, confirming the churches." Acts 10: 40. This settles the question of recommending. The brethren—all of them—did the recommending. Not in all this narrative is there a word concerning plans by the elders and apostles to send out preachers. Paul and Barnabas "gathered the church together, and rehearsed all that God had done with them, and how he had opened the door of faith to the Gentiles." Acts 14: 27. All consent to be in person said "certain men which had come down from Judea, and taught the brethren—that they must be circumcised." They caused trouble; so they sent Paul and Barnabas, "and certain others of us to Jerusalem," "about this question." Here was a question of doctrine, hence the elders, apostles and church at Jerusalem had to be consulted. "This was the preachers' business, and they had right to ask him." We now go to Cor. 16, and find the perfect rule of giving for grace here. Here all admit that it is right to give "as God has prospered." No man will be condemned for giving as God hath prospered him. There is never disputed. All are certain that the man who gives as God hath prospered him is blessed, much happy. "Let every one of you lay by him as store upon the first day of the week" the sum which is the Lord's. No one doubts this method. We all agree that it is the Bible method—the perfect way. This settles the question also to lay by the Lord's part. "Every man according as he p. prospereth in his heart, not grudgingly, or of necessity, for God loves the cheerful giver." 2 Cor. 9: 7. This settles the question of *active*, or in what condition of heart to give. To sum up,

1. We are commanded to give.
2. As God hath prospered us.
3. Not grudgingly or of necessity, but willingly. Campbell reminds 1 Cor. 16: 2, thus: "On the first day of every week, let each of you lay somewhat by itself, according as he may have prospered, putting it into the treasury." This is a good reminder, the words "putting it into the treasury" being the Greek word *treasury*. Putting it into the *treasury*, "is the plan for getting the money together." This is God's plan, hence will stand alone all others.

The preachers' business is to labor in word and doctrine; to give attendance to reading, to exhortation. 1 Tim. 4: 13. Not a single word is given to Timothy to give attention to gathering money, to making plans how and where to go, and to the use of other means. We find that the apostolic preachers having the money question with the churches and going "every-where preaching the word." They came not together to prepare plans to sound out the word of the Lord, but *sent* and the saints ministered to their wants. That was faith. The church

that does not administer to the wants of its preachers, needs exhortation, and if it needs awakening, there is where the preachers should begin. If A. goes to cultivate B's acre while his own is full of weeds, men will conclude that charity at home has been neglected. The church that fails to let its preachers suffer, needs the Gospel preached to it.

"Well, we all see that there is a Gospel rule for collecting money, but so none for paying it out." Very well, if there be no Gospel for paying out the money, then the Lord does not want any money paid out. I find that in apostolic times, "distribution was made unto every man according to his need." Acts 4: 35. Now in sending out the Gospel, would it not be well to distribute to the preachers as they have need? There would be no occasion to do that, to them unless they have need, and if they have need, the church is bound to distribute to them. Would not some work, and let their work be done if the lady were left to say when, where and by whom the contributions should be used? Would they not take more interest in the work of evangelizing? Would they not administer to the needs of preachers while traveling among the heathen, such a minister to the needs of the heathen to follow the efforts of their servants? In leaving this to the laity, with whom it properly belongs would not the preachers be enabled to labor more successfully in word and doctrine? With their minds freed from business cares, they would not be better qualified for the work where they have been called? The collection for our ministers is rightly appreciated, and the preachers be secured?

When Christ sent the twelve and the seventy over Judea, he bade them to "Carry neither purse, nor scrip, nor shoes, nor two coats," but afterwards he speaks of this and says to them, "But now he that hath a purse, let him take it, and likewise his scrip." Luke 22: 36. In this country few men can go without shoes, without two coats, for about six months in the year, and the purse is a necessary also. All agree that these things are necessary in order to go, and that whoever may be needed the church will supply. We are all agreed that the old order of going, of preaching, of obeying is right; and what is right cannot be made more so. But it is well that the ministry "give none offense," even "to the church of God." We may learn to "glaze all men, in all things," not seeking our own profit, "but the glory of him, that they may be saved." 1 Cor. 10: 33. Will the ministry follow strictly the apostolic order in these things? Will the preachers give themselves to meditation, reading, exhortation, prayer and teaching, leaving the collections for the saints and the manner of using them to other and better hands? Or may the wisdom of God dwell in all saints richly, enabling every person to give as he is led, and meekly follow the manhood? N. Y. M. E.

#### • FROM R. H. MILLER.

ANOTHER infirmity is a noted phase in our brotherhood, and is no probably as another. This is because of the peculiar nature of the long troubles the church has had. Many of the old brethren, with great interest, remember the church on account of their labors here as committees from Annual Meetings, and nod and shake as anxious to learn the condition of the church at this time. Well, because of these troubles I have been here to preach and to deliver doctrinal sermons. This kind of preaching is much needed where the world has got too much hold on the church.

This church formerly had a number of members, but we were not willing to be governed by the order of the general brotherhood in the matter of non-conformity to the world, and we were not willing to have the church cut out of the world around them, and some of them opposed the authority of A. M. This state of things has existed here a long time, and bears source of much trouble. But to the committee, sent by last A. M., did not come here, the church held a council, and determined to carry out the decision and stand by it. To enforce this decision was to establish the general order of the brotherhood here: in consequence they had to expel a number of members. This is a sad reflection in this matter, that some, otherwise good and useful members, have been led astray by the world, that they must be cut off from

the church; their influence lost, or worse than lost—turned against the church in the hour of its greatest trial. And to see there are some kind-hearted members, young in the journey of life, and in the cause of Christ, who have been bought by the vanities of earth, their hearts turned to the ever changing and dangerous ways of a sinful world; and for these transient, dying pleasures they leave the foundation of truth, saying in their hearts, they will not be governed by the Lord of hosts, but by the host of fashion in their journey through life.

Though it is with sadness we see them given up to the world, to be led by it, yet we believe the church has done right in separating from them. Because it is a truth, plain to all men, that when a man belongs to a church, or any organization, and will not submit to its rules, and obey its general order, he ought to go out, because he is only causing division and trouble by staying in. For this reason I think the church has discharged its duty, and it has determined to stand by the A. M., and the general order of the brotherhood. I hope and pray, that at least some of those who have gone from us, may see the dangerous result of their course, and turn back to the councils of A. M., the order of the church, the members of Christ and the Gospel, and their hearts be turned back to worship their fathers and mothers set before them.

As the Brethren here have determined to establish the general order of the church, we hope the Brethren, especially our ministers, will visit them often; for they desire it, and surely they need it. And then, too, we have encouraged them to make our church worthy respect from all good people when they see we are determined to live up to what we teach, and faithfully carry out the Gospel as understood by our brotherhood. And even under the unfavorable circumstances here, which are some coming to the church, which is another inducement for our ministers to come and preach for them.

On account of the troubles here, their ministers sent forth a good deal of embarrassment, and they have been led to bear a good deal of blame, and sometimes blamed when they have been most faithful to their duty. But one good feature here is, that the members are united, and determined to stand by their preachers in enforcing the order of the church. If the Brethren here are firm in that determining faith, and use the means in their power, there is a better hope for the church, and the work in this town, than in any other hands. They call ministers to their help often, and reap spiritual things just by saving a little of their carnal things. Many, yes we may say, most of our ministers who travel much are poor men, and the amount of their labor, and the place where they do it, depends on the help they get. When we say, on their side, the work is in your hands; be faithful to the *delegation you have made*, still be determined the work shall go on, victory and triumph will come, for God helps those who work in His cause, and His help is victory.

Another truth is apparent in the experience of this church, that is this: The church must have a rule, an order to govern it in every thing. A ship on the ocean without a compass, without a captain, could not go far, and would soon wrecked and lost, so the church without an order, and without God's Word and hand to direct its course it will soon drift with the current of fashion into all the ways of the world, and be lost in that vortex where there is no real difference between the church and the world. To avoid this, we must have an order preached, we must have a rule laid down, and every one will have his own rule, his own course; thus every order and uniform and style of the world will soon get into the church. The only way to avoid the danger of every one making his own rules in everything, is to give him the rules God established in His church; establish God's government in the church; it will keep out the notions, rules and sins of the world, and the sins of the world will be kept out of the church. To accomplish this, our Brethren, in many places, need more doctrinal preaching. There is where the strong anchor is fastened which holds us safe in every storm.

Many of the rules laid down in the Gospel are contrary to the desires of the carnal mind, but they are in perfect harmony with the spiritual mind; when their object is fully understood,

hence the necessity of our ministers showing the design and object of all the rules and order in God's house. While the object and purpose of an order is once fully explained, the difficulty of enforcing it is mainly overcome. Then our ministers should not only preach an ordinance, but also its design. Not only set forth the order, but also the object accomplished by it. In all these things, when the meaning, the design and object are seen, the order will be more readily accepted, and more firmly established.

There is another danger, the experience of this church which should never be forgotten; that is this: Error once admitted to get the power set up in the church is much more difficult to get rid of than it is to keep it out, or prevent it from getting into the church. Error in faith and practice does its greatest harm when it gets a hold in the church. Then it takes much trouble and labor to get it out; long years of trouble are the consequences of small errors once admitted in the church. But how soon the trouble is over when the determination is made to keep them out. How close, then, should we watch that, no error in faith or practice ever get a hold in the church.

#### ANSWER TO QUERY.

Issue II, Brother's Third Brother: "OURS of the 23rd inst., to hand making an explanation on the following texts:

1. "Is many things we offend all." James 3: 2, "giving birth to the plain law, viz., 'In many things we all offend.'"  
2. Whosoever shall keep the law, and offend in one point, he is guilty of all." Jas. 2: 10. This seems to refer to the *Mosaic Law*. The man who violates the law in one instance, fully and so morally degraded and abandoned as he who transgresses it in many respects, but in this he is only one, he is a transgressor (and the violator of the civil law) is unrighteous and condemned from a legal standpoint. Next verse (11) explains this.

3. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Matt. 5: 19. James MacKnight, Philip Doddridge and George Campbell translate this following manner: "Whosoever therefore shall violate, or teach others to violate, were it the least of these commandments" (of the law), "shall be in no esteem in the reign of Heaven" (in other words, he can't enter the kingdom of the law if he breaks the least command of it), "but whosoever shall practice and teach them, shall be highly esteemed in the reign of heaven." It was said of old, concerning the law, "that the man who keeps these things shall live by them." Rom. 10: 5; Gal. 3: 12; Lev. 18: 5. Christ, in the foregoing, teaches the same truth, yet as we have seen from his language as well as Jas. 2: 10, to *break* only one command is to be a transgressor—a sinner, and exposed to death. Luke 18: 4. But *off* of us have broken more than one command of the law and have, from a legal standpoint, are by nature a transgressor, guilty before God, and can't be saved by the law. Rom. 3: 19, 20. Therefore we are to obtain the kingdom through Christ who took our law place according to the provision of the Gospel.

4. Mark 16: 18 pertains to apostles and was literally fulfilled in the miracles wrought by them concerning the truth of the Gospel. See Luke 24: 48; Acts 19: 12; 1 Cor. 12: 28, 29, 30; 14: 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

5. "Take therefore no thought for the morrow," etc. Matt. 6: 34. The Greek says, "we can never be perfect," etc. "Be not therefore over-careful," etc. MacKnight, Doddridge and Campbell translate it, "Some of the foregoing passages only show what condition unrighteous readings work upon the reader of King James' version." J. W. STRAIN.

There is a Roman Catholic church in New York that is too good, when completed, \$50,000 worth of money. It is a fine thing, and the only thing that will stop such extravagance is the taxing of church property.

The Baptists of North Carolina are taking steps to erect a monument to the memory of Rev. John Kerr, who did much labor in Virginia and Carolina. So says one of our exchanges. We wonder what they will get at next. This is the next thing to man worship.









*"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."*—LUKE 2: 10.

No. 4

even to the threshold of starvation before the

BY C. H. HALSEAUGH

[ 10 ]

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## SOMETHING NEGLECTED

D.V. B. et al. / *Mathematics* 2020, 8, 1570

WE have just closed our meeting at Dorcas in the Antioch church, which had in it one very remarkable feature, that is, the conduct of little boys and girls, from five to twelve years of age—a large number of such attended the meeting. These children would take the front seats till the house was over-crowded, then they would take seats on the edge of the platform, on the floor, near the stand; and their order and behavior were as good as could be asked, and we encouraged them in it, because we fear they are often neglected in our meetings. Often the children stay in the far end of the house among the hardest sinners, while the elders take the front seats.

I want to see the congregation turned around—the young people brought in front to sing and lead in prayer, as though the meeting was their own; so that each course would become the sacred order of the church. In the days of the primitive church when meetings began in the morning about nine o'clock, the children had their places near where the speaker stood. The first singing was done by the children; the first prayer specially for them; the first Scripture was read for their edification; and the first speaking was done to these. It seems in the primitive age of the church, the main feature of their regular meetings on Lord's day was to instruct, encourage and train their children in their religious service, that Satan should never lead them off in sin and rebellion against God. These children were called catechumens

because they were learners in the meetings for worship. These children often knew the Scripture to be read and spoken of the next Sabbath, and were anxiously waiting and studying. This well prepared them to have their hearts lead to the sacred truth of the Gospel.

But I have not told it all, these children were not confined in their place all the time of meeting. After their particular part of the service was over, they were dismissed and permitted to go out while the older ones did the singing and the prayer. They were not only permitted, but the order of holding meetings in the day at Mount, Christyston, Buil, Cynll. These old fathers took a greater interest in the children of their day, than is taken now, and the best idea in it is, the teaching of children was right in the church; it was a church work, and in their religious service. Their work was done in the church, and in the church, and in the church, it was doing all the work of the Sabbath-school in the church. The children were made the first and great feature appearing in their religious service. This is one of the great reasons why the church increased so fast in that age. The children were taught younger than now to feel the church was theirs—the church was for all people, that the young and old were of one people, that the young and old were of one people, and a proud list is the stirring, and many of the old and never come back.

The old fathers did all they could to keep them from every sin, and teach them in every truth. This is the reason these old fathers baptized some very young. They tell us of baptizing some that were only seven years old, but they were better taught in Scriptural truth than many of our children at twice that age.

Our meeting this *Quarta* reminded us of the meetings of the primitive church, when so many of the little boys and girls made the company around the stand. We shall long remember how these little boys and girls gathered around us to shake hands, when our last meeting closed. They came from the feeling of their own warm hearts (they were not told to come), but they knew older ones had no preference over them, and humbly so much as they; hence they came first to express their regard to one who they knew had great concern for them. If Jesus would take "little children in his arms and bless them," we, too, should do and say all we can to bless and save them.

But we want to turn the thoughts of our ministry to the young, because we feel that they are so much neglected in our meetings for worship. The minister should try to make his discourse interesting to them, if he can possibly do so. They won't want to read their Bibles, and they won't want to be instructed by our sermons with figures and things that they don't understand, that are interesting and instructive. Always have a concern for the young, especially the young in the church. If you must say anything, let it be so simple and clear, they can hear it; but never show a coldness to the young. It will hurt them and your influence too. Try sometimes to get up something purely for the young, and make every discourse do something that will interest the young. Your business and regard, especially to children has great influence over them. Friendship with children, is almost everything. Cold logic and reason may do for the old, but friendship and kindness mingled with simple illustrations of Gospel truth, will win the children. Make and turn their thoughts to eternal things. Let them know that God is the God of the whole of your labors on earth and above. The whole of our labors in the Auldich church, are not so clearly manifested in good deeds as we desired. Four made the good confession, one preached, and we hope our effort to present our doctrine has left many good impressions. To encourage the brethren and sisters to do things of others who are not in the church.

**B**LESSED be God for the recorded history of Lazarus. After the angels had carried him into Abraham's bosom, *this* was the testimony of the father of truth concerning him. Lazarus in his lifetime received his evil things, but now he is comforted.

True rigorous winter season is the time to try the souls of the poor, and in another sense, so test the rich of the poor. Scarcely food and insufficient rainfall, poor shelter, or more than the strongest faith and the most Job-like patience. Winter also tests the goodness of the rich. If Christ is in them, He will show Himself in the cold season. If a man's religion can stand the Winter, there is Divinity in it. The Straight Gate demands fire-proof as well as fire-proof. To sit by a warm stove, and melt in a cozy bed, and be glad with abundance of heavy apparel, and partake of rich fare three times a day, and have money in the chest, or perhaps, in some poverty-stricken man's hand, and yet not to want, or care, or feel, or understand, or know, or love, or sympathize, or pity, or be kind, or be good, or be true to us—this turns out the backside of our cloak. The Cross puts the ends of the earth into neighborhood. Luke 10: 29-37. When Gad became man He made every man my brother.

The illustration of this sublime truth in the church, is God's standing advertisement to the world, written with the blood of Jesus. The precious Savior "was rich, yet for our sakes He became poor, that we through His poverty might be rich." Our treatment of man as man, is our treatment of Christ; and *adversus omnes homines* is *adversus Christum*. In this principle, we can see where we stand as individuals, and what is the status of the church. Jesus died for *Conas* and *Hosias*, not because they were monarchs, but because they were human. The publican, the harlot, the murderer, the outcast, the pauper, the loathsome leper, stand on the same level in relation to the incarnation, as princes and potentates, Rothschilds and Stewarts. Depression of the poor is the elevation of the rich. *Adversus omnes homines* is a great *crux*, and our Brotherhood refers to take a seat in a rail-car, because there were colored folk in. This was putting Christ to an open shame. The blood of Jesus flows as freely and voraciously for black as for white. "All flesh is as grass, and all the glory of man as the flowering of grass." The rich and the mighty have no prerogatives as to their nature, no immunities as to the common destiny of all men. All are *in-flesh* in a common race, and all are *in-flesh* in a common inheritance, all partake of a common inheritance, or a common predilection. Heaven has no apartments for the rich, and hell no comfortable quarters to be purchased with gold or greenbacks. Neither Paradise or Pandemonium has bids to offer to the mansion of magnificence, save a higher reality or deeper torment according to the use we make of our

These are thoughts which should come home to our inmost hearts with overwhelming force while the severe season is passing. If we cling to the higher end of the Cross, and lay our hearts on the heart of the man-servant, man-redeeming, sin-atoning Emmanuel, and stretch our hands on his hands, place our feet on his feet, we will not, cannot, forget the poor. All the shiver of winter and all the grinding, pinching agonies of poverty were in Christ's suffering. It quickens His great, loving, yearning Brother-Heart, to see His Bride feed the hungry, clothe the naked, provide for and comfort the destitute. "Who were for"ward a year ago" in the mansion of mercy, will not be lagging now. 2 Cor. 8: 10, 11. *The noblest privilege must be sought out. Souls of the finest mould*

even to the threshold of starvation before they will press their destination on the reluctant attention of others. God is in the winter, and He speaks no uncertain language. He that hath ears to hear, let him hear. He that has a heart to feel, let him imagine.

## ANOTHER YEAR NEARER HOME

DE SANTHA, INDRAK

ANOTHER year has passed away, and we are nearer to the tomb! This is a solemn thought, but one that should be considered by each and every one; that we are one year nearer to the tomb, than we were when this year commenced. Whence we permit our minds to run back over the year which has just passed, we notice many changes. We think of some who were in the bloom of youth, and in the vigor of manhood, and some more advanced in years; yet, even from old age down to the little infant on its mother's knee, who were with us and among us in the last year, but to-day, have changed the scene! How many homes have been visited and made sad by the king of terrors in the removal of some dear one that is now sleeping in the silent city of the dead.

But why should we marvel, since it is just the fulfilling of the decree that went forth long since: "Dust thou art, and unto dust shalt thou return." Much rather let us wonder why this that so is yet here. It is on account of the mercy of God, who would seemingly not have allowed the world to be so long in this state. We most keenly desire to know to what extent, how merited God's blessing, rather than his favor. But we are glad to know, and we rejoice in the thought, that God has been merciful unto us. He has not dealt with us according to our sin, neither rewarded us according to our iniquities. Through his long-suffering and his great mercy, our almost needless suffering has been prolonged, and we have been amazing love. Since we are aware that "Our days are as the grass, or like the flower of the field," and that this life but is a journey to the tomb, the thought comes up like this: Shall we survive the present year? It may be before another New Year's day will dawn; it will be the last of our life. We are glad to know that, yes, that we, too, have gone to our long home.

The question now arises: Are we ready and waiting for the change? Or, so happy are we, that we will not leave the Lord, and will not know their days, and their inheritance will be forever." Oh, brethren and sisters, let it redouble our diligence and trust in the Gospel of our salvation, remembering that our Saviour said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." What a cheering thought to us, if we have tried to live the life of a Christian, when our labors and our sorrows, temptations and trials, sickness and afflictions, shall all be over, and we can meet back here to a brighter and far-sweeter clime, where we shall never part with our loved ones, and never know sorrow, sickness and death any more, but shall back in the brightness of eternal felicity.

Because all men feel and know, and we, said Luther, that they must die and disappear, each seeks an earthly immortality in being eternally remembered. Sometimes great sovereigns, princes and nobles, have sought it by rearing pillars of marble or lofty pyramids pointing to the skies; by these they have fancied themselves immortalized. And still, by great churches and their sumptuous edifices, warriors have pursued and striven to perpetuate honor and renown after their famous virtues. Learned men seek by the composition of books an undying name, as we often see in our academy. But as to the refreshing, imperishable honor—an eternity with God—to this they pay no regard. Ah,

## GOOD NEWS.

BY GEORGE D. FORTNER.

THE Lord reveals His smiling face,  
And gently hail the showers of grace,  
God's glory in His temple shines,  
And all our grief and woe declines.

The Gospel trumpet sweetly sounds;  
The music rolls, the spirit hounds;  
Harmonies are the strains, and clear,  
To all who have an ear to hear.

Of old, the children prayed and mourned,  
But many came their souls spurned,  
The holy throng pressed to and fro,  
Nor listened to their tales of woe.

So oft the gall hound's roll,  
And rattle the eaglehearted soul,  
Soft as the dew of night from heaven,  
The words of life and love are given.

The children of the kingdom weep,  
And tell the groans and anguish deep,  
That pierced the bosom of the Lamb,  
Who died to save rebellious man.

Two herds of the Gospel came,  
With hearts in tune to play the strain.  
The one came warbling and with age,  
The other near life's middle stage.

The entertainers cheered us all,  
(With few exceptions large and small,  
I wish some more would mind improve,  
And visit us at Hickory Grove.

Lord bless our old brother Lewis,  
And Lennal who was with him here;  
Equip them with thy love and might,  
To battle for the truth and right.

Brother Kepner, too, and Guinier,  
Came to visit us this Winter,  
Each did his talents employ,  
And their presence yielded joy.

And thus from place to place we roam,  
To bring the wandering sinner home,  
And cheer the pilgrim on the road,  
That leads to happiness and God.

Soon will our battle end below,  
Then we shall put this vale of we;  
And meet in that delightful place,  
To worship God and see his face.

No pen can tell in prose or rhyme,  
The beauties of that land and clime,  
Where joy unsullied moves their tongues,  
To praise the Lord in sacred songs.

A WEEK'S COMPANIONSHIP  
WITH THE ROCKIES.

BY T. C. FENNERBERRY.

NUMBER IV.

BELOW is a sportsman looking anxiously into the water, apparently spell-bound; he evidently spies a fine big trout, salmon-like, right there near the top of the water under the edge of that leaning slab rock; and is now eagerly engaged in trying to capture him. In the effort to apply the fly, he discovers that his pole is too short and seizes hold of a tender twig that aids him to lean far out, and tossing the fly again and again, thoughtless as to the feebleness of the twig, till the tension overcomes the adhesive force of the fiber, the result, is quite obvious. Down the stream a little farther, is a fisherman squarely perched on a flat rock; he is after a big fish, throwing far out, full length, seemingly having ample lure, but his troutship manifests no appetite.

The fly is changed, ah, now the fish darts quickly as if to take it; but more sagacious than its younger brothers, detects the fraud and leisurely floats away. The large trout are very cute and cunning, but soon forget unless once or twice hooked; and all there is to do once having the right fly, is to keep it playfully skipping on the water. At length the fisherman triumphant, adroitly whisks his victim from its aqueous element to fall among the cobble stones near the edge of the water or perchance striking a larger stone, bounces into the water, but so badly stunned that only a

little dexterity on the part of the angler is needed to secure his trout. Our experiences are varied, and the transition of scenes are lively in the extreme.

One of our number judiciously ventures out upon a slender pine sapling and casts his fly gently upon the rippling waters; it instantly disappears. The delicate cord trembles and the pole bends sharply to the pressure. The eye keenly follows the golden-hued beauty in its aerial flight to the full length of the tackle, and many feet higher, directly over head. It will now be lost unless successfully intercepted in the fall. Awake to this fact with uplifted arms and spread-out fingers, nervously held in position, the angler aims to catch with-out fail, for never so large looks a fish, as when thus dangling thirty feet in the air and liable to escape into the water. Ah, too sleep his troutship splashes in the water almost simultaneously with its would-be captor, who, having lost his equilibrium in the excitement, had but little choice in the matter. The time flies away, the day far spent and the party partly satisfied with their success as glorious though no more day, being loaded with trout and feeling not a little hungry, set their footstools compared. Back we go through thick brush and jungles of cedar, pine and aspen almost impenetrable, shutting out what little light was still lingering in the heavens. The situation was any thing but enviable; and calculated to make one feel somewhat timid; for why shouldn't it?

Although a bear hunt would be glorious, provided we were victorious. But we had foolishly left camp that morning without weapons of any kind, and I had myself seen a real, live, wild bear, but a little ways from here two years ago, and even fired several shots at it. Just think of it! We went plundering through, however, over rocks and fallen trees along the course of the stream—always steering clear of any black object that possibly might be a bear coming down for a fresh mess of trout or to drink under the cover of the evening shades. Finally circling the last bend and up over the ridge at the lower end of the park, we sight camp, all safely in. No time is now lost making ready the evening repast, which consisted, principally, of well-browned trout and steaming hot biscuits, with an abundance of fresh mountain butter—a supper of crispy, juicy morsels, never to be forgotten.

Each day is but a repetition of the routine just detailed with an occasional slight variation.

In mountaineering, a portion of the time is usually devoted to the hunting of wild and larger game. To the appreciative mind for the sublime, and to the lover of the beautiful in this life, nothing holds comparison with the richness of the feast obtained by a week's companionship with the wonderful freaks of nature as displayed in this region of the Rocky Range. And, in point of health, for enervated spirits, energy prostrated and recuperation in general, it simply has no equal.

Greely, Colorado.

## PETER

BY J. B. HOFFER.

THE world would have been so much in need of salvation as at the time when the generations worshipped "the unknown God," whom the Israelites professed to know. These Israelites, or at least the Jews, or those among them who were known as Pharisees, regarded

themselves as God's chosen people; and the rest of mankind they looked upon as outcasts from God. In their religion they were very zealous, but towards those whom they believed to be rejected by God, they were intolerant.

When these Israelites, who were no longer a nation, had probably the strongest hopes of speedy deliverance from the oppression under which they groaned, and of the restoration to a people, as in ages past, in fulfillment of the words of their prophets, as understood by them, there appeared among them a man of very humble parentage and appearance, who called to these devoted people, asking them to repent, "for the kingdom of heaven is at hand." They probably supposed that if the heavenly kingdom was indeed at hand, it came as a reward for their devotion and zeal; and they were no doubt indignant when they heard this carpenter's Son ask them to repent. They knew the young man, who was born in a stable in one of their villages. Little notice was therefore taken of him as he went about selecting a few persons of like humble parentage and position, and with them traveled throughout the country, declaring to these very religious Israelites that they were hypocrites, and had need of deep repentance. But the number of the people felt themselves irresistibly drawn after him; and those whom he called, at once obeyed, leaving friends and property, without even asking whether he was going.

The humble people, who asked not whence he came or whither he was going, but looked to his character and works, were by no means left without encouragement; for he not only preached the Gospel to the poor, declaring to those blessed who were poor in spirit, who mourned, who were weak, who hungered and thirsted after righteousness, and who were merciful, pure in heart and peace-makers, but he also "healed all manner of sickness and all manner of diseases among the people," and continually went about "doing good." All these things he did in the bluntest way; asking even those whom he healed, not to make it public. But the doings of the proud and self-righteous among the Jews, he denounced, calling them "blindness of the blind."

This made him enemies of the leaders and those in authority; but among the common people he had many friends. Little, indeed, did those "learned in the law" see in this "friend of publicans and sinners" that answered to their idea of the promised Messiah.

Under these trying circumstances, when all the leading people were against him, he boldly declared that his followers must eat his flesh and drink his blood. Hearing this, many of his disciples even said, "This is an hard saying," and walked no more with him. But undismayed he turned to the twelve chosen ones, and said, "Will ye also go away?"

Nothing could have satisfied the people more than the reply of Peter, who, having just heard language from his Master which was looked upon as repulsive, said to him, "Thou hast words of eternal life," even adding, "And we believe, and are sure, that thou art the Christ, the Son of the living God." But Peter knew of what he affirmed, for he had seen the Master make the lame walk, the blind to see, the deaf to hear, and the dumb to speak; to turn water into wine; to feed thousands of hungry people with a few loaves and fishes; and even the dead he saw him restore to life. Yes, the holier deep, also, subsided into

"a great calm" at his Master's voice. Nor did his constant followers see anything offensive in the assertion that they must eat the flesh and drink the blood of him whom they appreciated as goodness and righteousness itself; for they had heard him declare those blessed "who hunger and thirst after righteousness."

Although these devoted men knew how unpopular their Master was among the leading Israelites, and that he made no effort to gain popularity or power, they nevertheless hoped that he would restore Israel to be again a kingdom, for this they understood by the prophets, the promised Messiah would do. No sire were they of this, that they even disquieted among themselves as to whom of them should be the greatest in the new kingdom; and two of them asked for special positions therein. What kingdom did they expect he would establish, whom "the winds and the sea obey," who would lead the people of their intrigues and brought the dead to life again? For such a King they might well be willing to endure hardships and abuses. None of the disciples were as ready to fight for the Master as Peter, and on more than one occasion did he show that he expected to be well rewarded for this devotion.

Could it be possible that the man who repeatedly showed that he knew the thoughts of the people, would tolerate a traitor among his chosen ones? For the sake of gaining a little "filthy lucre," one of them betrayed him into the hands of his bitterest enemies. But while he was thus gratifying his lust for gain, he hardly expected that any harm could come to his Master; for he knew his powers, and that on a former occasion he escaped "through the midst of them" when they had him on the hill intending "to cast him down headlong." But in this effort to indulge the love of money, the Shepherd was smitten and the sheep were scattered.

Just before this happened, the Master had said to his disciples, "He that hath no sword, let him sell his garments and buy one." This probably encouraged Peter to strike the enemy with the sword, and wound a man. But how his spirit must have sunk in him, when the Master, whom he was defending, told him to put up his sword, and miraculously healing the wounded man, declared that he could have more than twelve legions of angels to defend him. And what a defence would this have been? for one angel was known to have smitten eighty-five thousand Assyrians. Is it possible that the man who had such a force at command, and who had shown his authority over storms and floods, would suffer a few timid men to take and lead him before unjust rulers, who would be sure to condemn him to death?

The disciples had not comprehended the Master's words when he said, "I am not come to destroy, but to fulfill;" and, "My kingdom is not of this world;" nor when he spoke of his death and resurrection. And seeing that his Master would not defend himself, nor allow others to do it, Peter, to avoid getting into trouble by being identified with him, now commenced to deny his Lord. But he still lingered near; for there seemed to be an unconscious tie that held him. Earnestly yearning for his suffering disciples, the Lord turned his pitying eyes upon Peter, unmindful of his own terrible fate which he knew awaited him. Seeing this, Peter became conscious of his error, and "wept bitterly." Was there ever such a thing heard, that a man,



as he was, led away to be crucified, for having shewn from his Father, "many good works," should only be concerned for his friends? "Weep not for me, but weep for yourselves, and for your children," he said to those who followed after and bewailed him. Did Peter now fully comprehend his Master's mission?

The Lord was crucified and buried, and the next Peter was outbrain by the other disciples in going to the sepulchre to see whether it is true what the women declared, that the Master is risen. The body was not there; and Peter probably commenced to reason with himself, whether indeed the Master had not laid down his power in order to gain greater, for had he not said, "I lay down my life, that I might take it again?" When he saw the risen Jesus, his love for him was an doubt stronger than ever. "Why do ye love him more than me?" was asked by the Lord on a later occasion. "Why was this? Did not Peter try to defend him? Did he not try to outbrain the rest to meet Jesus after the resurrection? Being grieved at the repetition of this question, Peter declared, "I Lord thou knowest all things, thou knowest that I love thee." But the Lord's only reply was, "Feed my lambs, feed my sheep."

The Master had spoken many parables to his disciples; and in one of these, concerning the heavenly kingdom, he said that the King told those servants who were not aware that they ever ministered to his wants, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Not only on the cross, but all the time he was in the world, the Lord gave his life for his friends. He never did anything for his own gratification; and the only way he could be acceptably loved, was by loving as he did.

Peter now, probably for the first time, understood what was meant by the words, "It is more blessed to give than to receive;" and that to honor him who, out of love died for others, like love should be shown; for what else could the Lord have meant by telling him to feed the lambs and sheep? With his wanted zeal, he therefore went about doing what he believed the Lord thus required of him.

But he had not yet comprehended the vastness and universality of the Master's love. He still supposed salvation was limited to the descendants of Jacob, who had the literal Word of God; although he had heard it said of his Master, that he was "the Lamb of God, which taketh away the sin of the world." He was to feed the Master's lambs and sheep; but he was not yet aware that they were not all of the fold of Israel.

In a vision Peter saw in a large vessel, let down from heaven, "all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air," accompanied by a voice which said, "Rise Peter, kill and eat." Should a Jew, as Peter was, be asked by a heavenly voice, to eat anything that the law had not promised clean? And in this vessel there must have been no clean beasts and fowls, for he exclaimed, "No, Lord, for I have never eaten anything common or unclean." But the answer comes from heaven, "What God hath cleansed, call not thou common." Was everything in that vessel therefore clean, even the creeping things? Peter would hardly have comprehended the full force of that vision, had not just then, three men called unto him to come to the Gentile, Cornelius, who also had seen a vision, and was told to send for him. When he came to Cornelius and

saw the divine blessing come upon him and his friends, who were all Gentiles, he comprehended the character of his Master's love, and exclaimed, "Of a truth I perceive that God is no respecter of persons, but in every nation, he that feareth him and worketh righteousness, is accepted of him."

As Peter learned to know the true character of the Lord's love, so evidently to others in following him "in the regeneration." And how gently are led out of their selfish love wherein they are ever ready to defend their religion, or the Lord as they looked upon him; if they only have in mind that the teachings of God's Word, as well as the Lord's earth life, are all summed up in love to God the good and true, and to our fellow-beings.

Mount Joy, Pa.

#### EXPERIENCE AS A TEACHER.

BY W. R. BAUM.

THAT experience is the best and most thorough teacher in the various avocations of life, is an established and generally admitted fact. Those who have been educated in the school of experience are regarded as safe and reliable. As one pretty well schooled, I feel, by way of encouragement and advice, to say a few words to others.

In the reflection of my own experience, I feel nervous and my hand trembles while I write. I have trodden the giddy paths of youth—I have seen and felt that, youthful hopes are seldom realized; I have seen the vigorous frames of young men drop suddenly in death; I have observed the blooming cheeks of the robust young maidens suddenly eclipsed in the pale pallor of death; I have heard and felt the groanings of disappointments. I know by actual experience that "Man is a few days and full of trouble." I have learned that earth's greatest enjoyments are delusive; its best friendships limited; its ordinary sympathy treacherous. I have walked through (to the flesh) luxuriant valley of sin; and, with Solomon, can say, "all is vanity and vexation of spirit." I have learned that the enjoyments found in the path of sin, are not substantial, hence say to you, could your hopes of true pleasure, true character and true success on that foundation of which Christ is the chief corner-stone. There, amidst the failings of earth's pleasures, the visitation of its disappointments, the treachery and coldness of its friendships, you will have an anchor on which to lean. When adversity comes, when friends fail, when health decays and the sorrows of death summoned you, you can say, "it is well."

Aged sinner, a few words to you. Think back, is not all I have said in regard to sin true? Does it not accord with your own personal experience? Think back, view yourself in the mirror of the past; think of the many blighted hopes in your own experience; think of the many sad disappointments you have met; think of the fleetness of time; and tell me does not that thorough teacher, experience, tell you it is high time to change, and make the glorious promises of heaven your safe prop while on the verge of the tomb? You know that what I have stated in this short and imperfect article, is hardly a drop in the bucket. For your soul's sake, profit by your past experience.

Young Christian, a few remarks to you. I can sympathize with you. Disdain an acceptance of the delusive and fascinating (to the flesh), pleasures of

the world which the devil offers you, for he will not keep his word, and if you listen to him, your greatest good will be destroyed. Profit by the experimental advice, the aged veteran of Christ gives you. Make the Cross your stand and your hopes of moral, social and spiritual purity will be realized. The thorns of earth will be in full bloom for you with the roses of heaven.

To the tried Christian, I would say I know how to sympathize with you. I have experienced your sorrows and feelings of disappointment; I have been surrounded by the sorrow of death; I have trodden the gloomy road of adversity; I have felt the pangs caused by treacherous friendship; my eyes have been dashed by the fiery arrows of the enemy when flying all around me in the darkness of spiritual midnight. I have felt the consciousness of my own weakness and tendency to evil. But amidst all this, I can say, that I experienced the help and consolation of heaven. When surrounded by death's sorrows, and loved ones were falling as it were, to the right and to the left, and my ears were greeted with the doleful sound of the tomb, my heart's burden and sorrow were lightened by the cheering promise of the Master. When almost discouraged by adverse circumstances in life, I have felt, through the medium of God's promises, the rest prepared for the people of God. When pushed by the hand of treacherous friendship, I have felt and experienced that in Christ I had a true Friend, and have found warm, sympathizing hearts among the pious. In short, I can testify, from actual experience, that the Lord will indeed be with us in six troubles, and not forsake us in the seventh. God forbid that we should glory in anything, save in the Cross of Christ.

Tried soldier of the Cross, be firm amidst the shouts of the inhabitants of bliss. You will soon be crowned with victory through him who loved us, and gave himself for us.

May God help all to a saving knowledge of the truth. What we have felt and seen, with confidence, we tell.

#### HEAVENLY ASPIRATIONS.

BY JAMES WINT.

"Count earnestly the best gifts." 1 Cor 12: 31.

THIS is a command given by the inspired apostle to believers in Christ, those of his day who were called to be saints.

The devoted follower of Jesus, by rightly applying himself to the study of God's revealed truth, contained in the Bible, may come to ascertain the prescribed means for acquiring those divine gifts, promised to those who do not become "weary in well-doing," but are continually anxious to secure to themselves "glory, honor and immortality." There are many inducements for the child of God to assiduously strive, though in a lawful way, to attain to a high degree of moral excellence, knowing there is none attainable without great labor; he will meditate upon and be guarded by the counsels of Jehovah.

Our advancement in the divine life, depends upon our exertions and a dutiful compliance to all the precepts and exhortations of our divine Pattern, and by doing so, enables us to "grow in grace and in the knowledge of the truth as it is in Jesus."

The human mind is susceptible of infinite degrees of advancement in the line of moral progression, and spiritual

development, and there is no point of attainment at which the soul is satisfied, but is eternally tending forward to higher and nobler acquisitions.

The mode of assimilation in the spiritual world, are analogous to the growth in the natural world. At first is only the embryo in the new birth, but finally arrives to the full state of the man, Christ Jesus. In the work of regeneration, Christ is revived within us, the hope of glory, for if we have not the Spirit of our blessed Savior, we cannot claim any inheritance in those "many mansions prepared" for us, in our Father's kingdom. Saints are studying in order to show themselves approved, and that their profiting may appear to all. God has many good gifts to bestow upon his children yet; he always withholdeth them till they can appreciate such heavenly blessings. They are not apt to covet anything while entirely ignorant of its worth, hence we see the utility of spiritual enlightenment that we may "covet the best gifts," which the Creator is willing to dispense to every son and daughter of Adam's race. When the renewed mind is fully conscious of its high and immortal destiny, it will desire to bring all within its reach, also to enjoy the rich provisions flowing to those who have tasted of the good word of God.

The Christian looks forward for a better state of things, when the warfare on earth terminates; yes, the true believer is assured of an eternal association with Christ and the redeemed ones of earth, and the high orders of angelic hosts, there to join with them in ascribing all praise and adoration to him, who is the only Potentate and Sovereign of the universe. "Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, King of saints."

#### A RICH FOOL.

SOME of us have perhaps heard of that rich man, who, when a friend called on him for something for the Christian commission, drew his check at once for \$10,000. He took the gentleman to the cupola yonder. The old man said, "That land is mine as far as you can see." He told him to look at the pasture for thirty miles around and see all those cattle. "Those are all mine," he said. He took him to another point and showed him houses and gardens and stacks stretching away, and said, "These are all mine." He then pointed to the town near by where were towered buildings, "These are all mine." The whole of this is mine.

I came to the West a poor boy, and have earned all this myself." When he got through, the gentleman said, "Well what have you got up yonder?" The old man's countenance fell, and he asked, "What do you mean?" "What have you got to heaven?" "I haven't got anything there," the old man said. "Is it possible a man of your ability, discernment and prudence would enter eternity a pauper?" the friend said. But a few months from that time the man died as he lived. The world may say he was rich, but the Word of God says he was a fool.—*Moody—Sel.*

To neglect, at any time, preparation for death, is to sleep at our post at a seige; to omit it in old age, is to sleep at an attack.

True ministers, in the delivery of their sermons, fear none but God, and dare say anything that God commands.

PUBLISHED WEEKLY.

JANUARY 23, 1972

THE Brethren at Lanark expect to commence a series of meetings Thursday evening, Jan. 23. Hope the ministering brethren will call in and help us.







## CORRESPONDENCE.

From Central Illinois.

Dear Brethren:

THINKING that you might like to hear something of the first Mission field, I have just returned from a preaching tour in company with brother S. Riddleberger, who kindly accompanied me, and will give some of our observations over this field, having been relieved of my duties to the Bureau Co. Brethren, by the Brethren from Rock Creek. We boarded the train at Amesby, Ill. Central R. R. for La Salle, and there took the Rock Island R. R. to Henry, Marshall Co., where we were met, and conveyed to the neighborhood of Brethren, and to El Paso, where we preached for a number of days. The attendance was reasonable, considering the cold weather. We then took our course across the river fifteen miles, to visit our sister who had her leg broken; found her somewhat mending slowly, but yet able to get her feet to the floor, but went about on crutches. We held a service of fellowship with them, a wish expressed for fellowship with the brethren, and also for preaching in the town, but owing to appointments being made, could not stop to fill any at this point, so proceeded to the neighborhood of El Paso, five miles East of Leavenworth; we remained four days. Had good attendance, and successful interest, but now the time has come to go to El Paso, Palmar Co. The first meeting was small, owing to short notice, but increased in interest, until the inclemency of the weather checked the attendance.

Last day, by request, preached the funeral of a Methodist woman, in whose house we held our meetings.

In looking over the ground of Central Mission field, we were not without hope; although no immediate effects from this trip, a beginning has been made, and with the proper training, the above mentioned gains will many days hence be made. We find the Brethren full of zeal; and it is the expressed wish for some brother to come and live among them, thinking thereby to bring their appointments regular that the love of God kindled amongst them, need not be so apt to die out, and that the work would be more successful, which is in accordance with the conclusions of District Meeting; and if after this matter has been settled, and some one takes charge, other well, could be worked up in the same way. We think missionary work can be properly done this way, for there is no use in preaching a few discourses and then abandoning the field. Our doctrine, or rather Bible doctrine, needs living out just where it is preached. I leave a fruitful region.

J. C. LUKAS.  
Franklin Grove, La. Co., Ill., Jan. 10, 1879.

## Children's Meeting.

PERHAPS it would be interesting to you and your many readers to hear of the success of our Children's meeting. Our aged Bro. P. P. Leche being with us for some time it was his desire to devote one evening to the children, accordingly Tuesday, Jan. 7th, was appointed, and members and friends invited to bring their children. The evening being pleasant, many were present. The children, about fifty in number, from three to fourteen years of age, were seated on the front seats, and had been reserved for them, and O, what a night! only those present can realize. It was indeed lovely to see their eyes sparkle and their countenances bright with satisfaction, eager to hear what "Grandpa" had to say to them. Services opened by singing the 72nd hymn and prayer, then 72nd hymn to the tune and chorus, "Precious names," then addressed the children, their hearts were very happy, and on account of hearers. They heard many good things, which, if remembered and carried out will be to their advantage in time and eternity. He was followed by brother Enoch Eyer, who explained to the children, and the great responsibility of parents was very impressed upon them. This made it solemn. Many were made to read texts; and not only children, but parents and all received instruction, which I hope will profit by. The Brethren said, "What a value is there." Surely there was, if one soul is worth more than the world. Now when we consider that the saving or losing of those precious souls rests in the great measure on the parents and their manner of training their little ones, it throws a greater responsibility upon parents than many are aware of. I fear. After the address, the 65th hymn was sung. After prayer, the 50th hymn was sung, and the congregation dispersed in a very orderly manner. It is

my humble opinion that such meetings held occasionally would be productive of good.

LESLIE B. MYERS.

Nov. 13, Jan. 8, 1879.

## Annual Meeting Expenses.

REPORT of the Finance Committee of the Annual meeting of 1878, held near North Manchester, Walsh Co., Ind.

RECEIPTS:	
Amount received of the Southern District of Ind.	\$ 9,100.00
Amount received of the Middle District of Ind.	1667.96
Amount received from the sale after the meeting.	1515.05
Total amount received.	\$ 11,272.91
EXPENDITURES:	
Bread, 10,000 pounds.	\$ 450.00
Bread, 25,435 gross.	1188.29
Butter, 1212 pounds.	91.94
Apple butter, 141 gallons.	70.50
Coffee, 420 pounds.	104.00
Tin, 17 pounds.	10.00
Sugar, 500 pounds.	55.15
Meal, 125 bushels.	13.20
Paper, 10 pounds.	2.00
Salt, 4 barrels.	5.00
Pickles, 60 barrels.	47.50
Rice, 400 lbs.	57.15
The hammer, 28.00 feet.	87.12
Oak, 2500	31.62
Timber.	4.00
Use of J. C. Crill's farm.	50.00
Black, 6 M.	30.00
Meat boilers.	39.39
Meal, 125 bushels.	13.20
Tinware.	102.15
Freight.	10.25
Knives and forks, 14 gross.	119.00
Dishes.	214.79
Meal, 125 bushels.	13.20
Tobacco, 40 lbs.	5.25
Wood, 3 C.	14.00
Hay.	23.00
Corn, 200 bushels.	60.00
Printing.	9.30
Use of office for rent.	4.00
Cooks.	11.00
Dish-ware.	39.00
Laundry.	4.50
Secretary charge.	1.00
Building fund.	9.00
Interest.	13.00
Total amount expended.	\$ 8,854.81
Balance on hand.	\$ 2,418.10

This leaves some money in the hands of the Treasurer, to be refunded as soon as the church-wardens can be reached.

J. C. LUKAS.  
By order of the Committee of Arrangements, the above report was presented to me for my signature, and to be forwarded to the press. It is due to the Committee of Arrangements and others appointed by them, as well as our Brethren, that I should sign it. A. M. M., and responded to every call and worked as hard of Brethren, until every arrangement for our Great Annual Meeting was complete, so that they felt nobly, yet nothing more they felt for it, be their duty, to make room for the Brethren, and all out of the A. M. M. as comfortable as the nature of the case would permit. And as to the Committee of Arrangements, it was thought by some that they should have been in part selected from other congregations, and not all out of the Manchester; but we think differently, because they very often had to be called together in consultation on very short notice, and those living off in other congregations, could not be so readily called.

We all feel satisfied that we had a very good meeting, and we are further satisfied that the meeting gave general satisfaction to the outside world. Some men concluded before hand that it would be a barren, and unproductive expense, but said afterwards that it was worth thousands of dollars to the community.

ABRAHAM LEECH, Sec. Soc.

(Faintest and P. C., please copy.)

## Returned to his Vomit.

Brethren in the Lord Jesus Christ—  
A FEW lines from me at this time: might be made use of by you, if you are over-crowded; but if you have a good deal on hand, then you will have no room for anything from me, so there will be no more loss than the time to look over this.

The few years that I am in the ministry I have seen that the fore part of Prov. 26: 11, has come true. "As a dog returns to his vomit, so a fool returns to his folly." A year

or so ago we had quite an interest upon some fifteen miles from here among the Masonary Baptists. The second meeting we held, the elder was there himself, and such people. As soon as the meeting was brought to a close, we were introduced, and warmly commenced to talk about what we had held up during preaching, which was upon the Trinity, as we have it in the last chapter of John. Before we got along very far, a single minute in the presence of his members, that should be someone, convinced of the truth, that he would come to the church, and he wanted me to do likewise. So we joined hands, and promised that the one that held the truth, and could prove the same by his members, should yield. We then began to engage with all the power we had, and before midnight he confessed that his doctrine was not the right kind, and his members were plainly lost. They then said, "If you turn, we will go with you." Then the elder had several places where he held meetings, and the next time he told them that he could no longer preach the way he had, that he had been in error, and that all that he had baptised, was not in the right way, and that he would have to leave them to go to the Brethren. Quite a number went with him to see, then they would follow. A few days after, when they came to my place, and we had a good time till the next morning, the evening. But, during that night I found that some of us were going as Paul went to count all things loss that he might win Christ. He wanted the assurance from me, in an indirect way, that he could go on as he was, and proceed to his work, and that he would not be re-baptized; then: where he found out that he had a calling and did not call ourselves as he had already called himself, then it began to lower, and by the next morning about 9 o'clock, when he felt it was a sure thing that he would not come, could be no preaching. A few weeks later he held meetings at his old place, and took the old high altar, "The dog has turned to his vomit again," and denied everything in the presence of many who formerly heard him say what I have above recorded. The Scripture is very true, but the lowest ones had their eyes open and through that conduct, were convinced, and quite a number have come and have proved themselves good members, while he himself became, you see, as we said, not expected at all. He sold out and left the church, and went to other places where he may have some other kind ones and get paid for it. The cause of God Almighty follows all such that willfully preach mother Gospel.

H. W. LARSEN.

Osborne City, Kan., Jan. 1st, 1879.

## From C. H. Balsbaugh.

THINK not, Beloved Anabaptists, that I have not a hearty Christian. New Year's greeting for you. I repeat the first day in exulting suffering. I could scarcely turn from side to side for agony. I send a broad phylactery of the Lord's name in the inscription of the Divine Fatherhood, and His Father, and for poor me, as recorded in Heb. 12: 5-11. Such training of such creatures, with such results, is a study for angels. Eph. 3: 10.

This rigorous season penetrates to my marrow. Use the word of the Lord, from the effects of the cold. Winter, remember the Sunday-school of Deity. The cold, snow-cloth, ice-crowned minister has given us a rough New Year's ration. My scanty stock of provision was so injured by the frost that I must throw part of it away—perhaps most of it. I felt like taking a good earnest cry over my loss, but the Spirit whispered Heb. 10: 24, into my soul. But in truth it is a severe trial for me. Job's triumph and rejection of his inheritance, and his retirement strengthen me. Job 1: 21. The loss of my potatoes and fruit may bring me wagon-loads of provision from Joseph's granary. The "other springs are fresh and sweet, but the 'upprings' are fresher, sweeter, more refreshing, and come from the heart of our Emmanuel forever and ever. "Thanks be unto God for His unspeakable gift." May 1879 be a glorious year for the Church of the living God.

## From Mary E. Ritter.

THOUGH I be deprived of meeting, my brethren and sisters in the public assembly, I can meet often with God in secret. God is just as near as precious here as in the East. But, dear brethren, may be we are to go to preach the whole world, that our souls may be edified and the sinners be persuaded to turn to the Lord and live. I would love to have brethren and sisters around me as in former times, so that we might worship God to-

gether, and be able to speak words of love and comfort to each other. Will you ministers who are abundantly able to travel, come this way with the Bread of life? Yes, please. Come and feed the starved, and bring to a close, and feed them with that Bread which gives life. We will gladly receive you, and help build up the church of God. Ungodly heathens and coldness have the rule here as in most other places. Come, then, and help to give the people the Bread of life. I long to see you, that when mighty congregations will flourish all over this broad land. Trials and troubles are many; so let us seek God daily to help us overcome them. I often think of you who are so dear to me. I long to see you, that we may share the same great blessings. God bless you all!

Middle Branch, Holopson Co., Kan.

From Lynch's Station, Va.

Dear Brethren—  
Your paper is doing good; it is making us fresh to the cause here. We have no preaching here by the Brethren. We heard no preaching last year. O, that some of the brethren we read of, would come and preach for us. We have a school-house, that we have the privilege of this year. We hope to have the brethren preach here. Send us some of your tracts; here is the place for them. Pray for us; pray God to send the Gospel to this part of this world, that His church may be built up in Campbell Co., Va.; for we believe God has a people here. We long to see you, that when the Brethren shall stand on the walls of Zion in this country, and proclaim the Gospel to dying men and women. Strive to say no preaching here by the Brethren for one whole year, but none that we know of. God bless you and enable you to send us your paper all over the land, that the cause of the Brethren may be made known to the people.

THOMAS C. WOOD.

Jan. 5th, 1879.

## From Jesse Calvert.

ONE more year is ended. I have done a little for my Master; only three hundred and sixty-nine have been added to the church of the meetings I held. Some came after the meetings would be closed; probably to the amount of four hundred and fifty.

Just closed a meeting at Salomon's Creek. It was indeed a very good meeting; one sister was reclaimed, and many, "I will soon come to Jesus." Hope they will not forget it. We had an interesting Sunday-school meeting, and I hope it will be profitable for all. May God bless the rising generation, to the glory of the church when the old brethren and sisters are gone. This is the place and way to reach them in the Sunday-school.

Jan. 7th, 1879.

## From Solomon's Creek Church, Elkhart Co., Ind.

A SUNDAY-SCHOOL meeting was held according to appointment to the above named church, on Thursday, Jan. 2nd, 1879. As the Superintendent and Secretary were both absent, no organization was effected, by electing brother Jesse Calvert Superintendent, John Sturgis Corresponding Secretary, and J. H. Wampler Recording Secretary, after which the following topics were presented for consideration:

1. Are Sunday-schools an advantage to our children, to our church and to our country?  
The subject was opened by brother John Sturgis, followed by other brethren, with very appropriate remarks.

2. Is it important for parents to attend the Sunday-school with their children?  
Was opened by brother Lewis Meats, followed by others.

What are the best qualifications for efficient teachers, in order to successful Sunday-school work?

Opened by brother William Bunsard. Upon this question we heard from some of the sisters as well as from the brethren.

4. How shall we secure the regular attendance of parents and children? and by what means can the friends of Sunday-school work overcome the opposition to it in the brotherhood?

Opened by brother John Sturgis.  
5. Should the international lesson be used in our schools?

Opened by brother John Robinson. Upon this question brother Jesse Calvert made some excellent remarks, showing why they should not be used.

On motion of John Sturgis, a committee of five were appointed to organize a programme for the next meeting. The committee retired.





## A CALLING.

BY J. L. LACRUE.

SINNER, Jesus calls you home,  
 O come, why will you longer roam,  
 Can you not see the Savior so,  
 And the Cross of Calvary?

Jesus loves you, then I know,  
 For the Bible tells me so;  
 Eternal life he will give,  
 If you'll only look and live.

Why will you His call refuse?  
 One of two ways you must choose;  
 One is broad and leads to hell,  
 Where the devil's angels dwell.

The other way is very straight  
 Leading but a narrow path;  
 But it leads to joys on high,  
 Where the saints shall never die.

In that land one hour to be,  
 And the Savior's face to see,  
 Will repay us for the woe,  
 We have witnessed here below.

It's a city, I am told,  
 With its streets all paved with gold;  
 But I can't see glory know,  
 While I dwell in sin below.

The other way, the Christians know,  
 Ends in darkness, death, and woe;  
 None it seeses with flowers and,  
 But my friend, it will not last.

Son or later, Christ will come,  
 To collect His children home;  
 Oh, where will you then appear,  
 If you'll not live calling here?

If on earth you've been abused,  
 And have not your Savior trusted;  
 When you meet Him at His throne,  
 He'll eternally you disown.

But why need you come through fear,  
 When through love you can draw near;  
 Think how much He's done for you,  
 And how little you can do.

Now the gates you see afar,  
 Christ for you has left ajar;  
 He came once, His all to give,  
 That the sinners here might live.

The Cross at any time large appear,  
 But smaller grow when we draw near;  
 Come, will take you by the hand,  
 Thus will I make to Canaan's land.

## ECHOES FROM PENNSYLVANIA.

BY EMIL B. STYLER.

A Refreshing Season—A Series of Meetings—Our Love Feast—Close of the Sunday-School—Death and Funeral of a Beloved Sister—Salem Returns to God.

THE congregation at Duncanville, Blair Co., Pennsylvania, has enjoyed a delightful season of refreshment—one which will long be remembered by at least some who were in attendance. Those who absented themselves from this shower of God's love truly missed a glorious and refreshing season. "Neglect not the assembling of yourselves together," is a word of inspiration.

## A SERIES OF MEETINGS

was commenced here on Saturday evening, Oct. 5, by brother J. W. Smouse of Smithburg, Indiana Co., Pa. The evening was dark and rainy, consequently the congregation was small. The brother spoke from Matt. 28: 20. On Sunday morning, he addressed the congregation from 2nd Cor. 6: 2. Sunday evening, brother J. W. Wilt of Clarf's congregation, came to his assistance.

He addressed the congregation from Heb. 2: 2, a part of the third verse. Monday evening, he spoke from Numbers 23: 23. "But if ye will not do so," The evening was again rainy. It was decided to hold services on Tuesday morning. The congregation was quite small, but the Lord has promised to be with those who assemble in His name, if but two or three. At ten A. M. we had again the happy privilege of meeting in God's house for worship.

Brother Wilt again addressed us from Philip. 3: 14, and conclusion by brother Smouse. Oh, that every one might press more vigorously for that prize to be obtained at the end of the race, and found their faith more determinedly on the "Rock of Ages," Christ Jesus—that glorious prize at the end of the race, so run that ye may obtain.

The evening services opened by singing of old, familiar hymn, 328. Addressed by brother Wilt from 2 Samuel 12: 7: "Thou art the man." Reader, art thou the man that hath great possessions, and yet wilt thou rob thy neighbor? Return thy stolen goods and come and follow Jesus. Thou art the one whom Jesus calls.

"Pray without ceasing," is a Bible command. Erect your family altar, and while none but God's eye beholds the scene, pour out your heart-felt thanks to him to whom you are indebted. Wednesday evening again addressed by brother Smouse from Psalm 116: 18: "I will pay my vows." Reader, have you paid all your vows unto the Lord? If not, give this night, for to-morrow may be too late. Remember, dear reader, that vows are solemn engagements, and that we may at sometime have vowed a vow and not fulfilled it. Sinner, delay not paying your vows until you are prostrated upon a bed of affliction, perhaps your death-bed. Death-bed repentance is doubtful. God gives us plenty of time to repent, and work out our soul's salvation, but he does not want us to procrastinate.

Thursday, Oct. 10th, was the day previously appointed for our Love-Feast. Ere the appointed hour, 4 o'clock P. M., a goodly number had assembled to celebrate the solemn ordinance of God's house. Brethren Wilt and Smouse, with the resident ministers, brother Gralid Myers, James Price and David Sell, were the ministers present. Brother Wilt read from 1 Cor. 11. He spoke on the subject of self examination.

1. Examination, condemnation, and judgment.
  2. Our temporal tables and the Lord's table.
- There is a vast difference between our temporal tables and that of the Lord's, and let us be very careful, brethren and sisters, that we make that proper discernment. Let us not eat damnation to ourselves by not "discerning the Lord's body."

## CLOSE OF OUR SUNDAY-SCHOOL.

As the close of our Sunday-school came during our series of meetings, we feel to say a word about it. On Sunday morning, Oct. 13, its first session closed. It was addressed by brother J. W. Wilt. We trust that God will bless the work of brother Ellis Brubaker and all efforts and teachers engaged in the work. May it be the object of every one who labors in the Sunday-school, to try and do his whole duty in the service. I have many times been made to wonder why we close our Sunday-school in the winter and keep our public-schools in session. Could not the children attend Sunday-school once during the seven days, when they attend public school five days in the week?

## DEATH OF AN AGED SISTER.

A dear old sister, Mary Yea, one of our number has passed into the valley and shadow of death. Her remains were consigned to the tomb the following Wednesday. This dear sister was very unexpectedly called from the stage of action. When will be our evening time? Perhaps soon; yea, very soon.

Sunday morning, Oct. 20th, sang praises to God from 68th, that beautiful hymn by Sutton. Text, Amos 4: 12: "Prepare to meet thy God." This was not spoken directly to us. The Lord visited the Israelites with a pestilence that they might return to him. He is the same God to day. We must prepare ourselves to inherit eternal life. Fight the good fight of faith. Our life is a continual warfare with Satan. We must not only make good resolutions, but do them. We cannot receive the benefits outside the church, or if so, why come to it? Faith in God is the believing of pardon according to his Word. Repentance and baptism are the conditions thereof. Ask yourself this question, Have I submitted to the will of the Lord? If not, immediately "Prepare to meet thy God." While we sang the 250th hymn, the last invitation of this meeting was extended to the sinner. One more responded to the invitation, and came forward to embrace the Savior. She complied with that beautiful command, "Remember thy Creator in the days of thy youth." We repaired to the river side, and emblematical of Christ's burial and resurrection, she was baptized in the liquid stream. Thus seven precious souls accepted Jesus at his word. At times our dear brother was called to become much discouraged, but the darkest hour came just before the morning dawn. This was our last meeting on this occasion. How beautifully we were reminded of our last meeting here on earth.

Hollidaysburg, Pa.

## SIN AND ITS REWARD.

JOHN L. SNAVELY.

THE great bar to the happiness of man is that which procures all his miseries, is sin. Take away sin, and nothing will harm him. "For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." Rom. 6: 23. How dreadful must be the case of those who continue in sin, or those who continue to transgress the law of God, for, says the apostle, "Sin is the transgression of the law." Set yourself to the study of the Scriptures and you will find, in every dispensation, that the people who have and submit to the commands of God had peace and prosperity, and that no other people enjoyed the riches of God's blessing as much as those who stood upon God's Word. On the other hand, you will find when the people walked contrary to his will, poverty and division soon fell upon them, and their disposition was wound up in sorrow, unless they repented. The people were not only to have intentions to repent, or to repent, but had to do the work, or that duty would rise up against them in judgment. The same instructions are for the people to-day.

Men and women do not sin because they do not know what sin is, for the apostle has made that too plain and comprehensive to be misunderstood. We can easily comprehend that everything we do, think, desire, say, or omit to do, or anything that is found defective when compared with the Law of God, is sin. Then the reason man is so prone to sin, must be on account of the depravity, and pride of the heart from which come evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man. Matt. 15: 19, 20, that which defiles a man, is sin. Men sin

when they know to do good and do it not. Men sin when they "change the truth of God into a lie, and worship and serve the creature more than the Creator, who is blessed forevermore." The man who is unconverted, to whom God manifests so much patience, and he perverts and abuses that patience, is sinning; but let him remember, though he may prosper even in his vice, he is bound, as it were, in the chain of his sins till the day of God's wrath, when he must be brought to judgment, and have executed on him the most terrible punishment. "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished."

Would we escape this judgment we must often pass sentence of condemnation on ourselves here. Take heed of giving thyself liberty of committing one sin. To begin a sin, is to lay a foundation for a continuance. The great hindrance to many souls to come to Christ, and quit or leave off sinning, is they are so much addicted to the pleasure of this life, and we know of nothing that renders leaving off sin so insupportable to the professed adherents of religion as the vain love of the world, which is dangerous; and why is it dangerous? Because it is forbidden by the apostle in positive language: "Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him, for all that is in the world, the lust of the flesh, the lust of the eye and the pride of life, is not of the Father, but is of the world, and the world passeth away, and the lust thereof, but he that doth the will of God abideth forever."

Until the soul is freed from this, it can never have a true love for God. Then love not the world, for it is transgression of the law of heaven. It is sin, and he that committeth sin, is of the devil. 1 John 3: 8. The apostle would inquire, "Know ye not to whom ye obey; his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?" Faithful servants to both, we cannot be; "we cannot serve God and mammon." Then the way is clear; God or the world must be left at parting time. Ah, the love of the world is a snare in a Christian's life. It looks to be such folly to labor all our lives for the "meat that perisheth." The honors and riches of this world, which are nothing compared to the glories of heaven, and neglect the food of heaven and eternal life.

Sinner, what a condition will you be in when you leave this world, having never repented and left off sinning? You will find it true; you will wish you had never been born.

The apostle Paul addresses himself to us by the word of the Lord, telling us that the Lord himself shall "Descend from heaven with the voice of the archangel, and with the trumpet of God," to summon the dead to appear before the tribunal of God. The righteous shall hasten out of their graves with joy to meet their Redeemer. These are they which are not defiled by sin. Others shall also be raised, and they will call for the bills and mountains to fall on them to cover them from the scrutinizing gaze of their Master. All must come forth—"They that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Salvation is not promised more surely to the godly, than damnation is, and is to be executed upon the wicked. Let us therefore try in



time to be proving, which of these two will be. Satan's influence is great. He labors hard to keep out of the heart of man things that are good, especially those of passing from this life to another world. He knows full well if he can only banish thoughts of death, and keep you in your sin, much easier are the wages or life of death. Think often on the subject of mortality; it will have a tendency to make you more earnest—more diligent in working out your salvation. It will do much in taking your heart off from vanities, and create desires in you for holiness. And now, little children, abide in him that when he shall appear, we may have confidence and not be ashamed before him at his coming.

### CHRISTIANITY VS. FORMALITY.

BY H. F. BISHOPMARTIN.

THAT religion in the present day is undergoing a series of revolutions, not equaled for centuries, I believe no sane man could question; and the progress of Christianity to-day, is a most tree to be doubted. On the streets of our towns and cities, we find men engaged in conversation on religious topics. In the Western States it is no unusual circumstance to enter a store and hear the views of different persons concerning the second coming of Christ, and other all-important subjects.

Occasionally we hear men advance the idea that as long as a person entertains conscientious views on the Scriptures, though they might have the same religion or ideas antagonistic to their opponent, and though the one could advance the idea that man must in order to be a Christian, follow Christ, and for I know this, I do not believe that; for I know the man who pays his just debts, who respects his neighbor and lends and borrows, and never cheats or lies, or steals, is the man who will be saved, regardless of any other imposed duty. Now how shall we reach the answer to the query? Which is right, or which will do to risk? We find ourselves in violent contention between Christianity and morality. We conclude that man, to be a Christian, must become a moral man, but a man may be a moral man and not a Christian. Further, we advance the idea that a man may outwardly attend the ordinances imposed upon church members to which they gladly submit; he may be an attendant weekly, and pay his subscriptions, and be considered a good, thorough-going Christian man. Yet there is a danger; he never has experienced the transforming power that necessarily constitutes a true Christian. The man morally good has a good standing in society; yet he has not become of the same mind as his Master. He will not conform to the Christian life, but is yet desirous of having his own way.

Can we conclude that this unrenewed will, this stubborn mind, is a mind thoroughly subdued by the transcending power of God's Holy Spirit? Has he become of no reputation in order to follow his Master? Has he followed Christ, who even pleased not himself? Certainly not. It is character a Christian in every sense of the word? The Scriptures say, "He that knoweth his Father's will, and doeth it not, shall be least on many stripes."

The formalist says, "We are obliged to do, not as we wish, neither can we pray as we desire, but we must pray from the book, therefore we cannot pray wrong." Is there always a formal prayer that sinks the emergency of a man

subjected to vicissitudes in life that involved an ejaculatory prayer? What shall we do under the circumstance? Shall we omit to pray because no form is at hand?

I tell you loving readers, we want something more compelling, something more durable, something to which we can flee as to a tower for protection against the fiery darts of a known enemy, and what shall we do? I answer, "Take it to the Lord in prayer."

If we have trials and temptations, if anything in the affairs of life demands a with-drawing from the world, a secret entering into the dark and mysterious recesses of the soul, and there pouring out our soul before God, we should in stand to do so. The form of prayer is not at hand, but O, my God, thou knowest that the upward lifting of the eye, the deep sigh, the yearning of the spirit within, speaks more than prayer could ever utter. Thou hearest and answerest such prayer, and art ever ready to hear thy children's petitions, and answer as far as thou seest would be good for the desired wants. Then I lay my wants on Jesus, and he will attend unto my cry, for precious is the sight of the Lord as his children.

### THE LAW AND THE GOSPEL ON THE MARRIAGE RELATIONS.

BY C. F. DEWEILDER.

IN the seventh chapter of Paul's first epistle to the Corinthians, he instructs them concerning things whereof they had previously written to him, and among the circumstances are made mention of, where one member of the household of a Gentile family was converted and the other was not. The marriage relation having been formed while they were yet both unconverted, and the question is as to whether such a marriage relation is to be broken, in case the unbelieving husband or wife is minded to remain, is answered on this wise: "But to the rest speak I, not the Lord;" (mark that). "If any brother hath a wife that believeth not, and she is pleased to dwell with him, let him not put her away. And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; each were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases; but God hath called us to peace. But what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife. But as God has distributed to every man, as the Lord has called every one, so let him walk."

As this Scripture is sometimes taken by Christians as authority to marry out into the world, I quote it all, and wish to present a few thoughts as a help to a right application of it. The way to interpret a Scripture correctly, is to take in consideration, first, all the Scripture that bears directly upon the same subject; second, all the facts and circumstances connected with it; and third, but not least, an application in a sense in which they all harmonize.

Truth is not divided against itself. We will first notice the circumstance under which these questions arose. The marriage referred to, according to the evidences that were formed, not only before they parted, believed, but before

they had ever heard of the religion of Jesus Christ. The propriety of breaking this marriage vow, in view of the evil attending the dismemberment of a family, of severing the cord upon which the influence for good depends; through which (as Paul says), the unbelieving husband is sanctified by the wife, and the unbelieving wife by the husband; for the believer by his own act thus to forfeit his influence for good over those who had become his or her own, by circumstances over which they have now no control, so that it is not only against every feeling of true kindness and love between husband and wife, against every impulse of nature that is isotherly in a mother, or fatherly in a father, but under all ordinary circumstances against the law of God. These were some of the conditions of the subject in question, and the simple fact that such a question under such circumstances, arose at all, is in itself conclusive proof that the thought of forming such relations voluntarily, was totally foreign to their views of Christianity. "But God has called us to peace," says Paul, as another ground of the expedience in every one remaining in the condition in which God has called him; in matrimony or otherwise, in circumcision or uncircumcision, bond or free.

But the sanctifying influence which the believing husband or wife exerts over the unbelieving companion, and over the family, may be good, for remember, Paul does not say, over the companion who has lost a of historical faith, and expects to become a church member before he dies, but over the unbelieving wife or husband. The supposition that this sanctifying influence under these circumstances justifies a voluntary marriage of like character, puts the question in this wise: Is it expedient for a Christian, to marry an unbeliever? The liberty to a voluntary choice based on these given premises, either embraces that much, or nothing.

Is there any fellowship connected with a Christian marriage? "What fellowship hath he that believeth with an infidel?" Does Christianity impose any yoking together? "Be not unequally yoked together with unbelievers." "The wife is bound by the law to her husband as long as her husband liveth." To the penitent, it is said; "Come ye out from among them, and be ye separate," saith the Lord, "and I will receive you." Can two be bound together and yet be separated? "But if her husband be dead, she is at liberty to be married to whom she will, only in the Lord;" and we marry only "in the Lord," and the other "out of the Lord," and yet marry "only in the Lord."

From the days when the sons of God saw the daughters of men, that they were fair, and brought upon themselves the displeasure of God by taking them wives of all which they chose, down to the present time. In all the history of God's chosen people, we can see that it was his design continually that they should be a separate people. The fact of his being grieved with their mixing with the daughters of men in the early history of our race, is not based upon any temporary design, but upon a principle that is as eternal as God himself, and custom cannot change it.

### IS IT SO?

(Continued from page 2.)

It is said, that if a Masonic minister is in his pulpit preaching Christ, and him crucified, and a Masonic Jew, who regards Christ as an impostor,

should enter the church, and make that minister a Masonic sign, he, the minister of Christ, would be bound by his Masonic oath to make, a corresponding sign in answer to it. It is added, that in making this sign of intelligence and secret understanding with an enemy of the Lord, he would dissemble before the congregation, pretending to make a gesture prompted by the spirit of his discourse; but in reality he would be holding Masonic by-play with an infidel, and that infidel perhaps making merriment out of the Christian minister for his own diversion.

Can these things be so? Does the Christian minister, by becoming a Mason, take a halter around his own neck and place the end of it in the hand of an infidel, to be led blindfolded into dissimulation and fraud?

It is furthermore said that the worst and bitterest enemies which our republican government has to encounter, are clergymen; and that these clergymen are largely members of the "mystic brotherhood." If half of the Protestant clergy of the Northern States are Masons, probably three-fourths or more of those of the Southern States are such; and they are declared to be rank enemies of our government.

Add to these facts that it is not now the tenets of the Romish church that assassinate kings and princes, but it is the tenets of the lodge who do such things, and one would suppose that the subject of Freemasonry ought to engage the attention of every honest man and woman in the land.

### HOME.

BY D. M. MILLER.

HOME! home! This word has associated with it, the beautiful, sublime as well as sad. The home of the redeemed of the Lord. How rich, grand and inexpressibly noble. Our homes here are at times the home of mourning and grief. The social ties are severed by the hand of death. Loved ones are their rising, gone, to meet no more in the family circle here below, while the home of the redeemed in the celestial city, is the reunion of the ransomed of the Lord. No more death, sorrow or disappointments, no tearing asunder of the ties of near and dear ones, but ascribing of praise to the Lamb of God, who has redeemed us, and made us kings and priests unto God. How happy the thought, when looking back across the river of death and singing the songs of redeemed love. It is our privilege to attain to that state. Faith gives us the victory over the world, and finally triumphs over death, the grave, hell and unbelief; while unbelief in the heart goes back to the flesh pots of Egypt, and barters eternal life for a morsel of meat, for a little revelings to gratify the flesh.

But the spirit of Caleb and Joshua confides in God, goes forward in his bidding, leaving unbelief in the rear, lays hold on the commandments of God and hopes for eternal life.

"I have known of instances where a whole family voluntarily did without any gifts that they might send coal and flour to some who were suffering. And I have not doubted that they were repaid by him who said that good done to his children, was done as to himself."

He that despiseth small things shall fall little by little.

charity and *desire* spiritual gifts," is the voice of God. "As new-born babes desire the sincere milk of the word," saith the Holy Spirit.



## Our Bible Class.

The Worth of Truth no Tongue Can Tell.

This department is designed for reading and answering the questions which are for the solution of the original difficulties of the Bible. It is a department which is open to all who are interested in the Bible. It is a department which is open to all who are interested in the Bible. It is a department which is open to all who are interested in the Bible.

Readers are invited to send in their questions and answers. The questions should be sent in to the Editor of the Bible Class. The answers should be sent in to the Editor of the Bible Class.

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A HEAD, eyes, ears, mouth, arms, hands, fingers and almost every part of the human body, are mentioned throughout the Scriptures as also belonging to God. The human body is made to be the image and likeness of man, the body of every animal and plant is shaped to its peculiar use, and evidently more than in these must there be harmony in everything that pertains to God. And so far as man is in his image and likeness or far more to be like Him and this as to form, for in Jesus, God appeared as a man; and in spirit also, if we live Christlike, for could He be otherwise in us and in Him? See John 17:21-23. J. R. HOFFER.

## THE ORPHAN.

BY DELIA AUSTIN.

'Tis in this world of care  
Without a father's love;  
No mother's voice to soothe a grief—  
They are with God above.

No sister's gentle smile—  
No brother left me here;  
No friend to cheer me in my grief—  
Without a kindred dear.

But Jesus is my friend,  
In Him I put my trust;  
So when my pain is earthly laid,  
I'll stand among the just.

And when in that grand day,  
What pleasures mine will be,  
If in that world so far away,  
My mother I shall see.

And when you come to pray,  
And just one word for me,  
That I must wait for every day,  
And faithful try to be.

## THE LOVE OF GOD.

BY JAMES WELLS.

THE love of man in Eden's garden gave an occasion for an exhibition of the grace of God towards the human family, and there are two personages more prominently brought to view in man's fall and redemption. The fall was occasioned by the disobedience of the first man, "who was created in the image of God," and the redemption was accomplished by the Model Man, "the Lord from heaven." When we consider that "God was in Christ reconciling the world unto himself" during the period of His suffering, blood and self-sacrifice, we should then realize that the supreme love of our Creator is extended to us, and that they exist our sympathy and support to forward the cause of Christ; and could we also know that we are the recipients of divine compassion, our unwelcome nature should be called out in affectionate obedience to all the requisitions of our Father Teacher, as the promised rewards contained in the Gospel to fallen man flow only to those who are faithful in Christ. The commands are to occupy all things, we shall be made ruler over many things, when we enter the joys of our Lord. Our life should be "laid with Christ in God."

If we are "rivers with Christ" we will "set our affections on things above," and not exclusively on things of earth. Through the work of redemption our salvation has been obtained, and we have been bought with a price—"the precious blood of Christ, which entitles us to an inheritance with all the saints in light. Behold what manner of love that the Father has bestowed on us, that He should send His only Son, and equal with Him, and equal with our Elder Brother in the fruition of heaven.

By constantly dwelling upon the truth of the Gospel, we imbibe the nature of its Author, and when we are "thoroughly furnished for every good work" we will be like Him, for this enables us to see Him as He is; Christ was interested during His ministry, in the work of His Father. He was heard to say, "My Father worketh hitherto, and I work, and so shall we." After Christ finished the work of His Father on earth, he ascended to heaven, and is now seated on the right hand of the throne of God, interceding for us. The promised Comforter, the Holy Spirit, is sent to abide in us, and guide us into the way of truth and righteousness, that was pointed out by Jesus, our Exemplar. This is done by bringing to our remembrance all things whatsoever He has said to us.

Now, since God has done so much for us, we must not willfully add to His work, but we must and should follow the Captain of our salvation, who was "made perfect through suffering" and was tempted in all points as we are, yet without sin. Through the precious life we may prepare for that future state of existence beyond the grave, where we may become in possession of the glorious facilities revealed unto us by the Holy Spirit in our home in the heavenly world.

and be permitted to associate with holy angels, and the spirits of just men made perfect through the atoning blood of the Saviour. There we may dwell among the blessed—washed through the precious blood, and eternally shall we have the praise of Him who loved us, and has done so much for us by dying himself of the glory he had with the Father, and stooping so low as to take upon himself our humanity; that by so doing he might draw us into the bosom of the Father, and that we should follow Him and communion severed by our fall from innocence and purity before contaminated with sin.

Meditating upon the precious truths of the Gospel of Christ enables us to grow in grace and the knowledge of divine things, for the truths of the Bible are for the soul; it is by this means that the divine nature is developed, and from babes in Christ we grow up to the full stature of the man Christ Jesus.

How comforting to the minds of those who have been renewed after the image of Him who created them to dwell upon the destinies of our immortal spirits. Our highest motives can be by the world when we are awake in the likeness of our Redeemer, though at present it does not fully appear what we shall be; neither are our finite conceptions able to comprehend what it is to be like Christ.

Our greatest delight and highest ambition should be, that after the vicissitudes of life are over, we may ourselves be in a state of readiness, and have induced as many other members of the race who come under our influence also to know the Gospel of the blessed Son of God, that we may be able to receive the crown of life when death interrupts our earthly career, or Christ comes to collect his jewels—the precious ones of earth—and gather them home, where they are to have a right to the "tree of life" and enter in through the gates into the city, the New Jerusalem. "Blessed are they who do the commandments."

There are many great and precious promises contained in the written Word, and the enjoyment of these are invited to us if obedient to such commands as "If ye love me keep my commandments." Christ gave to men a perfect law, and this law contains the new commandment that we should love one another. He opened up "a new and living way" from earth to a blessed immortality. Our hopes of eternal life are secured by faith with continuing abiding upon the merciful work of our dear Lord. The children of God are at present the recipients of His grace, and enjoy, to a limited extent, the blessings of Christianity. The reason they do not enjoy more is because Satan is permitted to enter his suffering in opposition to the practical doctrines of the cross; but when once he is bound, and his power circumscribed within the narrow limits of the "bottomless pit," then will the long, and short desired reign of peace be established on earth, and the "kingdoms of this world will become the kingdom of Christ" and yield to him their happy allegiance.

## MOSHEIM'S "AN IMMERSION."

BY SAMUEL BARK.

MOSHEIM, in his Ecclesiastical History says, "Baptism was performed in the first century, by an immersion of the whole body in the baptismal font." This is considered, by some, as being equivalent to saying single immersion was practiced in the first century; but true baptism is the immersion of the whole body, for the whole body is immersed in the name Mosheim refers to the "an immersion." The question then is, What did Mosheim mean by "an immersion of the whole body?" Evidently he meant immersion, and the following reasons. He cites Grand Vossius as his authority, and Vossius says, "The ancient church practiced trine immersion all over the world, except Spain." 2. On page 91, Vol. 1, is a note at the bottom of the page, which says, "Terminology of the immersion of the whole body in the second century, and says: 'They were not dipped once, but thrice.'" 3. On page 113, on the subject of baptism, he refers to the second book of Chrysostom, who says, "Christ delivered to His disciples the commandment in three immersions of the body." 4. On the same page, says: "Jerome and Augustine were great and noble men, and labored to infuse into the minds of the people just notions of religion." And Jerome says, "I have often dipped myself for that the mystery of the Trinity may appear to be but one." Augustine says, "After you professed your belief, three times did we immerse your heads in the sacred fontain."

This is sufficient to show what was the general practice of all antiquity.

## Items of Interest.

—SARAKI has been lately singing in Antwerp.

—It is proposed to hold a world's fair at New York in 1893.

—The flooding of rich gold deposits in East Tennessee is doing much business.

—The first Presbyterian Church in Quincy, Ill., first completed at a cost of \$60000 was burned on the second Sunday in May.

—The Shinkens claim to have been the inventors of metal pens, and to have first made them of brass in 1810.

—The hereditary property of Jaggermoot has been made and then into prison, and the famous art of the show is for sale.

—\$2400000 was the price paid to Portugal by Great Britain for a little inlet of the Indian Ocean in South-east Africa.

—It is a recent report upon in Florida, the school of a crocodile, which was found in the skull, which was utilized in its use.

—An Irish lady living at Yvering, Long Island, is over one hundred and nine years of age, and is hale and hearty as ever.

—The United States appears, by the statistics of mortality in various countries, to be the healthiest country in the world.

—A WESTMAN in Pennsylvania has a coin which has been pronounced by antiquarians to be a sherd which was current coin B. C. 335.

—An English gentleman is raising a crop of pens from seed taken from the folds of an Egyptian woman, where they had lain for 3500 years.

—In four days from Dec. 27 to Jan. 1, six inches of rain fell in San Buenaventura, Cal.

—Both mail and telegraphic communication were suspended by the storm.

—Tall trees near a house or barn are good protectors from lightning. A tall poplar tree is as good as any lightning-rod, being a good conductor, and where they had lain for 3500 years.

—The water of the Los Angeles Company, in the Sierra district, from a depth of 1500 feet, is spouting out to a height of fifteen feet, and in such quantities as to be unaccounted for.

—A HEAVY locomotive exploded Jan. 2, about two miles from Summit, on the Central Pacific, railroad. The engineer was killed instantly; others fatally or seriously injured. The explosion was terrific, spreading rain all around.

—Up to the 2nd ult., there had been suppression of the Anti-Slavery law in the larger German States 123 clubs, and forty periodicals and 355 other publications had been confiscated.

—The insurance establishment of Wamsacker in Philadelphia is lighted with the electric light. The Times says its gas bill has amounted to \$2800 each Saturday night electric light bill, \$10.00. No wonder gas stock is depreciating.

—Charles F. Markley, the boy who was caught robbing a store in Jersey City, and that he obtained a knowledge of the "duties" of a burglar by reading the weekly boys' papers. He was sent to the State Reform School. There ought certainly to be some way to reach the boys and publishers of these detestable sheets.

—The New Year of 1879 was a cold one. Reports Jan. 2nd give the thermometer below zero, as follows:—Omaha, thirteen; Yankton, D. T., twenty-five; St. Paul, Minnesota, thirty; Springfield, Ill., twenty; Chicago, twenty-three; Cleveland, Ohio, twenty-five; New York, at twenty-five degrees from five o'clock to twelve; Louisville, navigation suspended. Reports from Watertown, Oswego, and Buffalo, say that roads were blocked and trains suspended, and in some places abandoned.

—The Yellowknife, Greenland—These Greenlanders, the most remarkable of the world. There are more than 10,000 persons. The Grand Geyser throws a column of water six feet in diameter 200 feet high, while the steam ascends 1,000 feet. Its eruptions occur every twenty-four hours, and continue twenty minutes. The Giantess throws a stream twenty feet in diameter sixty feet high, and through this five or six smaller jets 250 feet high. It plays twice every minute on eleven hours. The Giantess weighs four feet in diameter, and is 140 feet high for three hours. The Giantess projects a column three feet in diameter to the enormous height of 219 feet for about fifteen minutes. Old Faithful very regular for fifteen minutes, once an hour, and up to 150 feet high.

## IN THE IMAGE AND LIKENESS OF GOD.

Wherein I have said: "If we take man from our own image, after our likeness." Did God make man in the form of himself, or was the image spirit-like?

A. HOLMQUIST.







# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."—LUKE 2: 10.

Vol. IV.

Laanark, Ill., February 6, 1879.

No. 6.

## The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

J. H. MOORE & M. E. ESHELMAN.

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### THE CHRISTIAN LEGION.

BY G. C. BARNHART.

To Brother A. S. Lewis of Illinois—

YOUR letter of January 7th, was so given in spirit. My heart bleeds for you, and the poverty-stricken members of the Church who are on fire with the inspiration of the Cross, and who would gladly pick the conquests of the Gospel into the territory of Babylon, but are held back by general lack of sympathy in the church with the blessed work of Jesus. Some ministers need bridle, some need spurs, but those who "know nothing but Jesus Christ and Him crucified," have Divine voices within and without to guide them. To say that the Church as a body is half-heartedly to the grandeur and responsibility of her mission, might be offensive to many; and yet to say that would be offensive to the Truth. To be as ignorant on the expropriation and promulgation of the Cross, as Jesus was to bleed and die upon it for the sins of the world, would make a very different people of us. But the "born," and the "eye of men," and the "will," are in other words, the subjection of the world and the flesh—drive our selfish for the victims of Esau's table. If we would penetrate more deeply into the twin mystery and significance of the Incarnation and the Crucifixion, and look upon humanity and sin, and gaze through the Gates of Pearl, and into the flaming dawning of sunrise, and the "Jesus did not die, there would be less contention, pride, man-on-warship, and self-idolatry.

The account you give of your ministry, broke my heart. O what a soul to the Christ-loving, soul-seeking, self-sacrificing ambassador of Heaven that "he has not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Turn back to the

ministry of Jesus and contemplate His soul-harrowing rebuffs from His Baptism to His Crucifixion. Even His chosen people, whom He has constantly under His eye and voice and personal magnetism, were so carnal and selfish and spiritual dead, that He sharply rebuked them again and again, even saying, "O fools, and slow of heart to believe." He forced God's will upon a surging temple to proclaim the glad tidings of salvation to the Gentiles, cut a legion of devils out of one soul, thus opening the way and manifesting His readiness to dispossess the whole population of demoniacal thralldom, but they brought Him to leave their courts. With what heart-ache must He have turned His back on that benighted people, and His dear Disciples, whom He had exalted to Heaven with the exhibition of His Divine Love and Power. He had to denounce with the wrath of Omnipotence, and consign to the abyss of deepest damnation. Who can fathom the will of the Godman in Luke 13:34, or interpret the bitter meaning of Luke 19:47? O those tears! From what a bottomless fund of love and sympathy and agonized disappointment they gush! It is never to be above His Master. You are walking in His steps, and feeling a little of the sorrow that crushed His heart in His life-consuming work of saving souls. In all your conflicts, privations, sacrifices, weariness, disappointments, and discouragements, He is whispering into your inner ear the thrilling interrogation of Mark 10:38:

"The ministry includes the cup of Gethsemane; but also the presence and power of Him who entered it, and filled it, and filled it again to the brim with the water of life. 'Lo, I am with you always,' is a pledge which is sustained by the everlasting love and veracity of Jehovah-Jesus. 'I said I unto thee, that if thou wast obedient, thou shouldst see the glory of God.' Luke 11:40: 'You' life hid with Christ in God.' His heart boding in your heart, His love kindling your aspirations and quickening your energies, and unswerving to your inner gaze the glory and rapture of Rev. 12:2, you can go forward in your arduous duties, weeping as you sow the seed of the endless harvest, every fibre of your being quivering in the high, Christ-sustained confidence of 1 Cor. 15:58.

The reproach of the Cross has not yet ceased. To imitate the self-denying soul of the Lord of God in the upbuilding of the Temple of grace, we may be cut to the core by the imitations of our own members that are "beide our selves." Mark 8:31. When the minister has a large territory to cultivate, and the calls are many and pressing, and he must expose himself to inclement seasons, while his wife and little children struggle at home with grief and want; and he is to be told that unless he provides for the maintenance of his own family he is worse than an infidel—O how must such inhumanity thrust like a poisoned dagger through his spiritual sensibilities. When such blows fall, let the words, "Looking unto Jesus, the Author and Finisher of faith," roll over your bleeding heart with the overwhelming tide of Divine consolation. Turn Rev. 12:12 into a sympathetic heart-beat with the afflictions and present tenderness of the Godman. In all your perplexities and dark passages, forget not that James 1:5 is the earphism of Him who died for you, and whose ministry are. Let ear and eye and mind and heart be ever open and eager to catch the saint of God in every passing providence. The holder you are, the more you "confess the truth," and the more you "suffer for the name of the Holy Ghost," the more you allow the Holy Ghost to wrap your body, soul, and spirit in the righteousness of Jesus, the more will you learn when and where God would have you go, and what to do for the extension of His Kingdom. Not only your calls may have the Divine endorsement, "Satan may injure, once and again." 1 Thes. 2:18. You may not get out of certain locality for your labor, and may be restrained by the Holy Ghost. Acts

16:6. God has His times and seasons. His wayward moods, and nothing will so put in harmony with His moods, as a radical conversion to Rom. 8:1, 2. "For me to live is Christ." "I live, yet not I, but Christ lieth in me." "I am determined to know nothing but Cross." Surely, "the man of God is thoroughly furnished unto all good works." 2 Tim. 3:17. "Antipas for Christ," "suffering in Christ's stead," authorized and paralleled by Christ—such a ministry will be "the power of God unto salvation" to many souls. It will spread like leaven, and cut out devils, and pluck brands out of the suburbs of Hell, after the minister has passed to his rest.

You have the arm of Divinity: turn to support, His eye for your guide, His heart to pity you, His Spirit to comfort you, and all the resources of "God, sanctifier of the flesh" to "make you more than conqueror through Him that liveth in us." What grace has done, it can still do. Jesus is "the same yesterday, and today, and forever." "All power in Heaven and in earth," are His today. In Him still "dwelleth all the fullness of the Godhead bodily." In Him are hid all the treasures of wisdom and knowledge." It is still the office of the Holy Ghost to "take of the things of Christ and show them unto us." Here are boundless resources, and free access through the atonement and intercession of Incarnate Deity. The world is given as to save, and all the weapons of the Divine armory, and all the riches of the Divine treasury, put at our command for the great conquest. "Watch ye stand fast in the faith, quit you like men, be strong." 1 Cor. 16:13. Be quick in prayer. Let the fire on your altar never go out. Pray and wrestle earnestly for personal sanctification, for the unity of your family in the purpose, claims, and sacrifices of your high calling. Call in faith for the fulfillment of Matt. 9:38. In every possible way consider with holy anxiety to kindle in your members an exalted apprehension of the magnitude and urgency of the Christian legion, including the efforts of the laity no less than of the ministry. Drones in the church are the sport of devils. "Why stand ye here all the day idle?" Hands pocketed or arms akimbo are a reproach to any Christian people.

Heaven and Hell are living realities to our faith, we will not let minister's family struggle in want and isolation, while the husband and father is executing his office in the order of his course. Luke 1:8. Minister to Jesus of your substance, and thus show yourself in sympathy with His sufferings and glory. Luke 8:3. Such sacrifices are going to count in the day of judgment. Heb. 13:16. Philippians 4:18. Matt. 23:34-40. Jesus paid the cup of water on record, and notes the falling hair. How few really "love His appearing" because they are not one with Him in the character and object of His Cross. Let us make sure work. Deception is easy. Five were wise and five foolish. O how many lamps and no oil. Speak boldly yet lovingly and fearfully for devils, at home and abroad. Kill as many hearts as you can, and make the world a better place. Pray God to print into your heart in large living capitals the famous parenthesis of 2 Cor. 10:4. Let this be your battle-cry: "MIGHTY THROUGH GOD TO THE PULING DOWN OF STRONGHOLDS."

### MOOMAW'S PROPOSITION.

"O W Brethren, there is an effective door opened in this modern Sodom for the testimony of the Son of Jesus. Who will go in and work? Let two faithful and capable evangelists be commissioned by our next A. M., to make a tour of the cities of America from New York to San Francisco, from Montreal to New Orleans, and to the regions and shades of death. Go not into the gilded temple. The poor do not go

there. Those who "love the possession of Jesus gladly," are not seen among the belated worshippers of the pelicans and doves at the great cities. Street preaching will not do. There is too much hurry and bustle. The public squares of which there are many, are comparatively quiet, and they offer the best opportunities for such work. There are no great crowds, and hundreds of persons, dressed out, and doubtless the Lord would direct some of us to those whose heart would be opened to receive the truths of the Gospel.

Let the brethren give the suggestion respectful consideration. If nothing else can be done, let a number of brethren combine to subscribe a fund sufficient to defray the expenses of such a commission. One cent per member would make a two year tour, wherein every city and every quarter thereof could be reached, and thus the striking feature of a public mission would be illustrated by our church. As a beginning, I offer to pay 100 cents a month, and have a number of brethren who will do likewise. Put down your names before the honorable list is filled. If it is possible let the preliminary be completed by the opening of Spring, and let the missionaries be in the field by the time of the Pentecost. Let gathering, and I will undertake to guarantee that the A. M. will have nothing but "God speed" for it. After twenty names are down, a choice will be made for one, get out of God who will not waste their time in debating about "questions of words, and of their law and endless gradations," which gender strife to the satisfaction of the people, but will boldly proclaim the truth as it is in Jesus.

There are capable brethren in our church who are unencumbered with names, and who would gladly go out into the highways and hedges of the world. Let us need them. Brethren, send your names to the office of the BRETHREN AT WORK; enter send your names there. Look who comes next.

D. C. MOOMAW.

S. T. Boverman says, "you can take down my name at once accepting Brother D. C. Moomaw's proposition. May God bless the movement."

Franklin Angemyer, of Leslie, Ind., says: "I can find to see the movement that D. C. Moomaw has made, is repeating before the feet of the people in our large cities, throughout our broad land. He says, one cent per member would make a two year tour, I will pay the quota of one hundred members, \$100 (one dollar). How many will do likewise? Let us send the Bread of Life to the poor of our cities. How can they bear without a preacher? Let us not let this opportunity pass unheeded. Let us send brethren—some of the faith, one beloved, and let us equip them with well-oiled light battles for the Lord. If they could win but one soul, the good we did with our few dollars could not be estimated. If we do raise the needed amount, (and I know we can), then let us send men that are willing to hazard their lives for the name of our Lord Jesus Christ. See Acts 15:26. Do not wait till next week, next Summer or next year, but let us work today, for the night cometh wherein no man can work."

Alexander W. Rees, of Warrensburg, Mo., says: "In a late issue I see that Brother Moomaw proposes to start a fund for carrying on missionary work in the large cities. If such a scheme should be inaugurated, some of us best advise to add in our names and sums. Please advise us if the thing is started."

REMARKS.

We suggest that no money be sent to us, but that each one send in their obligations on a postal card, or otherwise.—Eds.

Sublime words make not a just man; it is a virtuous life that maketh one dear to God.

## A GRAND OLD POEM.

WHO shall judge man by his manners?  
Who shall know him by his dress?  
Panders may be fit for prices,  
Princes fit for something less;  
Crimpled shirt, and dirty jacket  
May scold the children as  
Of the worst thoughts and feelings,  
That to honor upward run.

There are springs of crystal water,  
Ever welling out of stone;  
There are purple buds and golden,  
Hidden, crushed and overgrown.  
God, who counts by souls, not dresses,  
Loves and preserves you and me,  
While he values thoughts and feelings  
But as pebbles of the sea.

Man unpraised above his fellows,  
On forgets his fellows then;  
Masters, rulers, lords, remember,  
That's your meanness of men;  
Men by labor, men by feeling,  
Men by thought and men by fame,  
Claiming equal rights to sunshine,  
In a man's enshrining name.

There are foam-enraptured oceans,  
There are little weed-crested rills,  
There are feeble inch-high saplings,  
There are oaks on the hills.  
God, who counts by souls, not stations,  
Loves and preserves you and me,  
Furto Him all vain distinctions,  
Are as pebbles in the sea.

Telling fables alone are builders  
Of a nation's wealth or fame;  
Titled laziness is pensioned,  
Fell and fatted on the same—  
By the crowd of others' foreheads,  
Living only to rejoice,  
While the poor man's outraged freedom  
Vainly lifted up his voice.

Truth and justice are eternal,  
Born with loveliness and light;  
Secret wrongs shall never prosper,  
While there is a sunny right.  
Go hence word-blinded vision is sleight  
Boundless love to you and me,  
Sink oppression with its tides,  
As pebbles in the sea.

—87.

## WHY BOAST OF THYSELF?

BY SEYMOUR GILBERT.

WE are swelling in our own estimation, just while we are getting smaller in the estimation of others. The credit we get from God and every true child of God for what we have done, is not because of how much we have done, but from the motive. Not because of how we have done it, but from the motive. For we may do a thing right, so far as form is concerned, just for the admiration of men, to please men, and the life be black within.

When we want to do something to please men and to cause big I, to swell up within us, we are apt to tell all, all we have done, only when we think we have done much, and when we think probably we have done more than our neighbors. Sometimes our neighbors are compelled to receive our apologies as an evidence of our boasting; for instance, a woman goes to a great deal of trouble to get up a good meal of victuals; the table is crowded and the food excellent, but just list: "Now sit up and eat if you can find enough, and it's not very good either." When she said this, she thought it was about the best meal she had ever gotten up.

Again, a man has followed chopping wood, trying to do as much as he can in one day, (to boast over, of course). Now see him, hear the sigh of regret—and hear him say to his friends, "Another day has passed, and I have not done very much—I have chopped only seven and a half cords of wood. I suppose if I were measured carefully it would make about eight cords." My brethren, mar-

vel not if I tell you such a spirit ought not to exist among us.

If we are traveling, preaching and expounding ourselves much, so as to have something big to tell, or write; it at once becomes a little, disgusting piece of work in the eyes of God and of every saint. Just so it is brethren with us; if we are laboring only to get people into the church, it would be a little work, and hardly worth mentioning, though we converted our thousands; but if we are instruments in the hands of God to get people to let the Lord convert them, and are reproving sin, no matter where it is found, whether in the church or out, exhorting and comforting the believers, then we ought to keep right on, be diligent; and if in one year, five, ten, or twenty years, you prove yourself an instrument in the hands of God to save one soul from ruin, go on; you have done a great and big work. Never give up while you are doing with pure motives just what the Lord has told you, and in the way he has told you. God is setting that thing down as a big work. Don't be discouraged, if you can't see anything great that you have done, only keep on. If you work for the Lord, it will be recorded, and you will be astonished how it will foot up at the end of the race. In his own good time he will publish your work. And others who are making out their own list and counting up the wonders they have wrought, will be surprised how little it foots up at the end of the race when God declares his own record of their work.

Brethren and sisters, let us be like the preacher where enemies tried to discourage him by saying, "You can't preach, and you better quit, for you have been instrumental to saving but one person in twenty years." The preacher asked, "Have I done this much?" They answered, "Yes, we think just about this much." He replied, "Then here goes for another twenty years." Oh, may God help us to work for him and not for ourselves, then we will have done a great work indeed.

## MISSIONARY WORK

BY SARAH H. SAUNDERS.

THE Levites were required to give one-tenth of their annual income for the services of their sanctuary, and if God had reasons why they should give this sum, have not the strongest reasons to believe that it is his will that his people in these last times should do at least as much, especially since he has laid upon us the duty of preaching the Gospel to every creature—a duty which was not laid on his ancient people.

Doubtless many of us think that we have given as the Lord has prospered us, but is it so? I think not. We would not think it prudent to force it upon the members of the church to give one tenth of their annual income to the Lord, "for the Lord loveth a cheerful giver," but they ought to consider it their duty as well as their privilege, "on the first day of the week to lay by them in store" such contributions as would annually amount to this sum.

In these last days, when God has opened every door for the entrance of his Gospel, and so amply provided the church with talent, and when the Macedonian cry, "Come over and help us," comes in from every quarter and from all parts of the world, how can any true Christian refuse to do his part in fulfilling what is evidently God's design? How can he

go to the table of the Lord, and in truth obey the command, "Do this in remembrance of me," while he refuses to obey the command equally as binding, "Go ye into all the world and preach the Gospel to every creature."

But in sending out our missionaries to preach, some expenses must necessarily be incurred, and as a matter of course, it is as much the duty of Christian men and women to give their money to send the Gospel, as it is the duty of the ministers of Christ to go and bear it to every creature.

Now we believe that in sending our missionaries, great care should be exercised to make the money thus expended accomplish the most possible good.

## THE AUTHORITY AND HONOR OF OUR SAVIOR'S PRIESTHOOD.

—W.

"Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee." Heb. 5: 5.

GOD also said at another time, "Thou art a priest forever after the order of Melchisedec." Heb. 5: 6. This priest, "being made perfect, became the author of eternal salvation unto all them that obey him." Heb. 5: 9. He is called of God a high priest, "after the order of Melchisedec." Heb. 5: 10. Melchisedec was a priest, who had no predecessors nor successors in his office; he did not descend from a lineal priesthood, neither was his office handed down through a line of successors, therefore he was "without father, mother or descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." Heb. 7: 3. He was a "king of righteousness," so was the Savior. To this priest Abraham paid tithes. The Levites in Abraham paid tithes to him, and received a law, called the law of Moses; which, however, was not perfect, containing carnal commandments. But out of the tribe of Juda, came another priest after the similitude of Melchisedec, of which tribe Moses spake nothing concerning the priesthood. He was not made by the law, but by an oath by him that said unto him, "The Lord swear and will not repent, Thou art a priest forever after the order of Melchisedec, by a much was Jesus made a surety of his better testament." Heb. 7: 31, 32.

The law made nothing perfect, consequently there were many priests, because they were not suffered to continue by reason of death. But this man, because he continued ever, hath as unchangeable priesthood, wherefore, he is also able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Heb. 7: 24, 25. He does not need to offer up daily sacrifice for his own sins and for the people's, as did the priests made by the law, "for this he did once when he offered up himself." Heb. 7: 27, thus making a great difference between his priesthood and that of the Levites. By the eternal priesthood of Christ, the Levitical priesthood of Aaron is abolished, and the temporal covenant of the fathers vanished after the eternal covenant of the Gospel. "If the first covenant had been faultless, there should no place have been sought for the second." Heb. 8: 7. The Lord made a new covenant with the house of Jacob, and the house of Juda, saying: "I will put my laws into their minds, and write them in their hearts." Heb. 8: 10, and "all

shall know the Lord from the least to the greatest." Heb. 8: 11. This law was building in the minds and hearts of the apostles and inspired men, who wrote it to be read and preached through all successive generations until all shall come to know the Lord.

The first covenant had also ordinances of divine services, and a worldly sanctuary." Heb. 9: 1, which I need not describe here, "but Christ being come a High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once unto the holy place, having obtained eternal redemption for us." Heb. 9: 11, 12. "For this cause he is the Mediator of the New Testament." Heb. 9: 15. For a testament is not in force until the testator is dead. Under the law almost all things were purged with blood, and without shedding of blood is no remission; it was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, but into heaven itself, now to appear in the presence of God for us; not as the high priest did, once a year or he would have died many times, but once for all and for all time to come. So Christ was once offered to bear the sins of many, and unto them that look for him, shall he appear the second time without sin unto salvation. Melchisedec received tithes (gifts) of the people. The priesthood of Aaron also received tithes of their brethren. No less honor is due to our great High Priest; hence it becomes our indispensable duty to offer without reserve our tithes of thanksgiving and supplication to him daily that we may be guided and protected by his mighty power.

In conclusion, I would state, that I did not write this article to spring new ideas upon this subject, but have merely brought it to your notice to reflect up. Paul gives us a beautiful lesson upon this subject, and calls it the first principles of the oracles of God, and negligence in the knowledge of the same, is reproved. Then let us seek to know these principles, that we may become more thoroughly attached to our great High Priest, who to-day is sitting at the right hand of God to make intercession for us.

North Liberty, Ind.

(To be continued.)

## THE ETIQUETTE OF DEATH.

THE royal personage and the humblest peasant, the rich, the poor, the chieftain, all command a certain degree of attention in death that was not believed in life. The miserable Irish bod-carrier dies in a hovel where he was unwared for while living; but as soon as the breath is out of his body, a host of "friends" gather in, and an expensive "wake" is planned for the coming night. There is to be free whiskey and a nocturnal frolic, and on the coming Sunday if Pat happens to die after the middle of the week, a big funeral is to be paraded. The most significant part of the poor man's career was ended after he was dead.

A well-to-do individual dies, and the neighbors speak solemnly of the event; they discuss the manners and merits of the man, passing lightly over his faults. Death has softened asperities, and dignity to the departed. Many crowd



around the house where the funeral services are held, or better in the recesses of the premises. When the funeral cortege is arranged before the corpse, and the real mourners have occupied their places immediately behind the hearse, the extra vehicles are quickly filled by strange people who seek this opportunity in fine weather to steal a few carriage-rides through the suburbs to the beautiful cemetery five or six miles away. It is common that a part of the funeral services of many Christian churches be performed at the grave, and while this ceremony is going on, the males stand with uncovered heads, and the delicate females are exposed to the scorching blasts of a death-dealing wind. A wailing daughter in delicate health takes a cold or chill from which she never recovers. She immediately loses her life in keeping the etiquette of death.

A letter appeared recently in the *London Times*, in which the writer asked for legislation upon the burial question; he says, "Let the burial services of the church of England be so arranged that the whole of it may be read in the church or chapel." The argument being that standing for several minutes in the pelting rain, or in a blinding storm of snow, their hearts broken with grief, and stomachs without accustomed support, must often prove detrimental to careless, yet well-meaning mourners. In country places it is not uncommon to see little children kept in view of the coffin during protracted religious exercises, and then taken for miles to the churchyard, no regard being paid to storm, or to the incapacity of infancy to understand what the tears, torture and slow travel, are all for. The small space of the funeral train would seem to be enforced in order to prolong the misery, already drawn out. A terrible sacrifice is made for the etiquette of death.

Selected by A. J. BURTON.

#### CHEAP LITERATURE.

[The Reviewer.]

THERE are a dozen publishing houses in the United States—there is at least one in Chicago—using all the facilities of their business to turn out, one after another as fast as type and machinery will do it, this sickly, demoralizing trash. Tales of adventure by land and by sea among the Indians, among the islands of the Pacific and the Atlantic, among the slums of the cities, the gutter, the pawn shop, the thieves' quarters, the lawless show—no matter where the plot is laid, the characteristics are always the same. Goodness is burlesqued and sneered at, evil is glossed over and rendered "smart." What boy that reads these books does not envy the scoundrel villain who always gets in the last word and the best argument? Vile language is hinted at or openly used; slang and bad grammar show up bad manners and worse morals; coarse and cruel speeches are minutely described and boldly encouraged; the obedient boy or girl is always a fool or a snail; the naturally and impetuous is always the manly fellow; and so these books go on, through impossible but fascinating adventures that render the sweet but homely tasks distasteful, until the requisite number of pages has been filled, when there is a grand denouement, the good snail is unmasked, and the hero (the boy who has been abused by parents, guardians or circumstances so long, is rewarded for his rebellion by the greater stroke of fortune that leaves the reader forever dissatisfied with the theatrical and natural course of events.

This is only a general outline of this

dime and nickel literature. What is characteristic of one will be found the leading feature of the others. Only as our rising generation reads more and more of these publications, serial writers and publishers find demand for higher spiced sensation—and they supply it.

"Ah!" said a fond mother, "my boys would not like such books."

Are you sure? If never a night sees their eyes close until they have talked with mother about all they have seen, done and read for the day, perhaps they have been taught not to admire these books; have, with a little guidance, acquired a taste for better reading. But if not, if the mother has been too busy, has called to make or receive, other duties or pleasures that she thinks paramount to knowing all her children do and think, let her flatter herself that her boys would not like to read, without discrimination, anything that smacks of adventure and daring.

Remember there are thousands and thousands and thousands of these pernicious stories issued annually, and they must be sold. The ghouls and vampires that can send out such deadly things to murder innocence and happiness, are not philanthropists to adhere to a losing venture. The books are bought and sold. Some mother's boys and girls read them. Are you sure it is not yours?

There are book-boys and book-girls in this class of literature whose heroes had run away from homes in which they were not appreciated, and to these books may seriously be traced the epidemic of runaways, of which we see and read and hear so much.

There are other books which narrate in all their sickening details, dog-fights, chicken fights, and animal torture of every description, that palliate these great crimes and accustom the minds of the young readers to contemplate torture and cruelty unweaved, and thus enable the youth to take active part in such sport when opportunity offers. There are few people born cruel. Cruelty, like any other vice, is acquired.

We first endure, then pity, then embrace.

It is useless to try to stop the publication of this trashy literature, except by destroying the demand which creates the supply. Fathers and mothers, look to it that your children have good reading, and plenty of it, and no other.

As we have already said, somebody's children are reading these books. Is it yours? An awful responsibility lies on the parents that permit it. Is it your? [This is a sad picture, yet true. Parents see what your children read. Give them good food, good examples, good manners, good ways. If you do not you may be sure that they will seek the bad, and follow it, and die with it. Take your children in your arms, talk with them, love them, keep them in the good and guard them from the evil.—Eds.]

#### PEOPLE WILL TALK.

BY H. F. BRINKWORTH.

WHEN we have various expressions of love manifested in our behalf, we often feel to hear the same as best we can, and generally consider the source of emanation. It is the characteristic trait of a Christian to be swift to hear, slow to speak; but many of us do not possess the needed characteristics; and why? Simply because we are not cultivated the art, for there is a science to be developed here worthy of all attention. I often think if we only could practice more truly this spirit of forbearance, we

would not as often be found wrestling with the comparatively little incidents coming under our notice; charity would cover them with wings outspread with affection and love, and our strongest desires would be to forgive and forget.

"But people will talk," and the consequence is, vanity is produced in the heart. We regret that we are so prone to express ourselves so quickly, for the tongue is a little member, but what a world of iniquity lies underneath. Oftentimes we are pained to hear that such an one is bearing tidings about his character that settles him as with those of an opposite nature. We are not prepared to receive such from those we only know to love; consequently in the heat of the moment we say what we should have kept to ourselves. Oh, the bitterness it causes us, the intense grief, the agony. Yes a word spoken in wrath, is a cup of sorrow. "A soft answer turneth away wrath." "But people will talk." Oh, let us have charity, it hears all things, and therefore the tongue-lashing of our dearest ones.

Brethren and sisters, it does seem that we should not do so, but it is nevertheless true, and we are guilty. Can we withstand future attacks? Will we try? By God's grace we may comply with his requirement if we will. Oh, our stubborn wills, how obstinate, how contrary. This is not the Spirit of Christ. Will we retain a spirit antagonistic to that, that bringeth forth the fruits meet for repentance? Let us consider, pause, reflect, and change our conversation; for our conversation should be as one professing godliness. Brethren, love one another, for love is of God. Hatred is of the devil. "Choose ye this way which ye will serve."

#### THE TWO ROADS.

BY G. KETTINGER.

SOMETIME ago, while waiting at a depot for the freight train to pass, so that I could unload my grain; I noticed that each car was labeled, or marked, so that any one could tell to what road it belonged. While musing on the variety of names, the thought came to my mind that there are but two ways or roads spoken of in Holy Writ. And as there are but two roads, men are traveling on one or the other of these roads. While one road leads to peaceful happiness beyond the tomb, the other leads to regions of dark despair. We came to the conclusion that if the children of men were labeled like the cars, to designate which road they were traveling on; and if every dark and ugly deed, from the midnight murder down the whole catalogue of crimes, to these little sinning acts that we do to our fellow-men, were printed on the actors' brow, how changeable would be the actions! Those petty, jealous feelings which occur, even in the "children of light," would be subdued more and more until we could realize that "unforgotten love of the brethren," and become more Christ-like, "that ye may prove what is that good, acceptable and perfect will of God."

Though we do things that we would be ashamed for men to know, and can to some extent keep them hid from men at present; yet do we not know that the King of heaven sees and knows every word, thought and action of men? And not only this, but his eyes behold the darkest recesses and the most intricate labyrinth of our hearts. Beside this, all our actions shall be made known to the world, "for there is nothing covered that shall not be revealed; and hid that shall not come to light." Thus we see that the deeds done in the body will be made as clear and comprehensive to the world, as if the sacred One himself would write with golden letters upon the western horizon, the actions of each one during the day. Verily "the way of the transgressor is hard."

#### Items of Interest.

—QUEEN Victoria has lost five grandchildren by death.

—TERROR is a prospect of war between France and Tunis.

—THREE HUNDRED of the murders are caused by whiskey.

—THE amount, annually paid for strong drink is \$100,000,000.

—RECENTLY is considering the question whether women shall practice medicine.

—IT is feared that the health of Mr. Spurgeon is permanently broken.

—TWENTY thousand fossil insects have a dug up at the great insect bed in Colorado.

—A COLORED woman named Rose-Weed, recently at Griffield, Md., died to be 116 years of age.

—AN inventor has found a way for tanning leather's stomachs, and they are now made into leather bags.

—AS exchange says that a thousand industrial industries are involved in the production of a loaf of bread.

—THE Bible has been translated completely into the Turkish language. There are 120,000,000 people in Turkey.

—THE Presbyterian Board of Relief for Disabled Ministers has distributed during the last 26 years over \$1,000,000.

—AT Johannesburg, Ariz., Professor Henry Derr, in attempting a balloon ascension recently, fell to a distance of 1,000 feet.

—IN New York City there are 1,730 rum holes, but there were none a year ago. This speaks well for the temperance cause of that city.

—DR. Wilson of the English Missionary Conference, says that only one of every three persons on earth has ever heard of the name of Jesus.

—THE States increasing fastest in population are Kansas, Minnesota, Nebraska, California, and Colorado. New England hardly holds her own.

—THE disaster to the steamer *Byram* on the Matterhorn Sea, resulted in the loss of 150 lives, 14 persons only being saved from the steamer.

—STATISTICS show that fifty out of every one hundred of our insane, and sixty-five out of every one hundred paupers, become so from the use of liquor.

—THE four western counties of Massachusetts suffered during the extent of over \$80,000 by the terrible storm in the second week of December.

—DISTRESS is on the increase in England. Many thousands are supported by relief funds, and thousands more are in danger of starvation; 6,000 in Manchester alone.

—CAMPING of the hounds, which is one of the most disagreeable incursions of cold weather can be easily prevented by rubbing the hounds with powdered starch.

—THE women were allowed to vote on the liquor-licence question at 175 men, N. H., the other day, and the sale of the liquor was prohibited by a vote of three to one.

—A CHINESE astronomer predicts that in fifty years San Francisco will be a Mongolian city under the name of "Shoo Kung," and ruled by a prince of the dynasty of China.

—THE gospel songs of Mr. Sankey are translated into German and printed in parallel columns with the original, so that they can be sung in English and German by the same audience.

—GEOFFREY Burdett declared that a dinner for 1,000 persons could be cooked with ten cents' worth of food, a statement which people were slow in believing; but a Frenchman has recently invented a cooking apparatus by which five cents' worth of coke can be made to cook a meal for 1,500 persons.

—THE interior of Greenland is an unknown territory. Danish and other scientific gentlemen who were exploring the coast, undertook, the past summer, to penetrate the interior, and to ascend a mountain 45 miles from the coast. They started July 14 on their ice, snow journey over the mountains, and on the way, the weather cleared July 31, when they ascended the mountain, which was 3,000 feet high. As far as the eye could reach, only ice-sheet and glaciers could be seen, and not the smallest speck of land free of ice.

## The Brethren at Work.

### PUBLISHED WEEKLY.

J. H. MOORE,  
M. M. ESSELMAN, EDITORS.

THE BROTHERS AT WORK will be sent out at \$1.00 per annum in advance. Any one who will send five dollars and receive ten copies of the paper before sending it to us. Money sent by Postal Order, Registered Letter or check, properly addressed, will be at our risk. When sending cash, we are liable if it is not a check. If it is a check, it must be on a reliable bank, while a draft on a collecting firm, postage stamps may be sent for amounts under \$1.00, and through the post office. Subscriptions, and communications intended for the paper, as well as all business matters connected with it, should be addressed to

MOORE & ESSELMAN,  
Lansark, Tenn. Co., Ill.

LANSARK, ILL., FEBRUARY 6, 1879.

The address of Jesse Calvert will be Dunkirk, Ohio, till February 15th.

H. TALBORN's address is changed from Mayville, Iowa to Abilene, Kansas.

The Southern Indiana District Meeting will be held in the Stony Creek church, April 9th, 1879.

BROTHER G. W. Gibson, writes from Girard, Illinois, that two more have been received into the church by baptism.

BROTHER JESSE ROOP, of Langmore, Maryland, has been quite ill for some time, but is now convalescing.

This District meeting for the Eastern District of Iowa, will be held at Mt. Eden, Adams County, April 7th, 1879.

The District Meeting of Northern Indiana, will be held May 1st, 1879, in the Whitehead meeting-house, Elkhart county, Indiana.

BROTHER DAVID WHITE writes: "In the Black River church, Ohio, fifteen precious souls were baptized into Christ, at our late meetings. The church has been edified and strengthened."

Dr. Carr told the truth when he said in reply to Col. Ingerson's address: "Teech men to die like beasts and live like a long way towards teaching them to live like the brutes."

We are in receipt of a roll of manuscript from sister Mattie A. Lear, containing answers to a number of queries. Will commence publishing them next week.

Two were baptized at brother David Peterhugh's, two miles north of town, last week—the one from the Sherron congregation, and the other from the Cherry Grove.

BROTHER MARTIN MEYER left here last Thursday morning for the Wisconsin mission field. Quite an interest is being worked up in that part of the country.

BROTHER DANIEL VUJANIN has been holding some very interesting meetings in Adams county, Ill. Nine converts have been made. A report of his work will appear soon.

The First District of West Virginia, will hold its next District meeting on the 16th and 19th of April, in the Lanesburg church. Further notice will be published in due time.

BROTHER JOHN NICHOLSON has been holding a series of meetings in Toledo, Ohio. With what success we have not learned, but hope there are good prospects for building up a church in that city.

Most all the names on our list have now been properly adjusted, and if any of our subscribers fail to get their papers, they will please inform us at once, that we may make the necessary corrections.

SINCE the year 1848 the Bible is said to have been translated into 215 languages. To accomplish this has required an immense amount of labor, saying nothing about the time and patience required to learn the different languages.

BROTHER JOHN W. METZGER has been under the doctor's care for two weeks, and wishes us to say to the Brethren in the Southern District of Indiana, that he is now unable to fill his place in the mission field, but expects to resume his labors as soon as it is safe for him to do so. He wrote from Cerro Gordo, Ill., expecting to return to his home in Indiana in a few days.

In answer to many inquiries, we will state that we cannot possibly fill orders for back numbers containing the debate. Even number two of the present volume is exhausted. New subscribers will have to commence with number three.

If your neighbor, or any one else, wants to abuse you, let him abuse, and let him empty his "barrel," and then likely you can put something into it. It is difficult to put anything in a barrel that is full; better have it emptied, and if possible cleared well, before putting much in it.

JERUSALEM is said to be adding 1,500 to its Jewish population every year. Should the contemplated railroad, from Jaffa on the Mediterranean Sea, to Jerusalem, be completed, it will greatly increase the population of the place, and flood the country with travelers and pilgrims.

Men who oppose the Bible, on the ground that it speaks of miracles, ought to remember that the preservation of that Book is a miracle of itself. Nothing more the Divine hand could have sustained the blessed Book, amid the opposition there has been urged against it.

As a proof of the great amount of labor required to translate the Scriptures into some of the foreign languages, it is stated in *Madeira*, a gazette of a band of reviewers has sent for ten years, endeavoring to render the translation as correct as possible.

We have on hand a few hundred extra copies of No. 5, that might do good if they were judiciously distributed. Send for a bunch and distribute them among your neighbors. They will be sent post paid in the following: 5 copies, 10 cents; 12 copies, 30 cents; 27 copies, 50 cents.

Our last two pages of this issue is taken up with the *Children at Work*, that all our readers may see and know of its contents. Examine it carefully, and if you like it, and think it will interest your children, subscribe for it. Price 50 cents per annum.

BROTHER MARTIN MEYER held but five meetings at Erie, on the Rock Creek bottoms, and but a cloud of the second of high waters. The interest was good, and the houses were crowded. Brother Meyer thinks of returning to Erie and working up the interest in that locality.

We learn that brother John K. Olinger, of Troutwood, Ohio, has been confined to his bed nearly three months. "His days on earth," says brother Simon Oles, "seem nearly ended, but his hope of an eternal home beyond the grave grows stronger and stronger as his body wastes away."

Over one thousand soldiers have been recruited, in England, to be expended in exploring the Nile, Gambia in the Holy Land. Recent developments in the military and naval news from that part of the world extremely interesting. We shall endeavor to keep our readers posted on all that is important.

From various sources we learn that many of our brethren are quitting the use of tobacco, and are determined to carry out their vows of abstaining from its use. God be thanked for that. We call that good news, and hope the day is not far distant when not one particle of tobacco will be used in our nation. We shall do our utmost to get all our people to quit it, for when Christ and the holy angels come in the clouds of heaven, we are sure that not one of them will be using it, and when that event takes place, it is not modern times that are ready and prepared to be caught and snared, but the throng of holy, heavenly beings. Brethren, think over this matter, and let us bear your conclusions.

The Methodists of this place are holding a very interesting revival meeting. On last Thursday evening it was our privilege to be present. The discourse was well delivered, and was not doctrinal, but directed largely to the sympathies, consisting in the recital of a number of exciting incidents. Near the close of his discourse the speaker said he "thanked God that the Gospel does not teach Methodism, nor Lutheranism, nor Congregationalism." To this he then uttered "Amen." The sooner people get to discarding these "isms" and laying hold of the old Gospel, reader the better it will be for the religious world. It is not modern times that should be preached, but the Gospel. Let all ministers get to preaching the one Lord, the one faith, and the one baptism taught in the Gospel, and it will not be long till all will be personally joined together at the same mind, and the same judgment, all speaking the same thing.

This money, appropriated by the Tract Association for the free distribution of tracts, is nearly exhausted, hence but few more tracts can be sent out free, until more money is appropriated. If some of those who are abundantly able to do so, would donate to this fund, considerable good might be accomplished by the proper distribution of good pamphlets and tracts. The Secretary will make his report next week.

FRIEND O. W. SELL, of Ennoria, Kan., says: "My wife joined the Brethren church last Fall. One of the members here has sent us some papers and we have read them over several times. I do not belong to the Brethren myself. I am baptized in the Campbellite faith, but they hold to things I cannot sanction. The brotherly love I want." We hope the Brethren at Work will prove a great help to our friend in his search after the truth.

Dr. McCord of Philadelphia, has preached against the "cupidities" of fanatics. A reform society, on this subject, has been organized in England, with prominent individuals at its head.

It is generally supposed that the times demand just such a society. That is because churches do not do their duty, and enforce the Bible rules and principles laid down to govern the church in its discipline. It is a Church that is in need of a good example in such matters, and there will be no need of extra societies.

It is a fact that some ministers need holding back a little, while others need spurting. The same treatment is not adapted to both classes. To know how to treat one they must be studied, and their dispositions understood, and our treatment applied accordingly. But above all things, do not discourage sinners, but encourage them in that which is right and just. If you think they are too fast, do not throw a stumbling block in the way, upst the wheel, and smash everything to pieces, but counsel them to keep in the right direction, and not take the wrong road, and after awhile you may succeed in getting them to drive slower so that the main army can keep up.

From the *Progressive Christian* we learn that brother John and Mary have been visiting at Berlin, Pa. The object of their visit is thus stated by that paper:

"The primary object of the visit of these brethren at this time was to take in the *Progressive Christian*, they and we believing it would be better not to have two papers in the same field at the same time. Just during the interview it was ascertained that brother Bahor and Sharp were only authorized to take and not to give, and that no union could be effected without the total extinction of the *Progressive Christian*, since, character and manner of its management, was so different from ours. This we were not prepared to do, though we were exceedingly anxious to consolidate. We are willing to give up all the name, if need be, though a better is not to be found in the catalogue, half the management, or still less, if it will do for our principles, we adhere the more firmly."

## THE CHURCH IN THY HOUSE.

IN the epistles of Paul we find frequent mention of the church by the title of his house, Col. 4:15; Rom. 16:5; 1 Cor. 16:19; Philomen 2, showing that in the apostolic times there were entire households set apart to the worship of God. The entire family was converted, set up a family altar, and worshipped around it. The father had been the chief thing, and the Christian religion, and invited others to share in the joys of the Lord.

A similar course might be pursued in many localities in this age. There are households, where at least most of the family are members, and no church in the vicinity, and not very often meeting by the Brethren. Now, if such a family were invited to the Brethren, and with them each Sunday evening, or some other evening of the week, and spend the time singing, reading the Scriptures, and in prayer, it certainly would have a good effect. In this way churches could be built up, the doctrine spread and many souls saved. Such families who are well posted in Scripture, and have a close understanding of the Bible, might be invited to their neighbors to their houses and instruct them more perfectly in the way of the Lord.

These families could do a good work by sending for a few dollars' worth of books and tracts, and at the close of the meeting divide them among those in attendance, requesting them to read the works carefully and return them. Then send to others and so on. Another good work

might be accomplished by lending papers and other good reading matter in defense of the Bible doctrine.

In this way every isolated member's house might become a missionary station: a house of the Lord where people could meet and be edified, and where the Scriptures read. Brethren and sisters, try this kind of work, and see if some good will not grow out of it. By proper efforts you might succeed in having a church in your own house, and then call for a minister to come and visit you. A. B. W.

## OUTSIDERS' FUND EXPLAINED.

SEVERAL, who have lately written us, seem to misunderstand our method of sending papers to outsiders for \$1.00 a year, hence we will have to explain a little further. There are many outsiders who will not subscribe for the paper, yet derive much good from reading it. To such we agree to send the paper for \$1.00, provided some one will donate the money, we throwing off 50 cents to make the burden lighter for those who donate, but if the outsider pays for it himself, then he must pay full price the same as other subscribers.

It is worthy of notice that our readers send us the names of outsiders whom they think would be benefited by reading the paper. These names are carefully entered in a book kept for that purpose, and taken out and placed on the mailing list just as fast as money is donated to pay for them. If three dollars are donated to cover, three names will be taken off of the book and passed on to the mailing clerk, who will place them on his regular mailing list for one year. When more money comes in, then more names are sent over to the mailing clerk. By this it will be seen that outsiders, who receive the paper for one dollar a year, are those to whom the paper is donated. The poor fund is worked on the same principle.

Last year we paid something over two hundred dollars towards sending the Brethrens at Work to poor members and well-disposed outsiders. We concluded that was a little too heavy a burden for us to bear, and hence offered to throw off fifty cents on each paper donated to outsiders and poor members provided our readers would pay the other \$1.00. Hence these funds. The regular price to outsiders and all of the paper is \$1.00 a year, and we will only throw off 50 cents when you pay to donate the paper to some one who will not subscribe for it. Hope we are fully understood on this time.

We owe many thanks to our generous-hearted members for donating so freely to these funds. The paper is doing good, only keep the work going. Heaven will surely reward you for all the efforts you make looking to the salvation of your fellow sinners.

## THE CONDITIONS OF SALVATION.

BY salvation here, is meant pardon, or remission of sin. He who is pardoned is saved from his sin, and justified in the sight of God.

In salvation there is human part, and also a divine part. The human part man performs; it consists of things that he can do. The divine part God attends to; this consists in things that man cannot do, but God can do those for man. Man is the one who is to be benefited—

to receive all the blessings.

As an illustration, the reader is referred to Naaman's case. He was told to go and dip himself seven times in Jordan, and he should be healed of the leprosy. Going to the Jordan, and dipping himself seven times was the human part. This Naaman could do, and he did do. To heal him of his leprosy was the divine part, and was something that Naaman himself could not do. He did for the divine part certain conditions, which were clearly specified. God placed the virtue, not at the beginning, not in the middle, but at the end of these conditions. The conditions were, going to Jordan, and dipping himself seven times. When he reached Jordan, and stood down in the water he was not yet healed. He dipped himself five times, yet he was not healed. He was not yet healed, yet he reached; but when he dipped himself the seventh time he came to where God had placed the virtue, or power, and is healed. Who did the healing? We answer, God; that was the divine part, and the great object to be attained.

This healing was a gift from God; Naaman did nothing to merit it. He was told

where to find it; did what the old prophet commanded him, and was blessed in the deed.

Salvation from sin is also a free gift: it is something God does for man. Man does nothing to merit it. It is therefore free, and hence of "grace." God pardons on certain conditions, which are clearly specified. The essential part in salvation: they constitute the part that can most properly be used to reach salvation. Salvation is free, but must be accepted before it can be possessed. To accept it is to comply with the conditions.

To show that salvation is free, and at the same time offered on certain conditions I must illustrate. Suppose we have in the neighborhood a highly respected family, composed of father, mother, son and daughter. The father, once having been led into bad company, falls into the habit of drinking, becomes a drunkard, and brings disgrace on himself and kindred. He becomes despised and is rejected by all respectable people. But he has a wealthy uncle, who loves him, and is pained because of his degraded condition. He resolves to do something in behalf of the young man, and his possible friends and relatives. He says to himself: "I must be done up by elevating the affections and surrounding him with better and nobler associates. Hence the uncle makes him the following offer: "If you will agree to quit your drinking, reform your life, leave off your bad associates and sign a pledge to that effect, I will make you a present of \$100, and give you one of the best farms in Iowa; and if you have not time to do the promise for ten years, I will give you a clear title to the entire farm."

The young man agrees to accept the offer. He signs the paper in the presence of an officer, quits his drinking, forsakes his bad associates, receives his \$100, and one of the best farms. Having reformed his life, he is respected by all as a good neighbor and a faithful citizen. Remaining faithful to his promise, at the end of ten years he receives a clear title to the farm, and it is his own.

I now ask, is not that \$100, and farm, a free unmerited gift? Did the young man do anything to merit it? Was not the whole thing his gift, to elevate his affections and reform his life? Yet the whole thing was on certain conditions.

Just so it is with our salvation. The sinner who has become polluted with sin, and is therefore unfit for the delectable society of heaven. To take him into heaven in his present polluted condition would be to disgrace the paradise of God, hence his affections must be elevated and his character reformed. To effect this, God proposes certain conditions, not as a bribe for pardon, but as a means by which to reach pardon. Before he can receive pardon, these conditions must be effected. (1) His affections must be changed. Things he once loved he must now hate, and things he once hated he must now love. He must "set his affections on things above." (2) His life, or conduct must be reformed; he must cease to do evil and learn to do good. (3) His relation must be changed; he must cease out from the world and be truly identified with the family of God. He must be received his first gift—the remission of his sins.

The affections, or heart must be changed by faith. "Without faith it is impossible to please God," Heb. 11: 6, and "he that believeth not shall be damned." Mark 16: 16. Man cannot set his affections on things above without faith. "For with the heart man believeth unto righteousness," Rom. 10: 10, hence the change of affections.

The life or conduct must be changed by repentance. Repentance is the reformation of life, or as the prophet expresses it: "Cease to do evil; learn to do well." Isaiah 1: 16, 17. God "will commandeth men everywhere to repent," Acts 17: 20, and "except ye repent ye shall all likewise perish." Luke 13: 3.

The relation is changed by baptism, or being born again, for Christ said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3: 5. "Born of water," here refers to water baptism. It is in baptism that the sinner pledges himself to "live a life of obedience unto death." When he is born of Christ by baptism, "in the likeness of his death" (Rom. 6: 4) he by a figure, comes in contact with the blood that cleanseth him from all sins. 1 John 1: 7. Hence we have

faith, repentance, and baptism laid down as conditions of salvation, pardon. These are the human parts in salvation. The divine part is to pardon our sins, give us the gift of the Holy Ghost, and the promise of eternal life.

J. O. W.

### THE OLD ORDER

NUMBER VI.

OUR little deity us upon our knees. Greater help than ourselves we must have, hence we seek the help from One who is greater. Prayer rests favorably upon our minds, because we are expecting something grand and important. We are looking for grace, for blessings, hence we go where they may be had. But the inquiring man asks,

Does God Answer Prayer?

God answers prayer. If we conclude that He does not, then why do we pray? Do we seek the expectation of receiving? That would be mere mockery. Let us go to the Bible and find out whether God has answered prayers. If God has answered prayer, and still commands us to pray, then He continues to answer prayer. Pharaoh begged Moses to entreat the Lord to take away the plague of the locusts. Hear the divine record: "And he went out from Pharaoh, and entreated the Lord. And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red Sea." Ex. 10: 18, 19. That prayer was answered. Now listen to the prayer of Abraham: "And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am now worthy of the level of all the mercies, and of all the truth, which thou hast showed unto thy servant: for with my staff I passed over this Jordan, and now I am become two bands. Deliver me, I pray thee, from the hand of my brother Esau: for I fear him, he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the dust of the earth: so that when thou shalt multiply, thou shalt dwell in the land of thy brethren." Gen. 32: 9-12. Hear the result of this prayer—look at the answer: "And Esau ran to meet him, and fell on his neck, and kissed him: and they wept." Gen. 33: 4.

We next turn to Hezekiah, who when

Sick Unto Death,

would be spared. God sent the prophet Isaiah to him with this answer: "Go and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold, I will add unto thy days fifteen years; behold, I will heal thee of thy sickness, that thou shalt live. And I will deliver thee from the hand of all them that hate thee: and I will destroy that rebellious people, and make of him a greater nation. But Moses began to pray for the people and said: "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord answered Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore now, lead the people unto the place of which I have spoken unto thee: Behold, mine Angel shall go before thee: nevertheless, in the day when I visit, I will visit their sin upon them." Ex. 32: 34.

Look at Elijah

and the prophets of Baal. Up to Mt. Carmel goes a great company of prophets, dressed in gorgeous apparel, who are the popular men of the day. But Elijah, a follower of God, ready to vindicate the plea of God. The altar of Baal's prophets is ready. The wood is in place; the animal is there; so the prophets began to cry unto their god. And more; they "cut themselves after their manner with knives and lancets, till the blood gushed out upon them." 1 Kings 18: 28. Their god would not hear. He could not. What about Elijah, the true God? The sacrifice is in place, and that the

ple of brand might not be set up, he said: "Fill four barrels with water, and pour it on the burnt-offering, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar, and he filled the trench also with water. Elijah was not afraid of water, nor even much water. Hear his prayer. "Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again." Read the answer: "Then the fire of the Lord fell, and consumed the burnt-offering, and the wood, and the stones, and licked up the water that was in the trench." (Behold the effect: "And when all the people saw it, they fell on their faces: and they said, The Lord, he is God; the Lord, he is God." 1 Kings 18. Should the reader desire one more remarkable answer to prayer, as recorded in the Old Testament, turn to Daniel 3: 17 and read. Let us now search the New Testament for certain answers. Prayers.

"For a certain woman, whose young daughter had been laid in the arms of him, and came and sat at his feet: (The woman was a Greek, a Syrophenician by nation,) and she brought him that he would cast forth the devil out of her daughter. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it to dogs. And she answered and said unto him, Yes, Lord: yet the dogs shall eat of the crumbs that fall from thy table. The final answer of Jesus was: "For this saying, go thy way, the devil is gone out of thy daughter." Hear the result: "And when she was out to her house, she found the child gone out, and her daughter laid upon the bed." Mark 7: 25-30.

Our next Gospel case is that of Peter who was put in prison by Herod. "Peter therefore was kept in prison: but prayer was made without ceasing of the Church unto God for him. Were these prayers answered? Did God hear this prayer which was made without ceasing? Let the Oracles of God speak: "And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals: so he so did. And he said unto him, Cast thy garment about thee, and follow me. And he went out, and followed him, and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city: which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews." Acts 12.

Cornelius Heard,

"And Cornelius said, Four days ago I was fasting unto this hour; and at the sixth hour I prayed in my house, and behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God." "Well, now, since the prayers have been heard, is that not sufficient?" said the angel, if thy prayers are heard, that is all I have to say; it is quite enough for me." Is this the way praying Cornelius reasoned? O no; but meekly submissive he waits for the command of the Lord, who said: "Send therefore to Joppa, and call Ithier Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea-side; who, when he cometh, shall speak unto thee. Immediately therefore I am sent to thee; and thou hast well done that thou art come. Now therefore we are all here present before God, to hear all things that are commanded thee of God." "Ah! there was one at Joppa who could help. But he has all here present before God." What for Cornelius? "To hear all things that are commanded thee of God."

Conditions of Success.

God has not promised to answer mere form prayer. It must come from the heart. 1. The heart must feel the need of prayer. 2. It must reverence God. 3. It must be a filial prayer. 4. We must not come murmuring, but

with gratitude. 5. Not in an exalted manner, but with humility. 6. We must not doubt, but believe that we receive, and we shall receive. 7. The spirit of obedience must dwell in us. 8. We must be ready at all times to forgive injuries. 9. To ever ask according to His Will. This is the condition that we have in mind. If we ask anything according to his will, he heareth us. 1 John 3: 14, 10. To ever ask in the name of Jesus. 11. Union with others who follow the Gospel directions, will lead to success. See Matt. 18: 19. When God set up His physical system, He did it in strict harmony with the natural laws of matter; and "when he organized the human system, he did it in strict reference to the natural laws of the mind. All answers to prayer are in harmony with the laws governing the moral system. M. M. Z.

### FROM A BAPTIST LADY.

Dear Editors:—

You express a desire to hear from your subscribers. I am not a subscriber, but a very attentive reader. Some kind friend sends me your paper to read and distribute, and I should like to subscribe for myself, but my husband, although he likes it, wants his secular papers, and I have no money to subscribe for. "fraternities," you will probably understand why I have but little money for reading matter. But I have distributed them faithfully, have sent them by mail, and otherwise, as I thought they might interest our churchmen, and if you have track or other literature to dispose of, in the same way, I will be glad to have a very good chance, as the railroad is about to be completed and the cars will run in three or four weeks, and I can go to the station and get them for me.

I am reading, with intense interest, the Stein and Ray Debate. (I am a Baptist.) I am retaining all the numbers for final reading when it shall be completed. I am at present a little sick, my chignon comes off "second best." Years will be outside readers by the superior character of his language. I believe in trise immortality, and if I had not been once married before I thought I do now, I would be tempted by no other mode. I like your position on social relations. I have for many years watched the workings of Old Fellowship, and have long ago, by slow degrees, become firmly convinced that it is a farce. I would write an article on the subject and offer it to you, for publication if it were not for offending my husband, who does not like for me to speak against them, and as I believe him to be conscientious in his devotion to the cause, I do not wish to wound his feelings.

Did you speak your noble warfare, on the world-blighting, soul-destroying cause—alcohol. It is sweeping the earth with the besom of destruction, and then church members say it is a good thing in its place. I hope the day may be near by when it will have found its way out of our lives.

Very Respectfully,

REMARKS.

From the above it can be seen whether it does any good to send the paper to outsiders. Through the kindness of a free-hearted brother, whose name we withhold, this Baptist lady has been permitted to read the BROTHERS AT WORK and a number of our tracts, and it is gratifying to see how eagerly she grasps for the truth. May God bless her, and thousands of others in search of truth. Brethren, send your own subscribers and let us see if we cannot get the paper into the hands of a couple thousand new persons. See our terms on last page of No. 5, and each one sends a helping hand.

A. W. VANDAM says: "Four persons were baptized recently at the Pleasant Hill church, Macomb county, Illinois."

STORMS, disasters, losses by sea, have been unusually frequent of late.

OVERTO DO local prohibition law, Missouri has 16 counties in which there is not a single liquor saloon.

### BUSINESS NOTICE.

In any of our numbers do not receive their paper regularly they will please inform us at once, giving their name and address in full, always stating by whom the subscription is made. We do not write advice letters, but explain ourselves fully. We do not send the paper to any address unless the party has subscribed for it, or our own subscribers and paid for it. We send our notices to parties who have not ordered the paper, and if the paper should change, by mistake, to go a few weeks over the time of subscription we are responsible.



## Correspondence.

These articles write us more than that you are just as full as a bush.

## Echoes from the Miami Valley.

**Clear Sunday—Holidays in Wolf Creek Church—Test of Discipleship—Thoughts at Close of the Year—The Brethren at Work and Ashland College.**

I RECENTLY enjoyed several very pleasant Sundays. In the first place I met with the brethren and sisters in the sanctuary of the Lord to celebrate the birthday of the Master. After services we stopped at the homes of brethren and sisters, whose conversation was in heaven—whose delight and auditions were in the law of the Lord; and out of the abundance of their hearts they spoke of the barren, precious work of education.

We thought, first, how much better it is to spend our Sundays in reading the Scriptures, and talking of their divine origin, power and influence, than to converse about politics and "the news of the day," or what is worse, to sit at home as brother John is discovered in the folio and peruse of brethren and friends, and putting a wrong construction on their good deeds.

Second, what a mighty—an almighty learning power would the Brotherhood be, if all its subjects were "living apostles" of righteousness and peace," having their "speech with grace seasoned with salt," obeying from the heart the word of doctrine delivered unto them.

As the holidays are spent in idle and wicked amusements, religious frolics, feasts, and gambling, not to say anything of ball games, the blind-alley and dens of dissipation, the Brethren on Wolf Creek, to counteract these evils, and to present a better opportunity of spending these days, concluded to have religious services on them. Accordingly, meetings were appointed for Christmas and New Year's Days. These meetings were well attended.

Elder Bingham made some very appropriate remarks at our Christmas meeting on the test of discipleship. He said that we hear much boasting in our day of how much we love the Lord, and how much we love the brethren and publicans and harlots went into the kingdom of heaven because they loved the Scribe and Pharisee. In the day of judgment the boasting class is sent away from the Bar, but the humble, lowly and lowly, the Brethren with the humming leucocytes of the quick and the dead. But there is a "more excellent way" and that is the apostolic way. And that is, we should let our light so shine that men may see our good works and glorify our father which is in heaven. We should show our love in a practical manner, and that only can be done by keeping his commandments and loving one another. "For whosoever loveth me keepeth my commandments," says the Lord. "Whosoever loveth me not keepeth not my commandments." By this we know that we have passed from death unto life, because we love the brethren."

"So let our lives and lips express,

The holy gospel's perfectness."

As the day departed we had to think of the many changes that took place in the course. Beloved side companions, lovely children, and dear parents were called to try the stern reality of eternity. Aching wounds were made in many hearts, which the world can never fill. The thought of home and of those who were loved and died in the Lord. And of those blessed hands, who

"Before their heart had leaved,

In waywardness to stray;

Before their feet had even turned

The dark and downward way;

"Kiss him had said the best

Of whom would he have feared;

And with his throne of changeless rest,

In you celestial sphere."

I cannot conclude these echoes without expressing my appreciation and satisfaction of the satisfactory manner in which the BRETHREN AT WORK is conducted. We were particularly pleased with your editorial observations on our institutions of learning, plainness of attire and nonconformity in general, etc. Your conclusions were the natural results of investigated truth. God bless you in your efforts to promote primitive Christianity.

A great many brethren of the Valley think it best to keep our schools and principles separate. To let each stand on its merits or fall on its merits.

JAS. CALVIN BILBUE.

## Home Again.

## Dear Brethren—

ILLINOIS Brethren who feel concerned: I remained over night with Dr. Fahney, at Chicago. Took the Lake Shore Railroad at 9 A. M. Reached South Bend at noon, in the hope of finding my wife at our son's, but failed. Took the train to Niles and Kalamazoo. There I was laid by till 3:30 P. M., and reached our station (Bloomington) after five but did not get home till next evening, because no trains were passing on account of snow storm and depth of snow. The thermometer degree of snow was 37° below zero at the time. I found the family and kind conversation. My companion is now willing to go with me to any place, but never to be left back any more. Thus you see I am reinforced, and those that desire my services can have them in a double form; but not otherwise. She thinks she has been divorced often enough and ought to be allowed to enjoy the love and kindness of the loved ones as much as we well preachers. I am glad to be right, and if I could be left to rub among the preacher's wives, a large majority might be the result.

We now design to leave home for South Bend, and if my countrymen find me a house to speak in and a congregation to speak to, we will likely remain there for a few weeks. Then I shall be at the service of Brethren at any place desired, but I don't think it best to shift too often.

Some Brethren say: "Why don't you stay in your own country?" "Is there not work enough?" Yes, my Brethren, there is more than I can do. I have planted the seed by the blessing of God, others are now watering, and I am now laboring to call out into the world the good seed that I have sown. I have labored successfully in the mission field. I met with a number in Northern Illinois lately, that could do a great deal of good here, but there are very few standing still. They are like the builders of the Temple in Cyrus's time. They have a good work to do for the Lord. They cannot come down here.

Time and language would fail me to express my gratitude for the many tokens of kindness and love shown me. Be it sufficient to say our expressions of love are mutual. Not least, but even the little ones, whose countenances beamed with joy and eyes sparkled with pleasure. Long shall I remember the blessed sight when I was in the different congregations, of the angels of heaven, and of the innocent and innocent—a heaven on earth. If we only would become as little children, knowing nothing but to do our Father's will, as given us by the dear Saviour.

There are a few yet among the Brethren who cannot find the way to the Kingdom of God. The children together with the Lord's day to teach them by word of mouth, and from the Book. Why, dear Brethren, could you select a holier spot on the face of this globe than the home of the Lord? Could you bring them into the Kingdom of God, and then leave them to their children? Could you give them better employment than to sing, read and pray? Would you like to see a handsome girl than to see fifty or a hundred little children, and that many of your grown up sons and daughters, with their fathers and mothers, bowed down upon the footstool of Jehovah, the King? Where would that unbeliever, that sceptic, that defamer, that mocker, who comes upon your congregation, I say, where would he look for it?

I will close by saying, be of good cheer all ye that work in the Vineyard of the Lord.

F. P. LEON.

Bloomington, Mich., Jan. 17, 1879.

## From Weester Church, Ohio.

A T present, for the satisfaction of the brethren, school in general and more especially to those who formerly resided in this church, and who are now scattered in various places, I have here, I can truly say that the dark cloud which had been hanging over us for sometime had disappeared, and the day dawn has again appeared, and we feel that the good Lord has blessed us.

Our series of meetings began at the Pottsville Hill meeting-house, on the 8th of January, and continued until the 13th. Brother Silas Hoover, of Sumner, Pa., was with us and labored with us with great freedom of soul. It was a joy to see there were no additions to the church at this place, although there was a good interest manifested in attendance, and in giving attention to the word preached. We hope the seed sown may bear a plentiful harvest of souls, which can be gathered many days hence.

From here the meetings were moved to Farm-

dis meeting-house on the evening of the 14th, where Brother Hoover, accompanied by brethren, labored earnestly in the cause of Christ, pointing sinners to the Lamb of God, and warning them to flee from the wrath to come. Here we were made to rejoice in seeing eight precious souls who were in the prime of life, come out from the ranks of Satan, renounce sin and all the pleasures thereof, and submit under the blood-stained banner of King Emmanuel, to go forth as soldiers of the cross, to fight the battle of the Lord. Our meetings closed on the evening of the 15th. Brother Hoover held a conference of the brethren and sisters, so that they could be sure to have to part, and that could remain with us no longer. He had to leave for another field of labor.

IRVING STREET.

From Gilboa, Ohio.

CLOSED a meeting at this place last evening with as much interest as I ever saw at any meeting. Three were received by baptism and one restored to fellowship, and quite a number of applicants which will be baptized in due time. May the Lord bless them all, and hope through their influence many more will come.

The brethren and sisters were all well, excepting two brethren who are on their death bed with consumption. What a great pain these afflictions will meet it will please you to hear them talk of their heavenly home. Brother Welch was raised by Catholic parents; his mother came to his bed to weep for him because of his Protestant profession. He greatly repented to his mother: "Do not weep for me, but for yourself; my joy is complete and I am willing and ready to go to sleep in the arms of Jesus, knowing that I am saved through obedience to him." Oh! blessed hope! Brother Conline is also perfectly happy and said: "I am willing to die with God. It is all plain and with me. Only one thing troubles me, and that is my dear children." But he hopes that they will all come to Christ—that the family may all meet in heaven. Dear children, think of your father's prayers and tears for you. I arrived at this place last night, and Brother Levi H. Deacy and S. T. Bosterman at work; good interest up, and one baptized to-day. More at the close of the meeting.

JESSE CALVERT.

Jan. 21, 1879.

From Ervin, Howard Co., Indiana.

THE general health is good, and music and harmony prevail among us. I notice in our papers a very singular circumstance which occurred last week in Fountain county, this State. I copy it off for the BRETHREN AT WORK, that others may see how mysterious are the ways of Providence, and how necessary it is to be ready when the messenger of death comes.

Mr. Leonard Grover who resides in the vicinity of Newton, lives on his farm with a married daughter and her husband. On the evening referred to the married couple had been absent on a visit to some neighbors, and upon returning at a late hour, entered the house, finding everything in usual order, and supposing that Mr. Grover had already retired, went to bed themselves. Next morning the daughter-in-law, and people of the neighborhood, saw the signature of Mr. Grover on a note to call her father, and was horrified to find him lying upon his shattered bed a mutilated corpse. Her screams brought her husband quickly to the bedroom, and an inspection disclosed a fearful opening in the roof, directly over the head of the unfortunate man, which was torn through as if by a cannon shot, and extending downward through the bedding and floor; other holes showed the direction taken by the deadly missile. Such a great shock revulsed the mind of the wife, and the awful cause was caused by the fall of a meteoric stone, and the stone itself, pyramidal in shape, and weighing twenty pounds and a few ounces, and covered with blood, was unaccountably found with the dead nearly five feet, showing the fearful impetus with which it struck the dwelling.

The position of the corpse, with other surroundings, when found, showed that the victim was asleep when stricken, and died without any pain.

From Carleton, Neb.

BROTHER J. H. Fillmore, from Iowa, is now holding a series of meetings among us. No additions as yet, but we believe there are several. He says "counting the cost" and are "almost persuaded." Bro. F. holds forth the word in its purity, and in such a way that

sinner are left without excuse. His subjects have been so far as follows: "The way," St. John 1:21. "The essentiality of baptism;" "Come, now, and let us reason together," etc.; "The Christian race," 1 Cor. 9:24. "True immersion," and "Remember," as found in Luke 16:25. Rev. Logehead, from Iowa, Kansas, was also with us and preached some excellent words kindly received. He also gave some preaching to the York county Brethren. I hope to give you a report of additional soon.

J. C. BRYANT.

Jan. 21, 1879.

From Chicago, Ill.

IT seems to me very strange indeed that there is no Brethren Church in this city. Some time ago I read in the BRETHREN AT WORK that there are about twenty Brethren living in Chicago. There is a need for a primitive Christian Church here. This is a large fact. Let it not be overlooked as it has been formerly. A Free Baptist would be glad to co-operate and get others of the same. I do not belong to any religious society now. I have longed to see the brethren, and to preach the Gospel. Such of the Brethren that have not in view, but the glory of God and a dying world, need to gather in prayer to the Lord of the harvest to send forth laborers. I know the Lord will bear and grant the request of those who will thus pray him.

DANIEL BETTINGER.

330 Third St., Chicago, Ill.

From J. W. Southward

BROTHER R. H. Miller came to our place of meeting viz., Oora, Indiana, on the 14th of January, 1879, and remained with us until evening, in the afternoon he conversed, as is usual with him, the preaching was mostly doctrinal, and delivered with power and plainness, so that many were made to feel the weight of Gospel truth, and some to acknowledge their guilt.

He then went from here to Lancaster, which is about twelve or fourteen miles east of this place. At that point it was my happy lot to hear him four times.

May the Lord bless him and his love wherever he goes.

Meigs City, Ind.

Notice.

HAVING concluded to move from my present location (in case I can suit myself) in the coming Spring, and having received a number of solicitations to move into other localities or congregations, I herewith give notice that if there are any who may desire my assistance to correspond with me immediately. Would likewise request correspondence with others who have not so yet extended any invitation or proposition, as I have a desire to locate permanently. My removal from this location will be made, on account of inconveniences, and having no permanent occupation outside of the ministry. If you wish to write, do so at once. For further information address,

Sarah, Blair Co., Pa.

J. W. WELT.

From John Baldwin.

THE Springfield church, Indiana, is still in love, and among the living, standing in harmony with the different churches surrounding it, trying to see each other and fellow men. Our children are all well. The children of late, had a single solemn church. It seems the people are slow to comprehend the truth and interpretation thereof. With an eye of faith we look to God for a refreshing shower of grace. May the Lord bless the ministry cause beyond the vast Atlantic. Greetings to the brethren who dwell there. Hope to meet you by and by beyond the river of Jordan.

From Croton, New Jersey.

Dear Brethren—  
WE are having very cold weather here now. This morning the thermometer stood at below zero.

The Brethren here resolved to call their new church the "Bethel."

I see in No. 1 of the present volume of the BRETHREN AT WORK make me say that the hymn used in the opening of the service was the 32d hymn in the "Book of Hymns." The first line of the 32d hymn is: "God moves in a mysterious way. His wonders to perform" while the one that was used commences: "O, how thin our, eternal Ours," being the 324th. Frederick.

AND S. CHAMBERLAIN.

Jan. 21, 1879.





Our Letter Box.

From Ardle E. Will, Sarah, Pa.—I am a little boy eight years old; as you are I want to read and write. This is Sunday, and papa is at Warder's Mark preaching. I am a housewife without him. I have a brother and sister. Some of my cousins live in Armstrong county. I wish they would write some for our names. This is my first letter, Fare-

[illegible]

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Tryon leave Toronto, further accepted, as follows:

WEST 401-520	7 08 47	24
	11 20 44	24
	1 10 43	24

EAST 401-520

	11 13 47	24
	1 13 47	24
	1 13 47	24

FRANK WELLS  
GRAY TRENKLE

Tryon leave Toronto, further accepted, as follows:

WEST 401-520	7 08 47	24
	11 20 44	24
	1 10 43	24

EAST 401-520

	11 13 47	24
	1 13 47	24
	1 13 47	24

FRANK WELLS  
GRAY TRENKLE

3th chapter of Genesis, and there learn what is said about old people. Where was Sam going, and for what purpose when the Lord stopped him? Who baptized him?

From Nello L. Nolen, Milberry

"From a child thou hast known the *Holy Scriptures*,"—2. Tim. 3: 15.

...inches, but look at this costly apparel of

Will we all learn a lesson from this? O, never boast of your own goodness and good deeds, or that you are better than your brethren. Fool thankful that God shows mercy on me, and confess your sin. "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."—*John 18: 14.* The humblest himself and was exalted. When we get little in our own sight, we are big with God. Watch how you grow and how you think.

Love God and keep His commandments.



THE PUBLICAN AND PHARMACEUTICAL

The school building cost \$100,000, and as about 90 teaching rooms. Since its opening, 5,064 teachers, and 80,803 scholars have been registered.

cholum have been registered.

“... what teaching?”  
 “I mean him further;  
 ‘I think There, O  
 my friend, that I am no  
 better, than that I  
 am worse; that I  
 am not made hard  
 and arrogant and tak-  
 ing more than be-  
 longs; I think That  
 I am not un-  
 just; that I am not  
 a dueller. Yes,  
 Lord, I think That  
 I am not even  
 a selfish man.”  
 “I hear children, this  
 is a poor prayer.”

Both of these  
 prayers went to the  
 temple to pray.

their motives were

The largest Sunday school in the world is at Stockholm, a town in Sweden, with a population of only 53,000. The school building cost \$100,000 and has about 80 teaching rooms. Since the opening, 5,451 teachers, and 300,000 scholars have been registered.

But there was another eye upon them, a greater eye and a sharper eye, and the eye followed them. It was God's eye, and his eye is on us. It sees near, it sees afar off. It sees in the day, it sees in the night. It sees out of doors, it sees in doors. It sees our actions, it sees our hearts. It sees us too by name. Professor Mitchell did not know the boys. God knows.—Sel.

## GOD.

**OTHOU** Eternal One whose presence bright  
All space doth occupy. All motion bright  
Unchanged through time's all-gladdening light.  
Thou only God! There is no God beside.  
Thou create all things; O Mighty One  
Whom none can comprehend, and none explore  
Who fill'st existence with thyself alone;  
Embracing all, supporting all, ruling o'er—  
Being whom we call God—and know no more.

A million tapers, lighted by thy hand,  
Wander unweary through the light abyss;  
Thou open'st thy power, and lo! thy command,  
All day with life, all eloquent with bliss!  
What shall we call them? Flocks of crystal light?  
A glorious company of golden streams?  
Lamps of celestial ether, burning bright?  
Such luminous systems with their joyous beams?  
But thou to these art as the sun to night.

Yes, as a drop of water in the sea,  
All this magnificence is lost in thee—  
What are these thousand worlds compared to thee?  
And what am I, then? Heaven's unnumbered host.

Though multiplied by myriads, and array'd  
In all the glory of unlimited thought,  
Is but an ant in the balance weigh'd?  
Against thy greatness, is a cipher brought  
Against infinity! What am I then? Naught!  
Naught?—But the effluence of thy light divine,  
Pervading worlds, but reach'd my bosom too;  
Yes, in my spirit doth thy Spirit shine,  
As dawns the sun-beam in a drop of dew,  
Naught?—But live, and sing, and praise thy  
Eager towards thy presence; for in thee  
I live, and breathe, and dwell; aspering light,  
Even to the throne of thy Divinity,  
I am, O God, and surely thou must be!

Thou art directing, guiding, all. Thou art!  
Direct my understanding then to thee;  
Control my spirit, guide my wandering heart;  
Though but an atom in thy vast infinity,  
Still I am something fashioned by thy hand!  
I hold a little rank 'twixt heaven and earth,  
On the last verge of being stand,  
Close to the realm where angels have their birth,  
Just on the boundary of the spirit land!

Selected by MATTIE A. LEAH.

THE AUTHORITY AND HONOR OF  
OUR SAVIOR'S PRIESTHOOD.

BY W. BISHOP.

"Christ glorified not himself to be made  
a high priest; but he that said unto him, Thou art  
my Son, to-day have I begotten thee." Heb.  
5:5.

**I**N the Lord and Savior Jesus Christ,  
we have an High Priest who is preferred  
above the angels, both in person  
and in office. In person he is owned of  
God and acknowledged to be his Son,  
made equal with God. This has never  
been said of any of the angels, much  
less of the frail creatures of humanity;  
the priesthood of Aaron not excepted,  
although their offerings were acceptable  
with God when properly made. "When  
our great High Priest was baptized of  
John in Jordan," coming up out of the  
water, he saw the heavens opened, and  
the Spirit like a dove descending upon  
him, and there came a voice from heaven,  
saying, "This is my beloved Son in whom  
I am well pleased." Mark 1:10, 11.  
Such honor never was conferred upon  
any being, or creature, except the Savior;  
but this is not all; he also received other  
personal honors, he also received official  
honors. God by an oath made him an  
High Priest forever after the order of  
Melchisedec, and also anointed him King,  
and gave him a kingdom and scepter of  
righteousness by which to govern his  
people; set him upon the majestic throne;  
gave himself all power in heaven and  
in earth; enwrapped him with grandeur  
that outshines the sun, which forever  
guards him and fortifies him against the  
approach of his enemies. Of his power,  
he spoke to the eleven in the mountain,  
saying, "All power is given unto me  
in heaven and in earth." He gives  
us an illustration of his magnificent glo-  
ry, splendor and brightness in the con-  
version of Saul of Tarsus.

Saul of Tarsus was at that time an  
enemy of Christ, he was in pursuit of  
the followers of Christ, equipped with  
all the power that the Roman govern-  
ment could bestow upon him soon after  
was made chief in this work. Then we  
have the chief of sinners coming in con-  
tact with the Chief of righteousness—  
our great High Priest and King, and  
what is the result? The chief of sinners  
is melted into submission by the bril-  
liant splendor of the Sun of Righteous-  
ness as a snowflake melts under the  
bright rays of a noontide sun.

Then, my dear reader, if you are not  
at peace with the Sun of Righteousness,  
if you are yet in open rebellion against  
him, how can you hope to meet him  
without a preparation? "The Lord thy  
God is a consuming fire." Deut. 4:  
24; Heb. 12: 29. In consequence of the  
brightness of his glory, to the unpre-  
pared, heaven itself would be a place of  
excruciating torment. Then it becomes  
important that we be at peace with the  
Lord our King and Priest, for we must  
all meet him in his splendor to render  
an account to him for our deeds. We  
fear that there will be many that will  
not be able to withstand the brilliant  
glory of him that sitteth upon the throne,  
but will call for rocks and mountains to  
hide them from the brightness of his  
splendor; for our Lord is a consuming  
fire. But not so with those who are  
prepared to meet him in peace; for they  
shall be like him. To them, heaven  
will be a happy place; no night there;  
for "the Lamb is the light thereof." 1  
Rev. 21: 23. No waiting for a revolution  
to receive light from another plan-  
et, or planets which can only give us  
light a portion of the time at best, but  
is illuminated forever and ever by the  
honor and glory of our great High  
Priest. Such are his official honors.  
They are worthy of the acknowledgement  
of all humanity. The angels do  
acknowledge them. And there can be  
no reason given why we should not do  
the same, and with gladness obey his  
commandments. "Thou hast us first on  
the whole armor of faith, and fight man-  
fully the battles of the Lord, and obtain  
the great treasure laid up for us."

## BURYING THE DEAD.

BY DANIEL BURTON.

"Buried with him in baptism, wherein also,  
ye are risen with him, through the faith of  
the operation of God, who hath raised him  
from the dead." Col. 2: 12.

**M**EN of different nations, have va-  
rious ways in dealing with their dead.  
Some hasten them back to their origin,  
"dust thou art, and unto dust shalt thou  
return," by the quick process of crema-  
tion. Others, like the ancient Egyptians,  
enshrine them in odors to keep them  
from decaying; and perchance avoid the  
cold's transmutation. Others, again  
bury them into the earth, where they  
slowly return to their mother dust,  
which also is the most reasonable way  
of dealing with them. But people are  
not buried while they yet live, neither  
are they raised from the dead before they  
had died and were buried. To bury  
one while yet alive, is inhuman, and  
were it done, it would be atrociously  
wicked; but to raise people from the  
dead, bodily before they had died is im-  
possible. Yet, spiritually, I am afraid,  
the former is frequently done, and the  
impossibility of the latter, attempted to  
prove. That the "old man" of the  
believer in Christ, is "buried with him  
in baptism," is a doctrine taught so un-  
mistakably plain in the New Testament,  
that, to transmute to disprove it, a man

simply exposes his folly, his ignorance,  
of his total dishonesty. But it is not the  
outward form that accomplishes the  
work, but that which is wrought within.

Peter tells us that a "baptism" doth  
save us; but not the outward washing,  
the immersing of the body, which he  
terms "the putting away of the filth of  
the flesh," but the inward workings of  
the Spirit of God, the "old man" being  
buried into Christ's death; the separat-  
ing of the "body of sin" from the soul;  
and hence "the answer of a good con-  
science toward God," by or through  
"the resurrection of Jesus Christ from  
the dead."

The "old man, the body of sin" is not  
buried into the baptismal waters, but  
into Christ's death. It is the believer's  
body that is immersed, "buried" into  
the watery element in baptism, and typ-  
ifies that which takes place within; not  
that which took place, a month or a  
year before, but that which takes place  
at one and the same time. The immers-  
ing, the burying of the body of the be-  
liever, typifies not only the burying of  
the "old man" into Christ's death, but  
as it is in baptism also raised out of  
its watery grave, it therein typifies the  
resurrection of the "new man," the rising  
with Christ through the faith in the  
soul which grasps God in his resurrect-  
ing power, with which he raised Jesus  
from the dead.

Baptism is the grafting in of the be-  
liever, into Christ, a branch into the  
True Vine; the being planted "together  
in the likeness of his death," in order  
that we may be also "in the likeness  
of his resurrection." But to be planted to-  
gether in the likeness of Christ's death,  
we see that it is necessary that the "old  
man" first dies.—Christ was first cruci-  
fied, and then he was buried. But mark,  
he was not first risen from the dead and  
then buried. So likewise must our "old  
man" be first crucified before he is to be  
buried, but not risen with Christ.

But what is the "old man," and how  
is he crucified? The old man is our sin-  
ful nature, the inherited sinful inclina-  
tions and evil propensities. It is equiv-  
alent to the body of sins, "the members  
of which are "fornication, uncleanness,  
inordinate affections, evil concupiscence,  
and covetousness, which is idolatry, an-  
ger, wrath, malice, blasphemy, and  
silly communication," Col. 3: 5-8, and  
to crucify it, is to forever renounce them;  
to cross the desires and appetites thereof  
by doing just the contrary to what they  
tempt us to do.

"To be dead with Christ," is not to  
really have died; that our natural bodies  
are dead, but "to be dead indeed unto  
sin," and to be dead indeed unto sin, is  
not that sin itself is dead, but that we  
are dead unto sin; and we are dead unto  
sin, to "have crucified the flesh, with  
the passions (members) and lusts," Gal  
5: 24, to have forever renounced sin,  
and in our hearts resolved never more  
to will unto sin. Hence our will, is the  
life of the "old man" or the "body of  
sins," and when we no more will unto  
sin, for Christ's sake, then we are in-  
deed dead unto sin. Not that sin is dead  
in us. For it moves yet in our mortal  
bodies, strives for the mastery, wars  
against the spirit, trying to get the way  
and so to reign in us. But Paul tells  
the Roman brethren who were "dead  
indeed unto sin, but alive unto God  
through Jesus Christ, our Lord." "Let  
not sin therefore (because they were dead  
unto sin) reign in your mortal bodies,  
that ye should obey it in the lusts there-  
of." Rom. 6: 11, 12. Hence he who  
has "crucified the old man," for Christ's

sake, whose will unto sin is dead, he is  
a Gospel subject to be "buried with  
Christ in baptism," in order that he may  
also rise "with him through the faith of  
the operation of God, who raised him  
from the dead." He who divorces the  
"buried with Christ in baptism," the  
being baptized into his death, the being  
planted together in the likeness of his  
death, the being also in the likeness of  
his resurrection, the rising of the new  
man to walk in newness of life, from  
the administration of the rite of bap-  
tism, the immersion of the body, the  
burying of the believer into the bap-  
tismal waters, and disconnectedly place  
it, without any Scriptural authority, a  
month, a year, or two years before it,  
commits so great a crime as he who  
breaks the command, "Thou shalt not  
commit adultery," puts saunter that  
which God has joined together, or as he  
who takes the spirit of the body—com-  
mits murder.

The Gospel subject for baptism, truly  
must be dead unto sin, before he can  
be buried with Christ in baptism, but  
he is not required to have risen with  
him. The thought of Christ being  
buried after he was risen from the dead!  
Who ever thought of burying the saints  
after they have risen from the dead,  
when the Lord has descended from  
heaven with a shout, with the voice of  
the archangel, and with the trumpet  
of God? Thess. 4: 16. Who does not see  
the inconsistency of such a thought, yet  
the absurdity? And yet it is no more so,  
than the doctrine that those who are  
risen with Christ, shall then be "buried  
with him in baptism." The truth is,  
the old man is buried with Christ,  
buried into Christ's death, in baptism,  
never more to rise, but to mortality and  
decay; and the new man rises with  
Christ to walk in newness of life. "Oh,"  
says one, "Cornelius was risen with  
Christ before he was buried in baptism."  
I deny the assertion, and ask for its proof.  
He was no more buried with Christ, and  
risen with him when the Holy Spirit fell  
on him, than was Saul the son of Kish  
when he met the company of prophets  
and the Spirit of God came upon him,  
1 Sam. 10: 10, and how could Saul have  
been buried in Christ's death and risen  
with him, seeing that Christ himself had  
not yet died and risen?

Receiving the Holy Spirit, is not ris-  
ing in Christ. For that which rises is a  
new creature, a new man, not the Holy  
Spirit, though the latter possesses the  
new creature, the new man, and it is so  
greater miracle for the new man in  
Cornelius to receive the Holy Spirit be-  
fore he was born, though conceived, than  
it was for John the Baptist to be filled  
with the Holy Ghost, and leap for joy  
before he was born.

In the setting out of this article, I  
mentioned three ways that men deal  
with their dead, and now let us see  
whether it does not agree with the practice  
of the present-day Christian profes-  
sors, in a spiritual point of view. We  
find many who do not bury their con-  
verts, those who are seemingly dead un-  
to sin, at all, but pass them through the  
quick process of creation—anguish  
bench, revival excitement and thereby  
consume, and reduce the old man, the  
body of sin in them so completely, that  
for them to sin any more is simply im-  
possible. (1) Others enshrine them first,  
which frequently takes six or eight  
weeks before they deposit them in the  
tomb. This is done to keep them from  
mortification and decay, and is termed  
in the Scripture, "making provision for  
the flesh, to fulfill the lusts thereof."



Others again, having sufficient evidence to believe that their converts have crucified the old man, are dead indeed—not to sin, and that a new creature, a new man is conceived in the hearts, they bury them—their old man, the "holy of sins," by baptism, into Christ's death, there to mortify and decay, and finally to pass into oblivion; in order that they may, through the faith in the powerful operation of the Holy Spirit, rise from the dead, also rise with him and walk in newness of life; and by this resurrection, finally conquer death hell and the grave, and obtain the crown of life with the inheritance, incorruptible, and that fadeeth not away, which is reserved for them in heaven.

### THE LITERAL INTERPRETATION OF THE HOLY SCRIPTURES.

BY ALAN W. LEECH.

"But he never said so, it is written that shall live by bread and not by words, and that he ascended out of the mouth of God." Matt. 4: 4.

THE Scriptures of Divine truth comprise a revelation of the will of God to the human race. This revelation is addressed to moral, intelligent, accountable beings. It is the voice of the Creator, clothed in human language, addressing itself to the moral nature of man through the precious faculties of mind. While the intimate connection between mind and matter is too subtle for the finite conception of man—so that we do know that we are brought into relation with external things, solely through the medium of the organs of special sense. Language is but the expression of thought—the medium, which by common consent, and the force of imperious circumstance is used as the vehicle of communication between man and his fellow man. Words are but the signs of ideas, they have no intrinsic value or special meaning in themselves. They are arbitrary terms employed for the expression of mental forms and forces. God, in communicating his will to man, employed the instrumentality of human language to convey the workings of the divine mind to the comprehension of human intelligence, for this is the only agency, short of miraculous intervention, by which he could reach the human mind.

If this view of the subject be correct, it then inevitably follows, as a logical sequence to the proposition, that we are to accept the literal interpretation of the Holy Scriptures as the rule of faith and practice. We are to accept what God says as being what he really means.

Some months ago the writer felt, incidentally into conversation with a learned divine of a popular denomination, in which he took occasion to compliment the Brethren, on their blameless life and conversation, on their devotion to the cause of Christ, and their veneration for the Word of God that they understood it—strongly emphasizing the latter clause.

He then added, that he had just finished reading a book defending the doctrines of the Brethren, which had been loaned him by one of our preachers. "Yes," said he, "it is a very well written book, and logically conclusive, if you admit the premises." But, he continued, "I by no means admit his premises."

"Wherein," I asked, "are the premises defective?" "Well, there are insuperable difficulties in the way of a literal interpretation of the Scriptures." The letter killed, but the spirit maketh alive." At this point in the conversa-

tion, we entered into a friendly discussion of the points involved, in which I endeavored to sustain his position against a literal interpretation of the Word, which continued for perhaps an hour. As many points of interest were brought out, and some of the objections introduced being rather novel to my mind, I was led into some reflections on the subject, which I embodied in a sermon shortly afterward, founded on the language of the text at the opening of this sketch. As I dislike the frequent use of the personal pronoun, the essence of the conversation above alluded to, will be given in the form of "objection," and "answer."

1. Objection. The Brethren themselves, with all the stress they lay upon the subject, do not literally "obey" the Divine Word. Example: We are commanded to go into all the world and "preach the Gospel to every creature." Now, a horse is a creature—a mule is a creature, but you do not preach the Gospel to them, hence you fail to do as the Gospel commands.

Answer. The Gospel is addressed to God's moral, intelligent, accountable creatures—not to the "beasts that perish." They are not subject to the moral government of God. They are not included in the list of intelligent, thinking creation, hence are not embraced in the command. To preach to them would be a palpable absurdity,—and we cannot have so low an estimate of God, as his character is revealed to us in the light of his Word, as to suppose that he would impose an absurd obligation upon his creatures. The man, however sincere he might be in attempting to obey the *literal* word, who would preach to the horse and mule, would be considered a fit subject for the lunatic asylum.

Objection. The proposition then involves the question of absurdity. What is an absurdity? Is it definitely settled? Might not a thing which would appear absurd to one mind present a very reasonable aspect to another? How can we arrive at just conclusion as to the ultimate essence of what an absurdity is?

Answer. That there are degrees of absurdity, we cannot deny. That some minds have a keener perception of the ludicrous than others, is equally true; but we arrive at all conclusions—we reach the truth by the general consent of mankind. Some things are a palpable absurdity—by common consent they are accounted as absurd, because they strike the minds of the mass of mankind as absurd, therefore they are absurd. If I were to say, "the moon is made of green cheese," this would constitute an absurdity in the universal verdict of intelligent men. So in regard to the man who should preach to the horse, the ass etc., the universal verdict would be "that man is a fool!"—a greater one than the animal to whom he preaches.

Objection. Christ says in the last supper, when he took bread and blessed, then brake and distributed to his disciples, "this is my body, broken for you;" also of the cup, "this is my blood shed for you." Do you believe this to be *literally* true? Answer—we do not. This is figurative language. Ah, but says the objector, "we hold you strictly to the proposition, Christ says, this is my body, this is my blood." You can't dodge off into figures! You must stick to the text.

Answer. Very well. You would not insult the intelligence of mankind, and so do us the injustice to assert that we think there are no figures in the Bible. We know that the sacred pages are full

of figures of speech, metaphors, allegories, parables, similes, etc., etc., many of which cannot be interpreted literally, but our position, is that where the Bible teaches plain duty without the aid of figurative speech, it is our plain duty to so interpret it, and simply to obey it.

Any contrary statement puts me in a false position, and one that does no credit either to our honesty or intelligence. We do not believe in the doctrine of transubstantiation, as taught by the Romish church, because it is neither supported by the Word of God, nor by common sense. It is a palpable absurdity in itself. Look at the circumstances where Christ uttered these memorable words. Was the body of Christ literally broken at the time? Did he not sit at the table in his entire personality at the very moment he gave utterance to this declaration? Was there a drop of his precious blood shed upon the occasion when he said, "this is my blood shed for you?" It is universally conceded that the age of miracles ceased with the mortal lives of the apostles, and yet if this doctrine were true, how many millions of times has this miracle been enacted within the past eighteen hundred years. Think of the unnumbered millions of nominal Christians all over the world who have celebrated this ordinance since the sad night of its institution by our adorable Redeemer himself. Would not Christ's body have been consumed centuries ago, unless miraculously renewed? The doctrine is absurd, unworthy of Christ, and hence we reject it as unworthy of us.

Objection. You teach that baptism, the literal washing with water, is essential to salvation, while the ordinance really teaches, by its spiritual significance, the cleansing of our carnal natures by the Holy Spirit.

Answer. We are plainly commanded to repent and be baptized for the remission of sins. We believe that the penitent believer is the only proper subject for baptism on the face of the earth—the only one embraced, or comprehended in the command. In that sense we do believe that baptism "is essential" to salvation. Faith, repentance, and baptism are the conditions of pardon and acceptance, and these conditions are truly and literally within the reach of every man and woman of the human race within the sound of the blessed Gospel of the Son of God. To say that men ever have been, or can be saved without baptism, since the commission was given to the apostles and their successors, is to say what God has nowhere declared in his Holy Word. It is to say that men can be saved outside of God's method; it is to say that men can remodel God's plan; it is to say that they can improve God's way, and that what God has plainly and emphatically commanded, man may ignore and set aside—it is to say that we may safely regard "the commandments and traditions of men" while we neglect and refuse to obey the commandments of God. These are surely not "safe grounds" for us to occupy, and we dis honor God when we exact the opinions of men above his infallible Word.

(To be continued.)

### DEPENDENCE.

THERE is no more important lesson for men to learn than that of their utter dependence, as well as of all things in this world, upon each other relatively, and absolutely upon something that cannot belong to this world. It is well understood that in this world there is

nothing that exists of itself and is therefore entirely self-sufficient; nothing that has within itself all the means of its existence. But that there must be somewhere a cause, which has its own existence within itself, must be admitted. And more than this; it must be the cause of all other existence outside of it, in regular succession from the highest to the lowest. And since no cause can produce its own equal, this first or original cause, must be superior to its highest and all its production; hence a Being above all human beings that were and will be in all worlds, and to all other creatures and creation.

There is nothing in human life that is more constantly and clearly before man than his utter dependence; not only upon the things which surround him, and upon his fellows, but upon the almost innumerable parts of his own being; as well as the dependence of all these things upon a First Cause. A person who is a perfect human being, with all the faculties complete, is nevertheless utterly helpless without surroundings suited to his capacities; for what would the best eyes be worth without light and the best ears without sound! And if a man's surroundings were ever so completely suited to a perfect human being, so far as there is a defect in him, are they useless.

From an increasing knowledge of this dependence, man is constantly discovering new issues in nature. All discoveries and inventions are thus made. The relation between things is their dependence upon each other. Human wants are evidences of human dependence, are these direct attention to the relation between man and man, and between man and other things; and continuing this investigation it must lead to a better knowledge of the relation between creation and Creator, thus between cause and effect, until the first cause is contemplated. It must progress from dead matter to living spirit, and thence from spiritual creation or effect, towards spiritual Cause.—*Mt. Joy Herald.*

### THE STOLEN SERMON.

THE Watchman tells the remarkable story of a young man who stood before a pulpit in Scotland, seeking ordination; Principal Robison was moderator. The young man was rigidly examined, and asked to preach. The examination and the sermon were both satisfactory. The candidate retired, and the moderator said: "I feel compelled to say that the sermon which the young man has preached is not his own. It is taken from an old volume of sermons, long out of print. Where he found it I do not know. I supposed the only copy of the volume to be found was in my library, and the candidate has had no access to that." The young man was called in and asked if the sermon he had preached was his own. "No," he frankly said. "I was pressed for time, and could not make a sermon in season. The sermon I preached was one which I heard Principal Robison preach some time ago. I took notes of it and liked it so well that I wrote it out from memory, and have preached it to-day." Nothing was said; there was nothing to be said!

God overrules all mutinous accident brings them under his laws of law and makes them all serviceable to his purpose.

J. H. MOORE, { EDITORS.  
M. M. ESHELMAN, {

**TWO DOLLARS** at Water will be sent at \$1.00 per annum in advance. Any one who will send our eight months' and \$12.00 in gold or a collection cup free of charge and we will give a beautiful name to her and above the name (name) the gift will be allowed ten per cent., which amount can be secured from the money before sending it to us. Money sent by Postal Orders, Registered Letters or drafts, properly addressed, will be at our risk. When sending draft, be sure that it is not a check. If it is a check, it must be made out to collect, which draft must be collected first. Postage stamps will not be for anything unless they are used for the money if you see fit to give.

Rabbitskins, and communications intended for the paper, as well as all business matters connected with the office should be addressed

Our visit to Mt. Morris last week was pleasant one. Mt. Morris is a pleasantly located town about 25 miles east of Lanark, is situated in the midst of a large settlement of Brethren. We were with them three days, attended meetings in the town hall each evening. Such an assembly of people is seldom ever before occurred in the history of the place. Brother Stein read the place to Saturday before, and while there preached some sermons. We left on Wednesday evening. Brother Stein expecting to remain till the first part of this week. A number of brethren are anxious to adjoining churches were in attendance.

We are informed that *The Doctor*, a paper published in Pennsylvania, has been publishing some statements about the financial business of this office that are doing us harm in certain localities. As we seldom get to see that paper, and are not posted on its contents, we cannot now correct the statements which it has been circulating. It will be a favor to us if some one will send us a copy of *The Doctor* containing the objectionable statements, so that we can publish the necessary corrections.

This, however, reminds me of what is told of John Wesley's expense. Mr. Wesley entered the meeting-house, pulled off his overcoat, took from the pockets, first one and then the other, seemingly very much troubled. Finally a good-hearted old sister stepped up to him and said, "Brother Wesley, what is the matter? you seem troubled." "I have lost my sermon," replied. "Well," responded the pious old sister, "can you not trust the Lord for one sermon?" Mr. Wesley said that taught him a lesson.

ONE of our exchanges is really misleading in stating that it is "a copy of proof" when everything is taken into account, the extension of the kingdom of God has been going during this century (hard during the age of the apostles). It is generally presumed that or million persons were converted during the first century, and at that time there was but one church, and everybody had to join that or none. They had but one baptism and every one had to submit to that or nothing, but not now. There are hundreds of churches, and almost people can find something just to suit their mind. And as for baptisms, they can have this in most any way they want it, or as desired, or at all. Let men now start out and preach the plain old Gospel as it was preached by the apostles and they will find whether more is

BROTHER P. R. Wrightman, of South Bend Ind., after an illness of eleven weeks, is now able to be up and walk around in the house. He writes us that he is improving slowly, and it is hoped that he will soon be able to resume his regular ministerial duties.

## THE OLD ORDER

ARIEL, VI.

## The Prayer of Faith.

THREE is the word of passing through the labyrinth of Mary and Mary-Magdalene in which the *prayer of faith* is the key. God never prays. He answers all *prayer of faith*. *Prayer of Faith* is not, have no doubt about that, *sinners*. God is not at all Lord of the soul and spirit, but at all of the body. The Christ that suffered, died and arose, and only did so for the soul, but not for the body. The same Christ manifested for the soul, was also manifested for the body. The order for the soul was also the order for the body. The church was "purchased with his own blood." The church consists of people, human beings, and these have a way opened up to them to manifest of themselves—not only for their souls and spirits, but for their changed bodies. Soul and spirit must be changed—purified. Body must be changed too. God takes care of soul and spirit in this life. God takes care of the body in this life. If he is to be glorified, God gives us the means to keep soul and spirit pure before him. Where these means are not sufficient, he supplies the lack where we are. God gives us means to preserve our bodies. When these means fail, he readily supplies the wants.

The Creator of the soul is also the Creator of the body. The Provider and Nourisher of the soul is also the Provider and Nourisher of the body. We do not know that your bodies are members of Christ. 1 Cor. 4:16. Do not let Christ care for his members? Do we care to meet at our luncheons? Yes, truly; we bestow upon it great care, because it is *part of us*. "What! do you not know that your body is a temple of that Holy Spirit in you, which you have from God?" The body is a temple; is that all? No, but you are not your own; for you were bought with a price. 1 Cor. 6:19, 20. The body is a temple. What is in the temple? The Holy Ghost. Does God take care of the temple of the Holy Ghost? He does, where we are not able to take care of it. "Likewise the Spirit also helpeth our infirmities." Rom. 8:26. Here it is expressly stated that the Spirit *helpeth our infirmities*. What infirmities? Weakness, weakness, weakness, weakness of the body. Hence the Spirit helps to make us strong where the infirmity means fail. We now come to the

## Healing of the Sick.

and in looking at this, shall present no more, but give you here a theory of my own; but knowing that the Lord has a theory upon this subject, I shall feel under obligations to argue it. And you will argue it. You want to believe and practice it. You want to believe and practice something else in place of the Lord's work.

The Lord prescribed a remedy for the sick soul. He gave His Son. What for? For the soul only? For the soul and spirit only? No, but for soul, spirit and body—that the whole man might be saved. Faith, repentance and baptism are given for the cure of the sick soul. These are the prescribed means—the things of the Lord. Jesus' coming, work, suffering, death, resurrection, according to the *new way*, from "the law of sin and death." We are happy in believing this. We are happy in agreeing that the Lord knew how to cure the sick soul. The soul becomes conscious of its weakness, and goes to Jesus for cure, for strength. Conquering with the demands of the Lord, it receives remission of sins, the gift of the Holy Spirit, and eternal life. It is cured, and is brought into the *Brood of Life*.

It is our duty to obey even when we cannot see quite clearly that the thing commanded can do any good in itself. In itself, or apart, from the command of God, the people could not see what good could come by striking the blind and two-side pangs with blood. Could not the destroying angel know where to spare, without striking down the *dear people*? Yes, but this human part God required, and therefore could therefore not be obtained without it.

It is our duty to obey God when we can see quite well that the thing commanded, in itself, or apart from God, cannot do any good. Adam and Eve were commanded not to eat of the tree of the knowledge of good and evil. Had God not commanded to abstain from this tree, no harm could have befallen those who ate of it.

but in *sin*, they disobeyed the command of God. It would have been useless for Nathan to hold an *ark*—could have done so, if God had not commanded him to build.

Abraham was commanded to take his son Isaac and offer him to God on Mt. Moriah. It was his duty to go and obey God. Though the thing commanded may have seemed childish wrong in itself, Isaac was commanded to destroy all the *Amalekites*, *sons, women and children*. In itself and apart from the command this may seem wrong, but it was the duty of Isaac to obey the command of God. Thus we see, what may appear wrong to us, is right with God. Whatever God commands, is right. The simple fact is, that the command is a thing makes right.

And he called the twelve, and began to send them two and two, and gave them power over unclean spirits. He called them the twelve. 9. He gave them authority over unclean spirits. 3. They went forth as God commanded. This is how they obeyed the command, "Go." Hear the result: "They cast out many devils, and anointed with oil many that were sick, and healed them." Mark 6:13. They expelled, not simply *one*, nor a *few*, but *many*, and anointed with oil, not simply *one*, nor a *few*, but *many* that were sick. And *they were healed*. Now what was sick and was healed? The soul? No; the body. What was sick and was healed? The spirit? No; but the body. The medicine for the soul and spirit was not oil. "They shall lay hands on the sick, and."

## They Shall Recover.

And they went forth, and preached every-where, the Lord working with them, and confirming the word with signs following. Mark 16:18, 19. The Lord gave authority as follows: 1. Go into all the world. 2. Preach the Gospel to every creature. 3. Baptize them that believe. 4. Exorcise demons. 5. Anoint the sick with oil. 6. Doing this, my protection shall be upon you, and the result of my work through you shall be, I shall send you forth with new tongues. 7. I shall send you forth with power. 8. Preach shall not burn them. 4. The sick shall get well.

"Now we are here," says a friend, "that was the apostolic commission, and not designed for us." Let us see. "Take this and divide it among yourselves." "Do this in remembrance of me." Luke 22. Was this command to the disciples only? No; for we read, "Take and; in my body, which is broken for you; this do in remembrance of me." 1 Cor. 11:24. Very well, now we all believe, and we were all designed for all believers in all ages of the world. Luke reveals it, and then Paul brings up the same thing which we accept in all good faith. Now let us take a look at anointing the sick with oil in the name of the Lord. Matthew, Mark and Luke teach concerning the healing of the sick by those who were sent by Christ. Let us go to James who, in an epistle says, "Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick; (person) and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James 5:14.

Yes, says my friend, "but I do not believe that that is what." My opinion is that it means, that a man will be raised up; that the prayer of faith will not save the sick person in the name of the world. So you can believe the communion has been handed to us, and are confirmed because Paul speaks of it in appointing terms. Why can you not accept the anointing the same way? Matthew, Mark and Luke teach it. Yes, says my friend, but *not* *successfully*. James comes in and commands that it be *remembered* that all believers will be *healed* in doing it. Still more; he shows that they shall be *saved*, as in times past. Let us use three able prejudices, ignorance, false teaching and look at it as we do at all other plain scriptures. If thus be an instruction in God's house, it is there by the authority of God, and all our "ifs" and "suppositions" cannot get it out.

"Is any sick among you? There is a sick person among you? No, is there a sick and among you, for no elder can anoint the sick with oil. 2. Let the sick person call for the elders, or elders, in the church. This is all the sick person can do; he must call. 3. Let the elders pray over him. 4. Anointing him (the sick person) with oil. How? "In the name of

the Lord." This is all the elders can do. Having prayed over the sick person, and anointed him, their part of the work is done.

## What the Lord Does.

1. The prayer of faith shall save the sick person. God answers the *prayer of faith*. The elders cannot answer their own prayer, but the Lord gives the effect—the answer, and that is, the sick person shall be cured. 2. And the Lord shall raise him up, (the sick person). The elders cannot raise him up, but the Lord can. 3. If he have committed sins, they shall be forgiven him. If, but if not, then there are none to be forgiven. God does not even have the guilty man on his dying couch without the promise of remission. These are, to comfort the guilty, that if the prayer of faith, anointing with oil in the name of the Lord, are complied with, he shall be free from his guilt. If he have not committed sins, (the negative side of the case) he shall be saved, raised up. S. M. E.

## CHILDREN AT MEETING

M. R. Moody, in a discourse recently delivered in Baltimore, says that he fails to see why people don't bring their babies to church. I have inquired this of many mothers who cannot afford money, and who, however from church because they have to mind the baby. Suppose they do cry; we don't mind it at home, and I don't see why it should be so awful here. There are some fidgety people who don't like babies, but then I think they are the ones who ought to stay at home. I hope the time is coming when it will be the fashion to bring babies to church.

This is about as good an opportunity as I shall likely have for making some remarks in regard to bringing children to meeting. It is well enough to leave babies at home when it does not prevent the mother from attending services, but for mothers to stay at home all their lives for fear the baby will cry in meeting is not right. If there is anybody in the world who ought to attend church, it is a mother.

Let them come to meeting, bring their children, let their best to keep them quiet, and if they do cry, let it not mind us much. There are persons who can sleep soundly under good preaching, but I suppose they chances to make a little noise it seems to spoil the whole meeting for them. If these, as well as all others, would pay attention to the word preached, and let the mothers manage the children as best they can, they would derive more good from the meeting. Who ever heard of sleep feeling bad and rousing off from their food just because one of the babies got to unpleasant a little? We certainly ought to have as much judgment as sheep.

Children who are old enough to behave themselves should be encouraged to occupy front seats, near the ministers. This will cause them to observe better order, and be more attentive to the preaching. Give them hymn books so they can take part in the singing. Children love to sing, and should be encouraged in it.

Mothers, having small children, should occupy seats next to the aisle. If necessary, they can then pass out without disturbing any one. Parents ought never to allow their children to contract the habit of running over the floor in time of services; nor should they be allowed to run out and in while the meeting is in session. The habit is a bad one and should be discontinued on every hand.

Last, but by no means least, let the minister not keep the meeting up so long as to greatly tire all the mothers and children in the meeting. They should remember that mothers have a hard time of it at best, and were regard should be had for their feelings. If the little folks do not behave, let them speak to them as kindly, and in a gentle tone. Hard words do not become a minister, especially so when speaking to children. S. M. E.

## WHAT SMOKING DOES FOR BOYS.

A CERTAIN doctor, struck with the large number of under-thirteen year olds who when he observed smoking, would inquire into the effect the habit had upon their general health, says the *British Medical Review*. He took for this purpose thirty-eight boys, aged from nine to fifteen years, and carefully examined them, and in twenty-seven of them he discovered injurious trace of the habit. In

twenty-two there were various degrees of the emphysema and degeneration, palpitation of the heart, and more or less marked taste for strong drink. In twelve there was frequent shivering of the nose and feet and disturbed sleep, and twelve had slight enlargement of the mucous membrane of the mouth, which disappeared on ceasing from the use of tobacco for some days. Medical treatment was of little use till the smoking was discontinued, when health and strength were soon restored. This is no "old story," says the doctor, "as given under the authority of the *Journal*."

This is not enough, but the effects to be thereby carried to the rising generation is still worse. Think of those thirty-eight boys when they grow up to manhood and marry. There are thirty-eight tender-hearted young wives to be annoyed by the offensive habit, and oh, the bitter heart ache to be thereby produced. Then think, these thirty-eight young men are to become fathers and teach their children the same habit; and then look down a few generations and see the result: health lost, money spent, wives rendered sick and tired of life, and a whole generation of smokers, whose habits are of no real benefit to anybody. Fathers, are these the lessons you are teaching your children?

## YOU SAY AND DO NOT.

Cynthia C. Linton.

ONE day last Winter at a depot on the R.R. O. R. a man stepped up to me and said, "I presume you are a professor, sir?" "Yes, sir," I replied. "What church do you preach for?" "I preach for the Georgian Baptist Church." "Well, sir, there is not much difference between us."

"What church do you belong to?" "I belong to the Disciple Church, sir."

"Well, yes, there is quite a difference between us."

"Not in baptism," said he.

"Yes, sir, considerable."

"Please state the difference, will you?"

"Yes, sir, we say and do, and you say and do not."

"How is that?"

"When I take an applicant for baptism into the water I say I baptize you in the name of the Father, and of the Son, and of the Holy Spirit, and do it, but when you baptize you say you baptize in the name of the Father, and don't do it, and of the Holy Spirit, and don't do it, and of the Holy Spirit, then you do, therefore I do what you, pronounced the applicant to do in the name of the Father and of the Son."

"Well, now," said the Disciple, "there is nothing in that I never saw before." After parting a few moments he said, "You have surely a partial baptism after all. When you baptize there is a part of the applicant immersed before you say anything."

"We talk about it," said the Disciple, "on the way."

When we boarded the cars he said I sat together. He then confessed that he had never looked at the communion in that light, but I want, said he, to do just what the Gospel requires of my hands. I gave him brother Quinter's pamphlet on the Origin of Sinful Imagination, also brother J. H. Moore's pamphlet on True Imagination. J. N. Mott.

The Weekly Beacon, published at Akron, Ohio, says: "The Baptist Church holds a 'Social Tea Meeting' on Wednesday evening at the church parlors. All the members of the church are invited, and it is always a social treat at 7 o'clock, after the style of the 'love-feasts' of the early Christians. It is to be without charge." So it would seem that the "early Christians" did have "love-feasts."

## BUSINESS NOTICE.

If any of our subscribers do not receive their paper regularly, or if they have not sent in their subscription card and ask for it, please send it to us at once, giving their names and ask for it, always stating for whom the subscription was sent, and when. We write about the paper, to explain your subscription, and to let you know how to get it. We do not send the paper to any address unless the party has subscribed for it, or unless some has written and paid for it. We send no gifts to those who have not ordered them, and the paper should change, by mistake, to go a few weeks over the time of subscription we are responsible.







## Correspondence.

From Winfield, Kansas.

TO those ministers or Brethren who intend coming West, I will give a short sketch of our country. It is one of the largest in the world, lies in a compact square from thirty-three miles north and south, by thirty-four east and west, and contains 4,500 square sections of land, sufficient for an ordinary farming population of 1,000,000. Winfield is a small town, located on the Walnut and Timber Creek; has a population of about 2,000, and is in a healthy and prosperous condition. West, eight miles, is the Arkansas river. Twelve miles south, you will find Arkansas city with a population of six hundred, and thirty, twelve miles, Douglas, and twenty miles east, Dexter, and north of Dexter, twelve miles, Luzzette, and a number of post-offices dotted over the country.

Now about the climate: it is a deep, black loam, rising upon a high colored red rock, consisting of loam, clay and gravel; both soil and sub-soil being so porous that surface water rapidly passes through them; and in no case is there any difficulty experienced in growing, with the same amount of any seed, corn or both of them. Teams may be driven across springs or creeks or low bottoms fearlessly without danger of sinking. Conley county is well watered; no other county in the State has more dense and pure running water. The average depth of wells is about twenty-five feet. Timber of various kinds on all streams. Wood is from three to four dollars per cord. Coal has been discovered in the eastern part of the county at a depth of two hundred and fifty feet, but the strata of timber has given no inducement to prospect for coal. In all parts of the county the supply of the best magnesian limestone is inexhaustible. When first taken from the quarry it is as soft as soap, and with the hammer or chisel, and saw, and when exposed to the air and sets it hardens and becomes durable, appearing much like marble. The climate here is by no means a dry one.

This county contains one hundred and eleven school districts, nearly all of which have substantial school-houses. There is a church organization in nearly every neighborhood in the county. Most of these hold their services in school-houses. The Brethren have located on Silver Creek, in what is termed the Howe Valley school district, about nine miles southeast of Winfield. We have about twenty-five families in this district. There were three members at our first meeting, a Baptist, and one Methodist. The Brethren here love to follow the examples of our dear Savior fully. We can boast of one thing, that is the matter, fifty tobacco sin is no more with the Brethren. It is a sin to spend money for tobacco, when children need clothes, money for school, when we all pay for the BRETHREN at Work, and the Children of Work, and have some left to give to the poor.

JOHN EASTON.

From Western Illinois.

BROTHER Daniel Vanman, one of the Brethren of the Southern district, has returned to Berry, Pike county, about the first of December, and preached seven sermons, with one addition. From there he was courted by brother J. Chinginsmith to Liberty, Adams county. He remained a few days with the same family, and then he went to the west, and nine precious souls stood up for Jesus. From there he went to Concord church, same county, where he preached four sermons, and baptized three that had previously stood up. At the time brother Daniel was on his duty to go home and see his family, one of whom was very sick with the lung fever. After remaining a few days, and arranging some affairs of his own, he set out again with a determined mind to see more of the enemies' camp.

On the evening of the second of January I met him in Camp Point, and the next day conveyed him to my place, some eighteen miles distant. We have no meeting-house at this place, but a school-house, which we used for our meeting the same evening. Brother (Daniel) did not fear much shill, but a good deal of shill in the enemies' camp. Two or three reports, and one of the enemies found it necessary to flee. Brother Vanman is a man in no clear way of speaking, soon convinced the people that he did not intend to pull down their houses, but they might complain, but he would build them a better house, and then invite them in, that they might be

the guests of a crucified Saviour in an upper and better kingdom; and right here would say in the language of brother David, that this is the common way of preaching the Gospel. By this time the interest of the meeting grew. The people were coming in, and the enemy began to be much alarmed, when he found many of his ranks had been already wounded. Two nights the house was so crowded that there was no standing room any more, and he had to give up any more stand very close behind the speaker, and some, cold as it was, stood outside and looked in at the windows. Our valiant brother kept up his preaching for twelve sound sermons, and found two more ready to come into the church, and two others were waiting for the next morning, after having dismissed the meeting, and had taken our leave for other fields of labor, and had gone, and was but a little way on the road, one of the convicted persons stopped us, and told us that he was no longer, and to court him one of our candidates. Bidding him a hearty good-bye, we went on a mile or more further, and another man stopped us on the road, and told us to encourage him, and his wife, making in all five applicants at this place. There is a territory here of twelve miles wide, and eighteen long, that has no religious organization. But thanks be to the Lord of heaven there is now the way opened for the Brethren, as there is no more of us, but we have the sympathy of all the surrounding neighborhood. Who will come and help us now the ark along?

We then reached Camp Point, where brother Vanman was telling disciples in the Christian church. There, too, I think, is a good opening for the Brethren. Who will go? We then took the parting hand, exchanging greetings of love, and was soon found on the road, and brother Vanman was on his way in our calling till the cold hand of death appears us, when earthly powers shall fall, and even life itself shall fade away, and the summons for us to cross the river. Then may the Lord reach his hand and say, "Come ye before my Father, enter into the joy of your Lord."

B. W. STRICKLER.

Lorain, Ill.

From Salem, Oregon.

Dear Brethren,—

ELDER D. Brower devotes much of his time in preaching the Gospel, but his territory is so large, he cannot be able to fill all the calls for preaching; besides Washington Territory is dependent upon him, and he is now spending about two months looking after the scattered lands of the field, and has, since he is gone, organized our church. We know this is his duty as an elder, but I feel like calling the attention of the Brethren to the fact that he is not doing his duty in reference to the extensive fields, and the churches in the two older lives, are too weak to bear all the traveling expenses necessary for them to attend to the many urgent calls in the various parts of the above Territory. They are willing and faithful workers, and often go and pay their own expenses, but the calls are too many and the expense too great, and the cause of Christ has to suffer. Therefore I am constrained to ask the Brethren of the Atlantic States if there is not a duty upon them in reference to the purpose of carrying on the missionary work in the isolated districts, or among the isolated Brethren? and if so, could it not be arranged so that some agent could also be furnished to the Brethren of the Atlantic States who have to travel that part of the work that might be carried on to a greater extent, and thereby many hungry starving souls for the want of the bread of life might be fed?

The cause of my writing in the manner I do, is the great impression that was made upon my mind this Fall, when an urgent call came from Washington Territory from a small district, (partly torn to pieces by a wolf) and the church here not feeling themselves able to hear the call, and the people were in great distress, they renewed their call, to which elder Brower responded, but the burden on himself, besides spending several months time in the field. The last account we had he was in Idaho, and lost track of his whereabouts in all the north. Brother, think of this: it is worthy of thought, and demands attention.

The debate is read with great interest here by the Brethren and many others, and think we are greatly benefited thereby. The cause is moving slowly here; but we have no additions in the last year.

The reports last season were ordinary, being an unusually dry Summer, wheat only yielded from ten to thirty-bushels per acre. Pres-

ent prices, wheat, 50 cents; oats, 40 to 54 cents per bushel. The season thus far has been extraordinary fair; some rains in September, and since occasionally rainy; warm and much sunshine. Hence Fall grain grows very promising. Flax and alfalfa are doing well, and alfalfa on trees not at all. Fruits of all kinds was a good crop. Health generally good.

SAMUEL FORNEY.

From Old Brother Price.

Dear Brethren,—

THE blessing of the Lord be with you. I thank the Lord my health is much improved; as well now as I ought to expect to be at my age, with the increase of my past experience. I am taking good care of myself. Go good day to you as usual. I enjoy meeting. Never get drowsy. The poorer the sermon the more wakeful I am. But thank the Lord we are well supplied at present. Our elder, brother Gottwald is unwell, and is unable to preach energetic and powerful. He is an excellent housekeeper. Brother J. T. Meyers is a zealous brother; and has a free flow of words, and speaks distinctly.

I have ceased to preach. Even in exhortations my mind fails shortly from one thing to quite a different one. My memory fails me in texts and in words. Discretion, O that blessed gift, in a public speaker, has been faded out in my mind; and I find myself flying from grace to grace, and from wisdom to wisdom. After meeting yesterday, and during the night, I was under serious exercises, whether I thought to rise at all in meeting.

The thought of passing away does not trouble me, but to remain with faculties failing out, is not comfortable. I had all ways for many years past, expected to die suddenly, while in full possession of my mental faculties. I thought I had heart disease, but two years ago when I put myself under the care of a physician, he pronounced me healthy. I thought my heart was perfectly sound. So now the prospect is I shall decline gradually in mind and body to the end. I try to say, the will of the Lord be done.

When my Lord was raised on a farm, on the banks of a river (Schuylkill), and in June I often sat on the bank and saw the birds trying to go back to the ocean from whence they came. They were too late to swim below water, but were carried up to top and make continued efforts to get back, but in vain. The parallel is not strong, but I have oft of late had that remembrance come to my mind.

Before I pass away I would like to be our many papers all about the flag of freedom from the hands of the despotic and the Communion Cup freed from alcohol. The Bible appears to speak of two kinds of wine. One the figure of heaven, the other the figure of hell. We have no doubt in my mind the latter that Jesus when he drank the wine was not wine. The word "Must" is a evil, and the same that Paul recommended to Timothy. If he was to drink no longer water, not likely the apostle Paul would recommend any other. I am just as confident that Jesus Christ did not make a drink with alcohol in it, as I am that He is my Savior.

In the days of the apostles there was a distinction between the world and the disciples; greater than now, is more things than there. The worshipers of Balaam did use the alcoholic wine as the apostles did, and the cup of drink. When Jesus gave the cup He called it the fruit of the vine. Never is it called wine in reference to the cup of the eucharist. Who originated the idea that Christ made wine? and who made the apostles use it? It was one of the inventions. I mean when extracted from grain or fruit, when on the way to fermentation, and the juice of the grape were fermented is not that red, but can with care be arrested. If it get on to the acids and becomes vinegar. Before distillation was discovered, it was difficult to keep wine from fermentation, and it could not be conveyed from place to place. To keep or to carry it, they added alcohol, and it was not wine. The mode of preparing the juice of the grape to use, and to keep for use, or a drink became, and the distinction between the blessing and the curse was also lost.

The Bible mentions all their errors of idolatry, war, polygamy, etc. yet retained so much of the principles of the religion they apostatized from, so as to use intoxicating drinks for centuries. It is only since they held freemasonry with Christian nations that they have begun to get rid of wine and to abstain. When a Mohammedan drinks or swears, they say of him, "he drinks, or he swears like a Christian." But enough.

Schuylkill, Pa., Jan. 13, 1879.

From New Enterprise, Pa.

ON the evening of the 20th of December brother James Quinter commenced a series of meetings in our district. He preached three sermons in the Waterside meeting-house, and on Sunday the meeting was moved to a large meeting-house at New Enterprise, where he continued till on the evening of the 25th, during which time he held forth the Word of life with great skill and power. The immediate result of his labors was such, that one was willing to come and join in with the children of God, and was received by baptism. We believe that many more were seriously impressed relative to their souls' salvation. While brother Quinter preached at the Waterside meeting-house, he did not fail to instruct us as members, to love and faithfulness in our Christian duties; and I think we, as members, were edified by our meetings, which it was our happy privilege to be if we all give heed to what our dear brother has tried to teach us.

MICHAEL KELLER.

From Ryonsan Station, Pa.

Dear Brethren,— We commenced a series of meetings on Wednesday evening, the 10th of January, for three weeks. We expected brother Sterling, of Fayette county, to be with us, but he did not come, we did the best we could ourselves. We had very interesting meetings; pretty good attendance, and the labors of order through the routine of the meetings. The Lord was made willing to be buried with Christ by baptism, to rise to walk with Him in newness of life. There were also three reclaimed, eight in all. May the Lord keep us all by His grace, that we may all be bright and shining lights through our day and generation, and finally shine forth in the Kingdom of our God beyond the silent waters of death.

HENRY WHE.

Notice.

TO the elders, brethren and sisters of the Southern District of Indiana: The Brethren appointed by the last District Meeting for the Southern Indiana mission district are to make an annual session. There are but two Brethren and sisters in the district. I have agreed to advance to the Brethren the necessary funds to carry on said mission. Now will the different churches in Southern District of Indiana please see to this matter at once? A few of the churches here I use only in this good work, while others have done nothing. Send money by bank draft, post-office order or registered letter, to B. F. Koons, Nettie Clark, Wayne county, Indiana.

Danish Mission Report.

Walden's Grove church, Ill.	..... \$15.00
Mary R. Miller, Ill.	..... 1.00
Polish church, Pa.	..... 11.35
Jeremiah Rothelmer, Pa.	..... 1.00
A. J. Myers, Ohio	..... 10.60
Anna M. Shirk	..... 5.00
Henry Sprinkel, Ohio	..... 2.50
English Prairie church, Ind.	..... 4.20
C. Bickelstein, Ill.	..... .25
Sarah A. Liechly, Ind.	..... 2.25
Pine Creek church, Ind.	..... 2.20

Total

In No. 1, Millville church was credited with \$11.00 instead of \$11.00. Also "Stansburg" church should have been Stanislaus church, California.

C. P. RUTLAND, TREASURER.

Lorain, Ill., Jan. 20th, 1879.

(P. C. please copy.)

From Denmark.

"If our Gospel is hid, it is hid for those that perish." 2 Cor. 4:3.

THESE few lines read with serious reflection and sorrow; for if any thing can gladden a heart, it must be this, that there is a saving Gospel hid, and that it is hid for those who are the welfare of our souls. What joy in this world can be compared to this? None at all; for not only does it deliver from the fear of death, but rather makes us exclaim, "Death is to me a gain, for I shall be free, and I shall be given peace and joy to the soul, and fill the heart as it flows over with praise and thanksgiving to him that brought it to fallen man. But who is not pained to see that this glorious Gospel is hid from so many? Judging from



No. 8

It is little troubles that wear the heart out.  
Easier to throw a bombshell a mile than a  
her—even with artillery.

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The language of the text gives the inspired picture of an old soldier when his warfare is ended. He is tired, passing from his labor to his reward. It is as if he has just looked back over the weary hard-fought battles of his life. He says first, "I have fought a good fight." This language expresses the feeling of the apostle, when he contemplates the life of the Christian with its trials and labors as a warfare ended, the victory won, and the old soldier lays his armor by. The soldier's life is full of interest, trials and dangers—his constant work; watching and fighting—his great

The Christian sees much of God in the work when it is finished, trials, afflictions and sorrows may have made up its days and years, but God appointed them all, and his divine power safely keeps his faithful soldier when the storms of adversity rage. The faithful workman knows it is for his soldier who can tell his work is well done. He takes his passport and goes home; but he leaves the work he has finished, a blessing to all behind him. The apostle has gone home, but what glory in the work he has left us. How many bright Christian examples are left in shining monument where the workman has gone home. How many examples it is with our old father; his place in the family circle is vacant but his Christian example still lives in the hearts of his family and friends—a treasure richer than jewels and more lasting and bright than marble glass; and we pray that that example may ever live in all its power and influence, when other years have come, still, that the workman may be a true soldier of God that to-day away the sin of the world.

Third: "I have kept the faith." This is another look Paul takes over his past life, and speaks of the great joy and comfort in his faith unshaken, unwavering, when he comes to recall

Thus a crown the Lord will give that day, there is a day, a time appointed when the angels shall give the crown. We may all soon imagine worlds, then go and take the crown when the Judge says, "Come ye blessed of my father, inherit the kingdom;" you are now crowned; for that street is paved with jewels, your paper walls and gates of earth face those earthly kings here ever worn. And to the world, for a "city" whose mark is "and brother's city," so our all rather did we of his afflictions look to that city, and feel that the "crown is waiting for me." Out of this long afflictions on earth, he could look beyond the river, to that city where no more sickness or sorrow, pain or death ever enter its joyful walls: no funeral train ever walks its joyful streets.

"And not to me only, but to all our all that live his appearing." This shows the ardent desire of the apostle for the welfare of others:

to you children, we would say, though it be to you as well as to me. I should tell you that we great your father to your weeping mother, your whose kindness never failed in the long labours of your father, cannot but to appreciate all the importance of the duty you now owe to a good mother, when sickened, old age is upon her, and she is left alone. All her sweetest in this life, children, the cup, and yet be filled with the love and kindness of her children. And we need glow to see the Christian example of your father is largely living in January, and we pray God that the losses of these coming years may never destroy the memory of such a father from your hearts. We did not tell you to weep, but rather to thank God for the loss of your dear father, and for his leading friends to me who will do so much for them. But we pray you will long remain in your hearts the bright example that cannot destroy, and may turn your hearts more to the spirit world, when you go this grave to weep. But O take with you the gentle love of the risen Savior to cheer the souls of death with the glories of a resurrection. "After this we shall be like him," says the apostle, and that mortal part so immortal, "and all the sorrows of death are swallowed in the hope of eternal life. There you can be a nation not to sorrow as those who have hope." May God bless you all.





other for the middle-aged, youth and children. The main buildings are brick, and both are large and commodious. Their farm containing near a thousand acres—all good land, a large part of which is devoted to farming and grazing, with quite a large orchard of both large and small fruits. They have a number of out-buildings, such as barns, shops, etc., also a mill, chapel and school-room. Only a short time ago, they lost a barn by fire, supposed to have been set on fire by some one smoking in it, while holding there for the night.

They are much imposed upon by the so-called tramps, and also by some who are known as being, "Winter Shakers." But although fully aware of the fact, they did not complain or say hard things as is very often done by others. And we were told by others, that they, the Shakers, are very good to lodgers, strangers and to feed the hungry.

#### THEIR FAITH.

They believe that both the Old and New Testaments are Revelations from God, and they also believe in a present and continual revelation. This, they believe, is by visions to certain ones by obtaining knowledge, and these they allow, are later than the written Word, but to agree with it. They claim to take all of the Gospel and to believe in Christ's second coming, but think he has come the second time, but in spirit, and do not look for him to appear in person any more. They look for him to appear come, but in spirit, to each one, who receives him, and when he has thus come, he is to remain. Those who remain faithful until death, have the fulness of the spirit, but those who fall away, have but it, or had but a part of it. They claim that this spirit is obtained by confession of sin, and the taking of the cross, which is the giving up of all that is bad, to be led by it no more, but to be led by the good spirit, and then to have all things common.

They assert that a special revelation was made to one Ann Lee, and that it has made the female equal with the male in every respect. That Christ opened the way fully, for the males, and that Ann Lee has now opened this way for the females. They tell us that Ann Lee, was born in England, in 1732, and lived about forty-eight years, and that she worked miracles, in healing the sick etc., but that her main work was to set the example to her followers by taking up her cross. And that she could know the sin and what it was, in those who came to see her, that she was a discerner of spirits. There have been, they say, revelations of late years, but only occasionally, and not so much as formerly.

The example of Ann Lee, was given for both male and female, and they say, they admit none to membership, who are bachelors in feeling, or any one who hates a woman or does not love children. They do not take the dead letter of the New Testament, as they say, but take the spirit of it, and in case any do not have it correctly, the elders endeavor to instruct these, by both reason, experience and Scripture. They hold that the term called "day of judgment," means discussion of judgment, and is present and continual.

After hearing the foregoing from elder Moses Eastwood, we were told to go to the third Building and consult the elders there—one Stephen Ball, who is elder in the family of younger members. To this we went, and were welcomed in, just as they were called to dinner. They had as remain where we were, until they had dined, and then we

could also be provided for. When elder Ball had returned to where we were, he began a very pleasant conversation, and seems to be a man quite intelligent. He said they did not invite others to eat with them because of the ceremonies while at table. These we did not see, but suppose the statements correct. He said that all of each family eat at the same time, and in the same room, but the males at one table and the females at another. All kneel and pray (in silence) both before and afterwards. They regard every meal as a sacrament, and that while it is being eaten there is not a word spoken, unless something may be lacking to some, or something has been overlooked. He said that the food was spread on the table in sections, all the same, and each one in the same way, and that each section was just for four persons and no more; and these, seated in a square, had some of everything on the table. There was mostly one sister who did not sit at the first table, but served others supplying whatever was lacking. They eat no pork, but use beef and mutton, but sparingly. We were soon asked to come and eat, and with Mr. Ball to lead the way, we went through the dining hall into a smaller room where a table was furnished with an abundance of food gotten up in good style, but without flesh of any kind. The furniture, dishes, chairs, were all of the plainest kind. So were the tables, and that too without any table cloth upon any.

Their stores are as plain as a plank, not large, not a flower or letter on them. Their beds, or rather lounges, were well furnished, with two in each room where two brethren reside together, and these sleep separately. We were told that this is the order throughout the Homes—each one sleeps by himself. After dinner, we returned to elder Ball's room, and there continued the conversation.

We give first a sketch of his life. Stephen Ball was born in Cornwall, England, in 1815. Came to America in 1832. For awhile he was a Methodist, and with others who looked for Christ's glorious return, in 1843. Some say it was in 1846, he met with those known as Millerites, at Cincinnati, Ohio; and on the day set for the long looked for event. They being disappointed in this, as all know, and just at the same time, meeting with some Shaker missionaries, he and about seventy others of the disappointed Millerites, at once joined the Shakers. And from that time to the present, he has been a Shaker; and is now one of the three elders of the village. Moses Eastwood, before mentioned, in the older family. Stephen Ball of the younger, and Margaret Patterson of the sisterhood, in both families. In large villages they have four elders, two male and two female, but in this they have but three, and at present have no minister. They number in this village forty-one. Their number here seems to be falling off. They are opposed to war, in regard to going to law, this is not done with each other, for all things are held in common. But will go to law and sue the Gentiles to obtain rights and claims.

Their officers and grade are as follows: Ministers, elders, deacons, trustees and members. The duty of the minister, is to travel from one village to another, and to preach when they thought proper, from both Old and New Testament. These also select, what this is not done by the family, those to fill other offices, and to give to all who are chosen either by the family or by the minister, the

authority belonging to their particular offices.

The duty of elders, both male and female, is to govern the families under their charge, in connection with as assistants of the same family, and the faith of the fraternity. The deacons are required to look after the temporal affairs of the family, to oversee the farm, its stock, grain etc., and to see also that sufficient is obtained for the support of the family. Each one of the family is expected to do some part of the labor pertaining thereto, and we believe that no member is looked upon as an idler, but all have some useful employment.

The trustees attend to all matters of the family, relative to trade and to finance. These are the business men of the Home. We did not see them in worship, but from what they told of it, we think it peculiar. We were in their service room, but saw in it little else than vacancy—a stove in the center, and but four or six short benches—each near, and along part of each wall.

We were told that at worship, which is on Sunday of each week, they come together and four persons who are singers, take their places in the center of the room, where they as a center, remain standing and singing, while the others in circles, the circles nearest the center, and the oldest and largest, in circles outside, pass at a rapid rate around the singers, keeping time to the music, with both hands and feet. This, they say, is Ezekiel's "wheel within a wheel," and is continued in motion sometimes for half an hour. They use only vocal music, and are said to give considerable attention to the cultivation of this gift. Both sexes come together in worship, and the service is shared by both, and they have other meetings, also, when all come together for social conversation upon all useful and general topics, but aside from this, there is not any or very little inter-course between the sexes. Some meetings are for social enjoyment and others for religion.

They all arise at about the same time and at the ringing of the bell, and at this they all go to meals. If any are in any way rebellious, the elders of the family try to reason with them, but if they will not hear, they are then expelled. But if confession is made, they are at once forgiven. When any apply for membership, an inventory of what they bring, is taken, and if they should in a year or so wish to withdraw, this much they can take, but if they stay until confirmed and then leave, they can take nothing but themselves. They have missionaries in different fields, and have also one paper. They have seventeen villages in the United States, but none in any other country.

The Shaker faith is held to be the second visible coming of Christ. They regard their church as the New Jerusalem come down to earth, and their church to be indeed the Lamb's wife. This, they hold, is the millennial time, and theirs the millennial church.

Membership is obtained by the applicant confessing all past sins, and this is made to one or more elders. In case all cannot at once be remembered, the applicant is received, and confession may be then further made, as sins are remembered until all are confessed. This is the rite of admission to membership, and is full or incomplete just as confession is made.

Repentance is held to be the waters of life, and this with the baptism of the Holy Spirit, makes the new birth, which they regard as two-fold. The one to

the law the other a higher order. They hold the first to be for none but the Shakers. To be saved from sin, is to deny ourselves of all sin. And they hold also that Christ did not recognize either the parental or marriage relation in his church, and therefore the one does not belong to it and are not found in it.

They oppose the use of all stimulants as being heathen. Require all applicants to lay aside tobacco, but do allow it in some cases. Do not at all allow smoking. Their motto is, that he who will take offence will also give offence. They do not claim perfection. They are the most confirmed spiritualists we have ever met, and their reading matter was largely made up of this class. To our question, they replied, that all communications with spirits, here in the West, was only spiritual, but that in the East it was material and visible. But they admitted that one might have all these evidences and still not be in a saved condition.

They claim that Christ's life and reign was spiritual, but that they are now in the celestial state. Their church relation is heaven itself, and do not look for a better one on this earth. They do not believe in a resurrection of the dead, but believe that the elect immediately after death pass into the eternal home above.

We saw close the sketch of our visit, feeling that the world offends its vanity in religion as in all other things. We give no comment further, and would say as we close that what we have given is near all in their own language. This will account for its short explanations.

#### AN APPEAL FROM A LADY TO THE GENTLEMAN.

To the Editor of the Chronicle—Sir: MY curiosity, the curiosity of a woman, is aroused. Will you or some of your scientifically inclined readers try to satisfy it? I have sought in vain and must have help. I am recently from an interior city. There tobacco juice and swearing were a never-ending source of trouble on the streets. In the house—whether that house was public or private—we were comparatively free from either nuisance. On coming here the infrequency of profane language and tobacco juice on the street was a source of surprise and pleasure to me, but I find that no place of amusement or of instruction, not even a private parlor, is sacred from the invasion of tobacco, and ladies in public business have assured me they are obliged to cover the ears of their passengers to save them from the greatest enemy of modesty and cleanliness known to women. Why, a year-old baby with a cup of syrup and ten spoons will not injure a parlor where is half an hour there will a man with ten cents' worth of tobacco. Why can't they use it in their offices, work rooms, saloons, etc., and keep it out of our way? That's what we want to know. If you must be dirty, gentlemen, please don't make us suffer at home and abroad for your ill taste.

The sun clings in the midst of the infinity of worlds and planets to the little space that an eyelid covers—to a vanishing, a scarcely discerned globe; and upon the celestial nothing rests its earthly paradise, with all its perfumed flowers, with all its waving trees.

Truth, like roses, often blossoms upon a thorny stem.











U.S. Judgement, change cars for Lanark, and arrive here at 1:37 in the morning.

# THE BRETHREN AT WORK.

"Behold! I bring You Good Tidings of Great Joy, which shall be to All People."—LUKE 2: 10.

Vol. IV. Lanark, Ill., February 27, 1879. No. 9.

## The Brethren at Work.

J. H. MOORE & M. E. SHELMAN.

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## WORDS OF ENCOURAGEMENT.

**Dear Brethren**  
I am a child from the emotion of my heart, proffered to you, among you in Lanark, Ill., not only because of the general good will and kindness shown me beyond my dearness, but much more because of the zeal of the Lord—the cause of suffering humanity, with which every heart seemed to be filled, and the readiness to do and to suffer, as well as to submit to one another in love. Oh! that all our beloved Brethren could see the lives engaged by those who live not for themselves only, but for him who lived and died for a rebellious race, and his pattern to be imitated by all that are born here by a spiritual birth. Yes, if it were only possible that all such could see and understand that all they are and are, is the Lord's, whether they be intellectual or temporal gods, and that all the members of that mystical body—the church of Jesus Christ—are in the bound to serve one another, even as the members of our natural body, without reluctance, since each other. There is no question about it, for the Lord is to be clothed, and his will readily do it. This seemed to be so largely exhibited among you that it seemed to me up and gave me new impulse to devote all remaining powers within me to the cause of my Master.

My heart was often thrilled with joyful emotion in looking over the attentive congregation

composed of so many young and bright looking children, who had already submitted their lives under the banner of King Emmanuel, despising the gay follies of a wicked and perverse world. I wish to say to them in particular, be encouraged, be firm, be steadfast, be immovable; you are doing a good and noble work; your meek and unobtrusive appearance speaks volumes in favor of a self-denying Saviour. It is easy preaching and talking about humility to a mixed congregation when the examples of humility are before the eyes. Let me repeat the words of encouragement, my dear young brethren, and advise; if you stand firm and true, and walk consistent with your profession, you will not only gain to yourself the esteem and love of all the children of God, but also that of the children of the world, and thereby exert an influence in favor of the much despised religion of Jesus Christ. If your daily walk and conduct is in harmony, then you are an apostle known and loved by all around you.

Now while I addressed myself particularly to the members of Illinois, I wish whatever encouragement is given here may be appropriated to every one desiring in all our widespread Fraternity. Wherever true merit is lacking, I pray you, my brethren and sisters in the Lord, resolve with me to double our diligence, and devote more of our time, if possible, more of our means, which God has blessed us with, to the alleviation of human misery and depravity.

"Can we whose souls are lighted,  
By wisdom from on high?  
Can we, to men enlighten,  
The Lamp of Light deny?"

Salvation, O salvation!  
The joyful sound proclaim,  
Till earth's resonant nation  
Has learned the Messiah's name."

Now a word to the old and feeble—those who have borne the ark of the Lord along: be of good cheer, continue the work of the Lord into the hands of those whom the Lord has raised by us to occupy when we are gone; put into their hands the trust which he has entrusted into our hands. We all have made many blunders. The Lord has borne with us, therefore let us bear with our young brethren also. And ye young, in the prime of manhood, don't loiter by the way; go forward while the Maccabean call is made. And ye Joshua and Caleb, lead the long shout. Bless the trumpet and lead on.  
Alfred, Ind.

## A FEW PROVERBS.

**BETTER** go round than fall in the ditch.  
Better go round than go to bed empty.  
Better go to bed full than to get up in debt.  
Content your soul according to the cloth.  
Catch the hare before you sell his skin.  
Charity begins at home, but does not end there.  
Do not rip up old sores.  
Doing nothing, is doing ill.  
Diligence commands success.  
Debt is the worst kind of poverty.  
Dependence is a poor trade to follow.  
Deeds are fruits; words are but leaves.  
Do unto others as you would have them do unto you.  
Every couple is not a pair.  
Everything is good in its season.  
Everybody's business is nobody's business.  
False friends are worse than open enemies.  
Fortune knocks once at least at every man's door.  
Fire and water are good servants, but bad masters.  
Great hearts are not killers.  
Great gain and little sin make a man worthy.  
Give a nigger rope enough and he will hang himself.—S.

## FAITH

**BY W. H. MYERS.**  
Now, faith, the substance is of gain,  
We begin round this life's vale again.  
The witness, though unseen we know,  
That Christ's death died it with us too.  
By faith the world and all was made,  
By faith heaven with beatitude is made.  
By faith the stars of old did walk,  
With God, and of his truth did talk.  
By faith we quit our sin and shame,  
And own our Savior's precious name.  
By faith we live and praise our God,  
And pass beneath the cheering rod.  
By faith to stare to walk the way  
That leads from darkness into day.  
By faith the way is clear and bright,  
And life with joys of blessed light.  
By faith we seek a home above,  
And shall abide in Jesus love.  
By faith his Word we do obey,  
And tread in the narrow way.  
By faith we do the mercy meet,  
And ever act as Jesus' feet.  
By faith we keep the law he spoke,  
And gladly bear his easy yoke.  
And seek more faithful should we prove,  
With all our hearts in this world love;  
And then to come to life he give,  
And take us home with him to live.

## A WARNING AND INVITATION.

**BY W. H. MILLER.**  
THOUGH I AM young in years, and in the service of my blessed Master, yet I feel it my duty to give you, my dear unconverted friends, a little advice and warning. Every true man and woman know that they have a soul to save, or to be forever lost. I hope that all who read this article, as Bible readers, have lived about 1800 years ago, a man whose name is above every name, and that was Jesus. When everything was ruined and undone by reason of sin and folly, God sent this man, Jesus, down into this lower world of sorrow to suffer and die, that you and I might have everlasting life. He left the shining courts of heaven, where all is love, joy and peace, to be the sacrifice for our salvation. He spent his time in teaching the people the way to eternal glory. He was rejected, betrayed and delivered into the hands of wicked men, a crown of thorns was put on his head; he was led away to Golgotha, was nailed to the rugged Cross, expanded between heaven and earth and suffered the agonizing death upon the Cross; was buried and after three days was raised again from the dead, and after forty days was received up into glory, and is now seated at the right hand of God, the Father, thine interceding for you and for me, that we may be spared a little longer and return to the great Redeemer.  
"Today, if you hear his voice, harden not your hearts."  
There is no doubt in my mind but that you have heard that still, small voice whispering, "Come, unto me, and I will give you rest." A precious rest, glory to God for such a rest. Come, sinner, and enjoy that rest; if I prepared for you by that same Jesus who died for your sins. Why will you not come when he has done so much for you? To-day is the day of salvation; come, now, let us reason together.  
Suppose that great and notable day of the Lord should come while you are engaged in all evilings and abominable sports of the street, what do you think your condition would be? Do you not think it would be critical? Think you would call for the rocks and mountains to fall on you and hide you from the face of him that sitteth upon the throne, and from the Lamb forever. There will be a trying time, the day if you are not prepared to meet God. You will have to be cut into lower darkness, where there will be weeping and gnashing of teeth, when Satan and the false prophets are. That

will be a terrible day, not one. I am sure will be separated from this in a moment, as it is a horror; not from husband, since you will be thrust into into darkness, and others will go away into life everlasting.

The apostle John says, "That knoweth to do good, and doeth it not, his sin is as an iniquity." All these who can distinguish good from evil, know what it is to do good. If you know how to do good, why not do it? It will be no excuse. That same Jesus that we have been talking about, says, "He that is rich is far off, and of my words of him will my Father also be separated."

O turn you, O turn you, for why will ye die,  
When God in great mercy is coming to night?"

Now I intend you, as one that with a year and a half, to come to the Lord Jesus Christ; embrace the truth, hold to the truth and stand firm in it. Do not get off of it till tomorrow, or next day, or some other time in the future, but come now. "The spirit and the bride say, come," Christ says, "come; they hear his voice, and he that is thirsty let him come and drink of the water of life freely. Come and go along with me, and hand in hand, we will go Zionward," toward the mark for the prize of the high calling of God in Christ Jesus. We will go onward and upward to the city—the New Jerusalem. There is plenty of room, to spare; there are thousands and multiplied thousands of the heavenly hosts praising God, but there is room for thousands more. "There is more rooming over for one sinner that repenteth, than over nine hundred and ninety that need no repentance." Come to Jesus, my dear friends. Would to God that every one would accept of Jesus Christ. Your time may not be long on earth—your may be called away in a moment of time. We do not know when, but make yourself a soldier in the army of the Lord. "Remember thy Creator in the days of thy youth,"  
Mortimer, Ill.

## A POPE

**FROM** the following it would seem that it is not a very nice thing to be a pope after all.

A German correspondent says that the pope is an object of universal pity at Rome; that he frequently packs up to go to Perugia, but that the last moment changes his mind, and he is so deadly afraid of poison, and only gets brought to him by a brother, making his own coffee, and keeping his shoes under lock and key. Two attempts, the correspondent says, have already been made to poison him. When he took all after drinking a glass of wine, some of the cardinals tried to dissuade his brother from bringing any other than the Vatican doctors; but he called an outside physician, who administered a powerful antidote.

**BROTHER** David Wolfe, of the Yellow Creek church, Marshall county, Ind., says: "We had a series of meetings in January last, resulting in eighteen additions by baptism, and others who have made up their minds to be baptized. Those who conducted the meetings were J. H. Smith and David Smith, his brother, from Walsh county, Ind., with the brethren here."

**LONGEVITY** aptly says: "The little I have seen of the world teaches me to look upon all errors of others in sorrow, not in anger. When I take the history of one poor heart that has strayed and suffered, and represent to myself the struggles and temptations he has passed through, the brief portions of his life, the fearful iniquities of hope and fear, the pressure of woe, the desertion of friends, I would find him the wrong of my fellow-man with him from whose hand he came."

Prayer is a shield to the soul, a sacrifice to God, and a scourge to Satan.

## DAVID M. H. MCKELTAM,

You have proved faithful in this life,  
My statutes did obey;  
Into the joy now of thy Lord,

## BY APPOINTMENT OF THE COURT.

Dear Editors:—

2. He never settled in Philadelphia, either as printer and book-seller, or private citizen, for at that early day, very few, if any, Germans settled in Philadelphia, as it was considered the "English's town." But about the same time that Wm. Penn founded the city of Brotherly Love, Daniel Francis Pastorius founded Germantown, or the "*German's town*," as it was then called, about six miles North-west from the city where most of the Germans settled in

While there was no German printing in America, there was such a lack for school books and other printing that a necessity prevailed on him to open a lit-

copies. So did also that of *Budingen*. But the supply was far short of the demand, which led him to consider the propriety of printing an edition of it himself. He communicated his intention to a few of his friends in Germany, who encouraged him in the hope that with God's help he might succeed. Upon which he issued a circular with a specimen page on the back of it, and commenced making preparations. A Mr. Fleckenstein, of Germany, consulted him in making the structure to suit the Latin and the Greek, and the letters were forged, is still preserved. But while thus engaged, a Mr. Heinrich Eleutherius Lother,—who was connected with a type foundry in Frankfurt on the Main—kindly presented him with a small font of type for the purpose. Saver regarded this as providential, and was so much encouraged by it that he immediately commenced on it with an edition of one thousand copies, the last form of which was struck off in August

Harlemville, Pa.

## BY H. C. MORTIMER

That the apostle Paul recognized the importance of adopting his acts to harmless circumstances, is evident from his circumcision of Timothy to conciliate the Jews, and his withstanding Peter, who withdrew from the Gentile Christians for the same purpose when he (Peter) should not have done it. A careful perusal of the fourteenth chapter of Romans will show how Christians should



conduct themselves to each other, and to the doctrines on that chapter ingrain into their hearts. I verily believe nine-tenths of the troubles that afflict our own congregations would never occur were the brain of Satan.

2. There should be no fears of failure in the ultimate success of the work, either as to the building up of churches in the cities, or the support of the workers. I do not think the first missionaries expended large sums in their operations. They did not disdain to work with their own hands, for their own support, when they had the opportunity to do it, neither should our missionaries. Behold St. Paul assisting Aquilla, the banished Roman to fill a large contract for tents, at a reasonable compensation. Now how would that suit a modern missionary? I presume our missionaries would not disdain to copy the course of that eminent apostle under similar circumstances, but a proper discharge of the duties incumbent on them would leave little leisure for secular work. As to the funds necessary for the work, it occurs to me the church ought surely comprehend the responsibility of contributing promptly to it.

I think I do not over-estimate the financial status of the brethren when I compute the number of brethren whose annual income is \$500 and upward, at 2,000; and of that number, do not 700 realize an income of from \$1,000 to \$5,000 annually?

If there are two thousand members with an income of \$500, are there not 100 (one twentieth) who would contribute one fiftieth (the Jews used to consecrate one-tenth to the Lord), to the conversion of the cities? If we do not, remember the following prophecy: Wickedness will continue to increase in proportion to the increase of population as two is to one; that is, as the population is doubled, sin will be quadrupled, and the money we withhold from the Lord's work will be used by Satan to corrupt the church and to destroy the souls of our children. The ministers who should either be in the vineyard themselves or working up the cause and interests of missions in their own congregations, will foster the precious moments away, either hating and denouncing one another, or selling their own souls and the souls of their fellow-members for the poor "potage" of men's flatteries and official advancements, etc.

And the sequel of such a state of affairs will be, as outpouring of divine vengeance on our country, in pestilence or war or famine. We be unto us then when God begins to make inquisition for sin.

Let the names and vouchers continue to pour into the office of the BRETHRENN AT WORK until one hundred are on the Lord's register, and then we will proceed to elect two of the Lord's messengers and send them out into the whited harvest field, to gather the ripened sheaves. If it would not be premature, I would suggest that brethren should be chosen who are unencumbered by large families, and who have been found valiant in defence of our doctrine. Could we transfer Brother J. W. Stein to that field? The interests of Christ's kingdom should be safely entrusted to his hands. Brother A. Hutchinson of Mo., has been found faithful. What do you think of the following as the plan of election? Let each contributor signify his or her choice in a private vote written to Brother J. H. Moore, and the two brethren receiving the highest number of votes be declared elected, and if

either could not accept, then let the next highest take his place, etc.

Let a brother at some central point, say Brother Moore, of Leavenworth, be chosen for treasurer and disburser and secretary, and let the prayers of the churches serve as canvassing agents to keep the treasury supplied.

Now brethren, don't fight against this work, lest you be found fighting against the Lord, and his mighty millions fall on you and man you to powder. If it be not of the Lord, it will fail. Just wait and see, in the meantime send along your X and your prayers, and if only one soul is converted, you have a one hundredth share therein, the value of which will be estimated and paid at the office of the Secretary of the treasury in the Kingdom of God, when your souls are summoned up there to enter into that rest prepared for his people.

Let us hear what the brethren have to say. We won't want much discussion. The command is, "Go into the vineyard and work," *do not discuss.*

### THE CEMETERY

BY ELIZABETH THOMAS.

I'VE been in sight of the city here,  
I mean the place of rest.  
Where many numbering millions lie,  
Returning into dust.

But at the resurrection day,  
The first one and the last,  
Who know which side will then arise,  
And be forever blest.

Who knows who will lie silent still,  
Till the last trumpet shall sound;  
No mortal here, but God can know,  
And no one under ground.

For God has said that silence reigns,  
In that rest resting-place,  
Until they meet their Saviour here,  
And see him face to face.

Oh, then how we poor mortals here  
On earth should spend our breath,  
So with Jesus may arise,  
And 'scape the second death.

God only knows the day and hour,  
When all must come to die;  
So he will give us all our dues,  
In hell or in the sky.

### HOW I REFUSED THE OATH.

BY M. W. LANDIN.

"But above all things, my brethren, swear not," James 5: 12.

WHEN the apostles said this, they were new. There were then one Lord, one faith, one baptism, and it made a wide difference what believers practised. By their practice they were distinguished from the world. They then believed what James said, "swear not," and James says just what the Master bud said sometime before, that they should not swear by heaven, not by the earth, not by the head. Matt. 5: 33. It is therefore right not to swear, which is to be put to an oath, or cause to take an oath, and James says, "neither by any other oath." But to affirm is right, to assert positively, or to tell with confidence. Paul wants Titus to affirm some things constantly. It is also said that Paul affirmed that Jesus was alive. Rhoda was sure that it was Peter who knocked at the door, therefore she constantly affirmed that it was even so.

There are many good meaning professors now who can see no difference in this. They even say that they believe the same that we do, only they have another form of doing it—"It does not make so much difference what we do, what we believe. This outer work is not the necessary work."

A few years ago some school boys were forged on some school districts in this State. The suit came off a few weeks ago, when I was summoned several hundred miles from home as a witness for the State. When many witnesses had given their testimony before me, one by one, they would march toward the witness-stand, lift up their hands, and say after the one who qualifies them, "so help me God." When I was called, I came forward and approached the clerk and said that I would affirm. He was so bothered that he hardly knew the affirmation. Then he lifted up his hand and requested me to do so too, which, of course I refused, and answered him, "yes, yes, instead of 'so help me God.' After I got through, I was asked, why I did not take an oath. I answered, that the Master said we should not, and so also did the apostle James. The answer was, "yes that is right, I believe the same as you do, only I believe in a form which our church believes in, that is the church of the United Brethren." We had quite an interesting talk, when another made this remark, "well, what would you do if that affirming was also against your belief?" I answered that to affirm was not against the Scriptures, and therefore I could comply with it. Now if this practice don't make a distinction, why was I asked, afterward, the reason that I would not take an oath? The fact is, the one that swears is known; the one that swears not is also known. "By their fruits ye shall know them."

Brethren, swear not, and the Judge of the quick and the dead will reward us according to that which we have done.

Osborne City, Kan.

### NATURE AND REVELATION.

BY M. C. MILLER.

WE talk of holy poets, which is all right. But sometimes we are inclined to talk of holy Christians and holy ministers. Is this right? When I hear a man preach a good sermon, I always think he has been a worker, and a greater or less degree, an inspired man. A man may speak fluently, he may speak fearlessly, but he cannot speak with that power, or God cannot speak through him, unless he is a man in whom the Holy Ghost abides. Ministers must be born of the Holy Ghost if they would instruct their listeners in the right way. It is God's work and not man's. A man may be well informed, he may be considered a wise man by the world, yet he must count it all as nothing in comparison with Christ. Again, a man may know but little, he may be considered ignorant, yet he may be very wise, he may be learned.

His education may have been received from that great Teacher. "Verily, verily I say unto you, he that believeth on me the works that I do, shall he do also." John 14: 12. To be born a Christian, or be a natural speaker, I think is a wrong idea. All have to become believers, to be Christians, and no matter how easy it may be for some to speak they have necessarily got to learn what to say and how to say it. Some have more talents than others, but then more will be required of them. So there is no excuse for any.

Sometimes the church calls a brother to the work of the ministry, who thinks he has no talent for serving in this direction. He never should think so; never. He may have no taste for it, but if

we turn to the cross, we will find, on the other side, the taste for speaking of it. Sometimes they did not wish to go when they were called upon to go and preach to the people. Perhaps Christ would rather not have come into this world and suffered persecution and death; but he nobly said to his Father, "not my will, but thine be done." Then if we wish to be Christians, we must work the works of Christ. Please read the adventure of Jonah. He was fleeing from the presence of the Lord. He did not wish to go where he went, but after all his delay, one with which success his labors were blessed; yet it seems even with that, he was not pleased. Success could not lift him up. He was a true man, a true prophet. He honestly told the shipmen, that he was fleeing from the Lord, and also that because of him the storm was upon the waters, and he told them to throw him out into the sea, and he was three days and three nights in deep water, because he tried to run away from duty. The success of Jonah may teach us a good lesson. He did, simply what he was told to do. His sermon was a very short and easy one. No high education was required to tell the tidings. Any one with the right spirit could have done the same work, he had been sent to do. His tidings were ready, and he went and delivered them, with the success that was to be his.

### BETTER BEEN BURIED.

THE well-known anti-tobacco man, George Trask, tells the following of himself:

"About fifteen years ago we gave a lecture in which we aimed to show that, as the common use of tobacco takes away desire for food, blood, muscle, health and strength, it must, without fail, shorten life, and if so, the habit would at last lead to the person killing himself, hence a breaking of the command of God, 'Thou shalt not kill.'"

"As we closed, the preacher rose and said: 'I believe the argument in this lecture is final; I believe thousands who use tobacco are poisoned to death and cut short their lives. But I have a hard case to solve, and I wish Mr. Trask to solve it. I know a man within ten miles of this place who smoked his pipe to the day of his death; and he lived to be 104 years of age.'"

"We confess we were puzzled. The question was to the point, and the people laughed at our expense. At last we bit upon the Socratic style of reasoning, and questions helped us out of the trouble. 'Sir, I asked, are you sure the old man lived and smoked his pipe for 104 years?' 'Yes,' he replied. 'How did he look?' 'He looked like an Egyptian mummy.' 'Had he moral feelings?' 'Yes, he seemed to have no sense of God or religion whatever.' 'Did he manifest any public spirit?' 'Did he like good schools, good roads, good order and the like?' 'O no; no more than a mud turtle or oyster.' 'Had he a family?' 'Yes, a large one and a mean one—altogether too large.' 'Did he love his family?' 'No, I think not.' 'Did he hate his family?' 'No, I think not.' 'All in a word—did he love anybody or hate anybody, dead or alive, in this world or any world?' 'No, I think not.' Well, brother, the conclusion of the whole matter is simply this,—the old man was dead fifty years ago, only you did not bury him"—Selected.

He that loses his conscience has nothing left worth keeping.















## THE MONEYLESS MAN.

[This beautiful poem was composed by Henry Stoddard, Meriden, Ky., such poem of poetry has never been written by authors whose names are now known to history.]

Is there no place on the face of the earth,  
Where lonely dwelleth, where virtue has  
lur'd?

Where lonely in kindness and mercy will be,  
And the poor and the wretched shall ask and  
receive?

Is there no place on earth where a knock from  
the poor

Will bring some bright angel to open the door?  
Ah! search the wide world wherever you can,  
There is no open door for the moneyless man.

Go look, in the hall where the chandelier light  
Drives off with splendor the darkness of night;  
Where the rich hangings swing in shadowy fold  
Through gracefully down the trimmings of gold;  
And hurries of silver take up and rewer,  
In long hushed vietas, the wailing cry;  
On there in your palaces and find if you can,  
A welcoming smile for the moneyless man.

Go look in your church of the cloud reaching  
spire,

Which goes back to the sun the same look of  
fire.

Where the arches and columns are gorgeous  
within,

And the wealth you as pure as a soul without sin;  
Go down the long aisles—see the rich and the  
great,

In the pomp and the pride of their worldly estate.  
Walk down in your pews, and find if you can,  
Who opens a pew for the moneyless man.

Go look to your judges, in dark flowing gown,  
With the scales wherein low weights quietly  
down;

Where to frown on the weak and smiles on  
the strong.

And justice right and justice wrong;  
Where judges hand on the Bible have laid,  
To read a verdict they've already made;  
Go there, in the court-room and find if you can,  
Any law for the case of a moneyless man.

Go look in the banks, where manna does hold  
his hundreds of thousands of silver and gold;  
Where, safe from the hands of the starving and  
poor,

Low, idle upon piles, of the glittering ore,  
Walk up to the counter, and there you may stay,  
Till your limbs have grown cold and your hair  
turns gray.

And you'll find at the bank, not one of his clan,  
With money to lend to a moneyless man.

Then go to your hotel—no raven has fed  
The woe who has suffered so long for her bread,  
Kneel down by her pillow and kiss the death  
From the lips of the angel your poverty lost—  
Then turn in your agony upward to God,  
And kiss whoso it suits you, the chattering rook,  
And you'll find at the end of life's little run,  
There's a welcome shore for the moneyless man.

A house in heaven! what a joyful thought,  
Ah the poor man tells in his weary lot!  
His heart oppress'd, and with anguish driv'n  
From his house below to his home in heav'n.

Solicted by FRANK ALLEN.

## OF PRAYER.

By R. E. MOOMAY.

"Exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men." 1 Tim. 2:1.

BY this, we learn that it is meet and right to pray and give thanks for all men, and the reason why. Proceeding in his charge to Timothy, the apostle exhorted and enjoined that, "first of all" as a matter of the highest importance: "Supplications, prayers, and intercessions be suited to every emergency, and accompanied with thanksgiving, should be made in behalf of themselves, each other, and for all men without distinction, and without exception of their enemies and persecutors, in the spirit of genuine philanthropy.

Prayer is an expression of our desires to God, with an humble confidence that we shall obtain them through the mediation of Christ. The object of prayer is God alone through Jesus Christ as the Mediator. All supplications, therefore, to saints or angels, and all worship of the creature, however exalted, is use-

less and idolatrous; but we should address the Father through the Son, depending on the Spirit to help our infirmities. Rom. 8:26; Eph. 2:18.

The different kinds of prayer may be public or private, in the family or closet, consisting of invocations or intercessions, ejaculatory or occasional.

Public prayer is proper and useful, is an imperative duty, and a glorious privilege, enjoined by the highest authority, and encouraged by the most illustrious examples, and precious promises, especially when practiced with becoming sincerity, when mainly intended for the ear of God, with a pure desire for the glory of the audience, without any desire for self-aggrandizement or intention of pandering to the partialities of the hearers, but with an eye single to the glory of God and the good of souls. The sure guarantee for success in the service, is a clear conscience with which we can bring ourselves into immediate presence of God, and talk to him as a man would talk, face to face, with his friend, and feel as if we were present with God alone; "the spirit helping our infirmities" there will be no such thing as vain repetitions multiplying anonymous words to express an idea, as though God did not "know the same we mean before the thought is formed within." There will be then no humming and hawing to fill up time between sentences; but with a knowledge of our own sincerity and honesty of purpose, and that God is present with us, and a knowledge of our wants, we can tell him all in the plain and simple language, and "we know that he heareth us, if we ask according to his will."

Private or closet prayer consists in the secret breathings of our souls—the holy aspirations of our minds, the spontaneous promptings of the Holy Spirit within us never influenced or induced by outward circumstances, as may be the case in public prayer. This kind of prayer may be either ejaculatory or occasional; thus the Christian prays always, as exhorted by the Master, Luke 18:1, and may be performed either mentally or socially.

In calm and undisturbed moments, while musing upon the mercies of God, and contemplating our dependence upon him, the uncertainty of life, the dangers attending us, and the temptations to which we are exposed, we may silently invoke God's carefulness over us by his supervising and protective providence, and to grant us the exercise of wisdom and prudence, so that we may in no way dishonor the profession of his name, or provoke his displeasure. But when exposed to sudden danger or taken by surprise by accident, or the approach of an enemy, in the hour of trial or temptation, in our social, political, religious or commercial intercourse, we may ask God to suggest, control and overrule all for our advantage and for the glorifying of his name; this may be done mentally or vocally. Besides this, occasional seasons should be set apart for private or closet prayer, to retire from the outside world for secret and solemn devotion. This is the native element in which the true Christian lives, the atmosphere he loves to breathe. This sentiment is beautifully expressed in the 124th hymn:

"I love to steal awhile away  
From every bustling care,  
And seek the hour of setting day  
In humble gratitude to pray."

I love in solitude to shed  
The penitential tear.

And all his promises to plead  
Where none but God can hear.

Faithfully prayer, though not positively

commanded in the Scriptures, yet it is doubtless entirely proper and beneficial in its effects. We are commanded to be found, not only always, but every-where praying, and as the places are not especially mentioned, we are at liberty to make our own appointments, and we cannot think of any place more suitable, than in the family circle, and in no way better calculated to benefit ourselves by thus securing the continual presence of God with us, his Spirit permeating our whole being, a continual growth in grace, and a means by which we may bring up our children in the fear, nurture and admonition of the Lord, the result of which is, when other things in the family regulations are in harmony, with the sanctifying influence of the Holy Spirit, the children are at an early day brought into the fold of Christ. This is true, as the rule demonstrates by many examples, anything to the contrary is the exception.

To illustrate: I recently had a conversation with a young brother on this subject, whose father kept up this service in the family. He says to me, that, "once in the days of my youth, father was away from home to be absent for a season, and one evening after dark I was returning home, being out a little late on duty, and the thought came into my mind, 'if my father were here, he would be with me, and I would be safe.' I went on to God from that altar until father returns. This thought so distressed me that in that dark lonely night, that my heart was filled with emotion, and the big unbidden tear rolled down over my cheeks." How sad the thought that at that great day, when the books are opened and the nations are judged, that there will be, then and there, parents whose lost children, will approach them for a declaration of this important duty.

The quotation at the head of this article, enjoins that intercessions be made for all men, especially for the rulers of the nations. Oh, how earnestly ought we to be engaged in this exercise! Seeing that the prosperity, happiness and religious liberty, of the people are so much dependent upon the character of those who are in authority; seeing that the blessings of heaven have always attended the nations over which righteous sovereigns presided, and the indignation and wrath over those that were otherwise, and in this, as well as other things, ought we not watch as well as pray, and to do all that we can do to secure such, without sacrificing our Christian principles? "God save the commonwealth."

Under this section of our subject, we may present our duty to pray or intercede for our enemies. This is a duty most positively commanded by the great Author of our blessed Christianity, to pray for them that "hate and despitefully treat us," and I opine comes as much in collision with our nature and requires more humility and more grace than any duty required at our hands. How, then, shall we commence this arduous work? It occurs to me that the only way that we will be likely to succeed for good, is first to take the beam out of our own eye, and by returning good for evil, where it can be safely done, without the risk of having them trampled underfoot, and being turned upon and rent, and then we may consistently pray for such intercession on the part of God, and such blessings from his hand as will result in our mutual good and to the glorifying of his name. And when we would propose to engage in this service, it should by no means be in the public assembly, in the presence of our suppo-

sed enemy; but in our private or secret devotions "where none but God can hear."

It is sometimes the case, that men, through the mediation of the spirit of jealousy or envy, and other of the worst of passions belonging to our poor, fall and fallen human nature, that we may be guilty of instituting and waging a relentless warfare against the object that we have selected and prosecuted so vigorously, and continually, until patience and forbearance ceases to be a virtue on their part, and they are driven away from us; confidence is totally destroyed and they are compelled for self protection to withdraw their fellowship from us, and because in all this we fail to accomplish our object, and if they are, or are not provoked to expose our deformity, we are likely to construe every act of theirs into an intentional against our interest, or our designs. We therefore count them our enemies, and by soft words and fair speeches, induce the unwary to believe and sympathize with us. Such is human nature or human depravity, and has been explained in many instances, and abounds upon the page of history, both sacred and profane, and has been the fruitful cause of the destruction of kingdoms and empires, and the flowing of rivers of the vital fluid of human existence.

I sometime since heard a lecture upon this subject, and the speaker dwelt at considerable length on the point of praying for enemies, and assuming that it was a powerful instrument in the accomplishment of a reconciliation, and doubtless it is so if properly applied. The preliminaries as stated above, having been attended to, but while listening to the lecture my mind was led to enquire in the circle of my acquaintances for examples to which the lecture might be applied, and they were found,—cases of various forms, and among them, some of the peculiarities of which I thought I understood, and was led to believe that if the aggressor would cease to be an enemy, and so to act as to restore lost confidence, it would not require much prayer to secure an amicable adjustment and a perfect reconciliation.

## ECHOES FROM THE WEST.

A Short Lecture By D. B. Gibson, in the Falls City Church—Winter.

MY dear young friends, you have now made up your minds to follow Christ your Savior, and I will remark that it is impossible to follow him and at the same time follow the world, "Ye cannot serve God and mammon." Ye cannot serve God acceptably and follow Baal too. God's people are a separate people—always were and always will be. When we see a people claiming to be Christians and following the world—their maxims and fashions, we have an absurdity and impossibility.

I shall ask nothing of you that is not required by the Word of God. Notice Paul's instruction to Timothy—a bishop. "I will that men pray every-where, lifting up holy hands without wrath or doubting." "In like manner, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array." 1 Tim. 2:8, 9. This is the requirement of God's Law, God's Law. This is God's order; and our order. If it was our order, we could change it to please ourselves; but it is God's Law, and "the law of God is perfect," hence unchangeable, and must remain forever.

The Scriptures require plainness and



non-conformity to the world. 1 Pet. 3: 2, 3; 1 Tim. 2: 8, 9; Rom. 12: 1, 2. Our people require plainness and non-conformity to the world; therefore our people are God's people.

Again Paul says, "every woman praying or prophesying with her head uncovered, dishonoreth her head." 2 Cor. 11. Therefore we require of our sisters that they cover their heads at time of worship with a plain covering, and thereby prove their subjection to the Gospel. Again, we read in God's Law—not from human discipline—"Swear not at all." Matt. 5: 34. Again, James says, "Above all things, my brethren, swear not. Our Brethren do not swear because God's Word forbids it. A church that allows oath-taking contrary to God's Word, is not God's church."

Again, we read, "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, vengeance is mine and I will repay saith the Lord." Rom. 12: 19-21. Christ's sermon on the Mount, Matt. 5: 6, 7, also forbids war and retaliation. God's Word does not allow fighting. See John 18: 36. "My kingdom is not of this world." \* \* \* or else "my servants would fight." Our members are not allowed to avenge themselves, nor to go to war, because God's Word forbids it. God for a wise purpose, reserved for himself, the right of dealing out vengeance. We would be poor objects to deal out vengeance; we would not know when to stop. We see men will sometimes undertake to deal out, who do not know, when to stop, but kill their fellow-man; become murderers, and "we know that no murderer shall inherit the kingdom of God." Our church is opposed to secret societies. We read in God's Book, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and ye shall be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 14-18. This passage of Scripture, with a number of others, forbids secret societies. Our church is opposed to secret societies; therefore, we are the church of Christ.

We regard these passages of Scripture as an essential first teaching to our applicants, in order that you, as well as all our applicants, may know what will be required of you before you unite with the church of God—"the ground and pillar of the truth."

The 18th of Matt. was referred to and read as usual, and such questions were asked, and remarks made as were appropriate for the occasion.

It was upon us. We sensibly felt its icy grasp. Like the revolutions of the earth, it comes in its turn. Sometimes it may seem to be delayed by "calumnies," chilling wind, but at last it must come. After the waters were assuaged from the earth, God did not only say, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth" (Gen. 9: 13), but also said, "While the earth remaineth, seedtime

and harvest, cold and heat, and summer and winter, and day and night shall not cease." Gen. 8: 22. Winter comes because God has ordered it so, and it continues to come because God said it would not cease. Winter, like all other seasons of the year, has its advantages and disadvantages; its joys and its sorrows. While we may suffer much under the hammer of frost and piercing winds, it makes enjoyable the home and fire. At no season of the year can home be more fully appreciated than when we are driven together by the howling storms of Winter to enjoy the genial warmth of a comfortable stove in some humble cottage. It is then that we can realize how pleasantly we are situated, and more especially when the temperature of the weather sinks mercury down to twenty degrees below zero.

Such as have plenty of everything necessary to render themselves comfortable and happy in cold weather, no doubt, wish at times that Winter was here already. While others, less favored with the comforts of life, dread its return.

Reader, this season of the year affords an excellent opportunity to do good to suffering humanity. It is now, that a poor lad and his suffering sister, would fully appreciate a comfortable home, a warm and comfortable garment. Few of us, comparatively speaking, know anything of the amount of suffering for the want of sufficient clothing and shelter from the chilly winds of icy Winter. "I was naked and ye clothed me." Matt. 25. Again, Winter seems to be the time employed for acquiring knowledge. It affords a time for study and meditation, not only to the rising generation as they are making preparation for future usefulness, but it also affords much useful time for ministerial work.

The work of evangelism seems to be more energetically carried on in the Winter than any other season of the year. This is fully verified by the work that is being done, of which we have a report in almost every paper. We do not know as people are more likely to die in the Winter than in the Summer, but it seems sometimes as if the Lord had to wait a little with his work for a more convenient season. This season, if ever it comes, must be in the Winter.

Religious work always seems to prosper better in Winter than Summer. This is not so because God favors this season of the year more, but because any cause dependent upon human agency, prospers in proportion to the time and energy employed in the cause.

God's work claims our attention at all seasons of the year alike. Let us pray for more universal energy at all times.

C. FORNER.

Falls City, Neb.

At Folkestone, England, an extraordinary person calling himself "Elijah, the prophet," has been astonishing the people of that town. He goes about dressed in sheepskins, and carries about his head a placard bearing the words, "I am Elijah, the Prophet," and quoting from Malachi as his authority, "Behold I will send you Elijah, the Prophet, before the coming of the great and dreadful day of the Lord." He has addressed several gatherings, and has a notion that England has some connection with the Ten Lost Tribes. An attempt has been made to punish him for causing an obstruction in the streets, but the magistrate dismissed the charge.

## OUR HEAVENLY KING.

BY J. W. SOUTHWICK.

O! R heavenly King  
To Him we sing  
Our songs of grateful praise;  
While here we stay  
We'll Him obey,  
Thus spend our earthly days.

So when we die  
With Him on high  
We'll reign forevermore;  
And sing His praise  
Through endless days,  
On heaven's golden shore.

For there's a sweet rest  
For all the best,  
And none shall slay be,  
Who dwell in love,  
With those above,  
And Christ their Savior see.

Then let us strive  
While we're alive  
To gain that happy land;  
Unceasing pray  
Both night and day  
For His protecting hand.

For Christ is all  
And those who call  
On Him live in peace,  
Where here is pain,  
And friendship sure,  
And pleasures never cease.

Then let us try  
To live on high,  
With Christ who's all in all,  
Which we can do  
If we'll be true,  
And heed His gracious call.

## THE INFIDEL AND THE BIBLE.

A VIRGINIA banker, who was chairman of a noted infidel club, was once traveling on horse-back through Kentucky, having with him bank-bills to the amount of twenty-five thousand dollars, when he came to a lonely forest, where robberies and murders were said to be frequent, he was soon lost through taking a wrong road. The darkness of night came quickly over him, and how to escape the threatened danger he knew not. In his alarm he suddenly espied in the distance a dim light, and urging his horse forward, he at length came to a wretched looking cabin. He knocked, and the door was opened by a woman who said that her husband was out hunting, but would shortly return, and she was sure that he would cheerfully give him shelter for the night. The banker tied up his horse and entered the cabin, but with feelings that could better be imagined than described.

There he was with a large sum of money, and perhaps in the house of one of the robbers whose name was terror to the country. In a short time the man of the house returned; he had a deer skin cap, seemed much fatigued, and in no talkative mood; all this foreboded the infidel no good. He felt for his pistols in his pockets, and placed them so as to be ready for instant use.

The man asked the stranger to retire to bed, but this he declined, saying that he would sit by the fire all night. The man urged, but the more he urged, the infidel was alarmed; he felt sure that this was his last night, but he was determined to sell his life as dearly as possible; his infidel principles gave him no comfort. His fears grew into perfect agony. What was to be done? At length the backwoodsman rose, and reaching to a wooden shelf he took down an old book and said, "Well, stranger, if you won't go to bed I will, but it is my custom always to read a chapter of my custom before going to bed." What a change did these words produce! Alarm was at once removed from the skeptic's mind. Though staring him

with an infidel, he now had confidence in the Bible. He felt safe; he felt that the man who kept an old Bible in the house and read it, and bent his knees in prayer, was no robber or murderer.

He listened to the simple prayer of the good man, and at once dismissed all his fears, and lay down in that rude cabin and slept as calmly as ever he had under his father's roof. From that night he ceased to revile the good old Bible. He became a sincere Christian, and often related the story of his eventful journey to prove the folly of infidelity.—Sel.

## A DIALOGUE ON MASONRY.

THE following conversation is said to have taken place between two neighbors—P. and D.:

P.—Good morning, Mr. D. What seems to be the matter? You look so downcast.

D.—It is no wonder. I suppose you have heard that my son John has joined the Free Masons.

P.—Yes, but that is nothing strange. I rather looked for it before this.

D.—Why so, Mr. P.?

P.—Because he has been taught from his childhood that Masonry is both profitable and popular.

D.—Mr. P., are you trying to insult me more than my son did? From a child I have taught him that Masonry is both selfish and sinful. I have also been to the expense of getting for him all the anti-masonic books I could hear of, even the *Christian Cynosure*. I have done all in my power to get his mind fixed against Masonry.

P.—Mr. D., let me explain the matter to you more clearly, and then see if we cannot find where you have taught your boy contrary to what you think you did! There are some things stranger than either words or books. Are there not in our town produce merchants who are Christians, and at the same time anti-masons? Are there not in our town all kinds of merchants who are anti-masons?

D.—Yes, but what has that to do with the case?

P.—A good deal. Have you not for the last twenty years sold all your grain to Mr. A., a rank Mason? Do you not buy all your groceries of Mr. W., and your dry goods of Mr. B., and are they not both Masons? It is not only you, but nearly every pretended anti-mason will deal with Masons in preference to men of their own minds. Your son is ambitious, just going into business, and all the anti-masons would stop supporting Masons, the thing would not stand two years. Were I a young man, just going into business, and had nothing in view but making money, I would join the Masons. Now Mr. D., I presume you can see why I was not surprised when your son joined the Masons.

D.—I see the point. I have done wrong, and many others are doing the same and do not know it.

Many have yielded to go a mile with Satan, who never intended to go with him; but, when once on the way with him, have been inveigled further and further, until they know not how to leave him. Thus he leads poor creatures down into the depth of sin, by winding stairs, and they see not the end of that to which they are going.—*Worthington.*









## Correspondence.

From David A. Norcross.

I ACCEPT and heartily endorse Brother D. C. Monnow's sermon in New York, 6, present volume. I am ready to lend a helping hand. I have but very little of this world's goods, and only one arm to work with, and a wife and five children to support, and now out of employment, but when I realize that the goodness of God and his blessed and consoling promises, and that his word stands sure, I am led to believe that he will never leave nor forsake his children. The word is, "Go into all the world and preach the Gospel to every creature." Mark 16:15. How can you, who have plenty and to spare of this world's goods, draw your purse strings against such a divine utterance? As we follow the footsteps of our Savior and our great Lord, Jesus Christ, we must be like Acts 8:4. With eyes "open to everything that Christ says." The word is, "Go teach," and all that cannot say amen, would better "blessme yourselves, whether ye be in the field," for the brethren that are mighty in the Scriptures, and who stand over with us, but are not able to cry on the work themselves. They are waiting for the church to say "go." They know we cannot to obtain but the Lord's, and are able to turn many from the delusion of the world, and to the Kingdom of God. They have another leader, but Jesus, and for him and his cause they are ready to do battle, engaging in work of this kind, I have faith to believe that the church would be blessed, and that the world would be glorified by the hands of the evangelist who would resist in the work of restoring the true worship and teaching of our blessed Lord. We who are young in the cause, are not able to do in the foregoing order, must look up to brother James, who is able to cry by our prayers and liberal donations. May God bless our brother Monnow and others in getting the cause of our blessed Lord preached and established over this land. I am well, and can't believe that I will always find me ready to say amen to all laudal and Gospel means to aid forth the teaching of Christ.

Shells, Ind., Feb. 27, 1873.

From Millersburg, Indiana.

BROTHER David Shively and myself commenced a series of meetings on the evening of January 28th, and closed on Sunday evening, Feb. 9th, in the little town of Millersburg, Elkhart county Indiana. Brother Isaac Leroy assisted as much as possible, he having been sick which prevented his regular attendance. On Saturday and Sunday nights brother Davis Vosses held forth the word with power and spirit.

Millersburg has four organized churches, namely, the Methodist, Lutheran and Presbyterian, with members of the Baptist, Catholic, Baptist and Brethren churches. The church, unassisted, exceeded anything of the kind I ever beheld. Large gatherings and attentive hearers. Before, afterwards and even in the intervals, were others who, as yet, attended meetings before, with an exception of a night or two, regular attendants.

The result of the meeting, rose, one took up the cross, while the foundation of many was broken to pieces. It being so, that the word was cut upon the waters, which will be others not many days hence.

On Saturday, the 8th, while attending conference at the Rock Run meeting-house, brother Isaac made application and was baptized by brother Shively.

On Friday, the 7th, brethren Shively and Leroy went to the Rock Run meeting-house, to preach the funeral of sister Hiram and Benjamin Robinson. About two years ago, during a severe storm, a tree was blown out by the roots; about the first of February friend Kaufman chopped it off, and standing upon the stump part, which flow back, was thrown about the foot high, and when he fell he struck the neck of another tree, which injured the spinal cord, paralyzing the lower half of his body, and about a week after he departed this life from the effects of it.

While the brethren were gone to preach the funeral, I remained in town to attend the funeral of Miss Robinson, aged fourteen years and nine months, who committed suicide by taking at this time thirty-six doses of morphine. She died in the arms of strangers, not being able to reach the hands of her friends, with whom she had her home, she being an orphan. Being strong and healthy, she had the appearance in death of one asleep. J. H. WINTER. New Paris, Indiana.

## In Memoriam.

WILLIAM Lyon Sager, son of John and Emily Sager, of the Hudson congregation, was born May 16th, 1817, and died January 20th, 1873.

During his life he was one of remarkable brightness and sweetness of disposition. The indescribable and irresistible charm which attached to his every act, and his intelligence so far beyond one of his years, rendered him the light of the household. Before his spirit caught up his body, it appeared as if his light wings and soared to God. The host in which so many fond hopes centered, must bloom in eternity. Although he was the object of much love and affection while on earth, yet we bless the hand which has taken him from us, and the hand of a Father, whose providences may often be mysterious, but are ever kind.

Since the first will burst of grief is over, and we are able to think more calmly of our loss, we are becoming gradually persuaded that his removal at this time is but an exhibiting of that perfect providence and fitness of things which could be but intelligently observed it is never valued in the disposition of events.

Death, which interfered him to heaven, to us was becoming gradually perceived that his removal at this time is but an exhibiting of that perfect providence and fitness of things which could be but intelligently observed it is never valued in the disposition of events.

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The funeral services were conducted by brother James Hillery on the 21st, from Mark 16:7, at which the remains were followed by the Society and its friends, at an early period, where they were interred near those of half brother and other relatives. Side by side they sleep in the city of the dead.

"We have a son, a darling son,  
Who looks like me, and yet is new,  
For time preform not by months and years,  
When he has gone to rest."  
To us for twenty months month,  
His infant smile was a joy,  
And when he bade farewell to earth,  
And went to live in heaven.

We cannot bid wind form be his,  
What looks like me, and yet is new,  
For time preform not by months and years,  
When he has gone to rest."  
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And went to live in heaven.

mother, is no more in the flesh. She has been stricken of mortal sickness, and taken to that same in heaven, made by hands unseen.

Was just about to board the train for the mission field, when a messenger appeared me, requesting my services in the last act of kindness to be departed, and to give words of consolation to the bereaved.

The dear sister suffered long and oft expressed a desire to depart but waited patiently until the angel of peace beckoned her to come, when quietly and calmly, she departed for the Elysian fields, obscured from mortal sight. About two years ago, we led her down in the liquid stream, where, in accordance to the divine command, she put on Christ, and now she has died, as we believe, a faithful Christian.

Most assuredly, in your widowhood, be assured that your sorrow; for your children have entered the church militant, and the church triumphant. With your two remaining hands, oh, faithful to Christ! these children to be saved; it will not be long until he will relieve you of earth, and say, "It is enough, come up higher." Then a happy and everlasting reward will be yours to enjoy within the freestone abatement walls of the new Jerusalem.

My contemplated trip being thus delayed, I started for the mission field on the 1st inst., near Sydney, Ohio. We met dear brother O. F. Young, at the depot. He boarded the train for his home. From a short conversation with him, he had heard that the Brethren were here for a few days, already, and that the meetings were growing in interest. We continued them until the 4th, when I received a dispatch to return home next day. Our meetings continued to be of interest, and the waters were troubled. One expression of desire to join the church at last meeting, and more were counting the cost. Having to leave the meeting so abruptly, I hope some carrier of the cross will drop in soon and revive and rally on the good work.

In compliance to the message, returned next day and visited the home of mourning, and found Mr. George W. Wise had departed this life. Funeral services in the U. S. church, by his pastor, assisted by Mr. Johnston, pastor of said church.

The deceased was the son of dear Christian, Wise, of Mansfield, Ohio. He was visiting his brother, Dr. Wise, of our village and while here took sick and died. A sister and aged mother, from Mansfield, were present at the funeral. Thus other hearts are pained and mourn the loss of dear ones. Ah, who has not sat by the bedside of a dying friend? Who has not stood by the dying bed, where loved ones were hidden from mortal view? In this, humanity stands on one common basis, all share their sorrows, all have tears to shed, all have an interest in the spirit world. This should be to us an incentive to greater holiness, greater love and greater pity.

The Brethren, commenced a series of meetings in the Eagle Creek church, on the evening of the 8th inst., expecting foreign aid. But as is the case with the many Macedonia calls, we were disappointed. We by the grace of God, held the first until the 11th, when our dear brother Jesse Gilbert came to our aid. Remaining with us three days only, having engagements ahead, he had to leave. The interest is growing and we purpose, God willing, to continue a few days yet, and see what the result will be. We will continue the meetings close, that some will be willing to take up the cross, and thus to the outside we will be taken into the church through the initiative of holy baptism.

This is another beautiful Lord's day, and the labor is doing again. Brother E. Boussemann continued the meeting in the Old church to night. Brother W. C. Decker at Pleasant Ridge and the writer at the Disciple church. We met a large number and entertained them in the light of the Gospel as God gave ability. In the evening we contrasted the new and the Old church, and our meeting continues with increased interest. Oh, may God bless the ministers in Zion! How the poor souls struggle! The tears are falling, the groans are heard, the hearts are broken, and the souls are being removed, that many will see their burden down and flee to Christ. May God bless the workers of Zion every-where, and save the purchase of His blood, is my prayer.

Darius, Ohio, Feb. 17th, 1873.

From Exeter, Nebraska.

BRETHREN Henry Brubaker and Urias B. Shick, from Beatrice, gave us a very, even on the 9th of Jan., to hold a few meetings

with us. Brother Brubaker preached in the evening of the above named day. The attendance was fair. The meetings were continued until the 11th inst., when we were disappointed in our succeeding evening. Four souls were won to see their condition, and came over on the Lord's day. They were baptized, and now, we hope, to walk in newness of life. We think and pray for the prospect for more. One made application who could not be received on account of domestic troubles. We hope the difficulty will soon be removed and the dear soul become a shining light in the church militant. Two were received by letter. This makes us a flock of sixteen, with no shipwreck. We pray that some ministering brother will move here and build up a church.

We, the brethren and sisters here are very thankful to those who came and preached to us. We hope we shall not forget in their prayers and intercessions to God.

Since they departed, we have been holding social meeting each Sunday evening. We sing and pray and encourage each other in the way leading from earth to heaven.

Brother in the East, do not forget us Western people. We have souls to save as well as you. You have generally plenty of help, but we have not and cannot get it. Other denominations have more help than we have. We are wanted. Think of this, Brethren, and as if you cannot devise a plan by which we can have meetings. We cannot take our money beyond the gate, and there is danger of its standing against us in the day of judgment.

Your Brother in Christ,

D. R. KELLY.

## To the Brethren and Friends in Ohio.

WE left Akron Feb. 2nd, and arrived in the evening of the same day at Ashland. Here we visited brethren and friends until the evening of the 12th inst. We do not have a book at the college building. It is in our structure and plan in appearance. We hope righteousness will be the result. It is in the hands of the brethren, and we will be blessed if they train the right generation in the nurture and admonition of the Lord.

Evening of the 12th, we left Ashland and arrived in Lima, Ohio, 11th. Found all well. God bless all the Brethren, sisters and friends to whom these lines may come.

S. J. PARK &amp; WYRE.

## Ten Days at Naperville.

ON the 10th of January I left my home to visit Naperville church, arriving in the evening at brother John Hallinger's, where they had arranged for a night meeting, and quite a number of the neighbors attended. I found this a very pleasant and enjoyable night with brother John and family. The next morning, in company with brother John, who gave me a note in his sleigh, for Naperville. Passing through Joliet, Lockport, and other places of interest, we finally arrived at Naperville, stopped at the home of brother Burdick till meeting time, when we went to the meeting-house, two miles in the country, where we found the people assembling for worship. At this place we met twelve times, and our meeting at Batavia, ten miles away.

I must confess that I was encouraged and strengthened by the interview with the brethren and sisters in Naperville. They only give unmistakable signs of being in the truth. In the true view of the matter, to read those living epistles that are known and read of all men. As one man said to me while there, "Your people are the best people that we have."

He, too, had been reading. Oh, brethren and sisters, just ask of the goodness looking over the wall, studying, reading, and not only this, but their conclusions are formed by what they read; and our children perhaps stand at the head of this class of readers; we are writing, they are reading. Children, receive the word of God, and let it be the rule of life before you, and you must run to it. Oh! start now!

But the time came at last to return home, and come the trying time. To leave such kind friends, such dear children, is more than I can describe; but I had to start. A telegram from home was received by one of the Brethren for me; but the train was gone and I was with it. I came home with a lighter heart than I had received the letter, and I was glad to find my family in deep mourning over the death of a dear little grandson, Willis A. Sager. We found brother Lemuel Hillery, as a God-send, had fallen in at the time of our need, who comforted us by pointing out the good things of heaven. Brother Hillery spoke to a crowded house, from the words "Suffer little children to come unto me," etc. Many were the tears shed

## Echoes from the Center.

THE TENT—In the Mission Field—A Telegram—Conforting the Bereft—Incentives to Repentance—Home Meeting—Lord's Day.

1873, however, meet, is short. Our stay upon it, on earth is but momentary. This is the experience of the past. Since my last, I again stand by the side of weeping friends, mourning the loss of a departed saint. Our dear sister King, of whom I had mention in my last





## THE FLOWER OF HEAVEN.

BY J. V. H. H. H.

ALMIGHTY God, at whose right hand,  
The multitude of angels stand,  
Behold how, in the courts above,  
Where all was harmony and love,  
Unfit an adversary stood!  
Was raised against His mighty hand,  
When Lucifer with foul revolt,  
Proposed as standard to revolt.

Amation, pride and selfishness,  
The adversary did possess;  
He sought in power and gain to fight,  
He hated his darkness with his light—  
The serpent rose and understood—  
He hated his evil with the good;  
And thus, by fraud and stratagem,  
He sought the Throne divine.

The Father, Son and Holy Ghost,  
The Calvary of heaven composed;  
And in a council high and grand,  
The Cherubim of His right hand,  
They laid a plan, its purpose sealed,  
To undo not in full revealed,  
How Satan and his rebel host,  
Would fall at last their glory lost.

The Son, the image of His Sire,  
Whom all the shining hosts admire,  
The Flower of heaven, the Morning Star,  
Who shone had neither wound nor scar,  
Arose before the heavenly host,  
The Father and the Holy Ghost,  
And spoke in words, mild and true,  
"I go, thy will, O God, to do!"

The Hierarchs and Cherubim,  
In reverence bowed to worship Him;  
They robed their hands and read the strings,  
While circling on their shining wings,  
With incense-clouds round His throne,  
In all that pure, celestial zone,  
Unto the flame of heaven rang,  
A-while the stars of morning sang.

In the eternal ages great,  
The Godhead did this secret create;  
And in the period of a span,  
His filled rest, called him again,  
When He entered with strength and power  
To serve his Maker and adore;  
And in obedience to His will,  
To keep his hand from doing ill.

When man was made with glory bright,  
And told him how to keep aright;  
He danger him, He did requit,  
And give him only one restraint;  
For in the garden, setting store,  
The tree of knowledge, ill and good,  
A tree defiled by Satan's hand,  
Which Adam did not understand.

But Adam fell with all his race—  
A-foiled angels received his case,  
But they said they saw no help for him  
In heaven among the Cherubim;  
And yet from what they saw and heard,  
They knew that man should be restored.  
They went in the courts above,  
Some clouds of consolation rose.

The Serpent-brother, a woman's seed,  
Was promised to requite the deed;  
But then His church united long,  
And he came enduring wrong—  
Monsieur, the figure, types and sign,  
In robes dark red and lines  
Of unsanctified evilence,  
That peace and pardon would command.

The Star appeared in Bethlehem,  
To stir the Royal dilemma;  
But then his mission did begin  
By representing vice and sin;  
And therefore, He was not inclined  
To flatter on the carnal mind,  
But rather to reprove the ill,  
To worship God and do his will.

Not like the potentates of earth,  
Who: He in worldly splendor forth,  
He taught the will of God to men,  
And had the great salvation plan;  
He made a way from earth to heaven,  
That man may have his sins forgiven—  
Submerge to the will of God,  
He purchased life with His own blood.

Brought on, the adversary power,  
Bright on his forces to that hour—  
He established their great array,  
When Jesus did the Lord betray,  
He was raising rulers of hell,  
To bring his forces to prevail;  
The conflict must be over divine,  
Like David and his Philistine.

Awakened from their slumber on high,  
Behold the Lord of glory die,  
The dead thought his rival slain,  
In his place, the victory to gain;  
But how did that woe be his lot,  
When a precious blood was it,  
The hosts of hell were captive led,  
Their guilt rebounding on his head.

The Seraphim in higher spheres,  
Were looking down four thousand years,  
Upon the world in mortal fight,  
Beholding dawn, the morning light—  
Now fell defeated when He rose,  
Triumphant over sin and foes,  
The Conqueror of death and hell,  
Did seek His enemies prevail.

The way of life on earth was made;  
The debt for guilty man was paid,  
And pardon offered by His blood,  
To those who do the will of God,  
The time that prophets wished to see,  
We gained with joy and victory,  
That man was free from Adam's fall,  
And grace was offered unto all.

He next ascended up on high,  
And rode triumphant through the sky;  
The heavenly armies followed Him,  
The shining hosts of Cherubim;  
Attending angels and the saints,  
When he returned to heaven again;  
They saw His trophies far and wide,  
His wounded hands and open side.

The rebel angels were driven  
Forever from the courts of heaven,  
To dwell in anguish, woe and pain,  
In chains of darkness to remain,  
Revered against the day of God,  
To make them know and feel His rod,  
When He will execute His ire,  
With judgments and with torments dire.

The captive saints of ages past,  
Were kept in Satan's fetters fast,  
Until He vanquished death and hell,  
And as a Conq'r did prevail.  
He took them from their Father's hand,  
And led them to His Father's land;  
And there before the throne of God,  
They received His precious blood.

The patriarchs of olden time,  
The saints of every land and clime,  
The prophets and the martyr-blood,  
Went home to their Fatherland,  
To see their Saviour and adore,  
And worship Him forevermore;  
As sung before the great I AM,  
The song of Moses and the Lamb.

Suspended o'er the throne of God,  
A rainbow-colored rainbow stood;  
The spheres sat around the throne,  
In dazzling light their garments shone;  
And many thousand angels bright,  
Came hovering round in shining white,  
With golden bars and silver rings,  
To crown the Conq'r King of kings.

His coronation, great and grand,  
Was witnessed by the angel band,  
While shouts of the hallelujah sang,  
And thunders spoke, and voices sang—  
The Hierarchs and princes bowed;  
And as the voice of waters loud,  
Their praise made the welkin ring  
With honor to the victor King.

The Conqueror, the Flower of heaven,  
To whom all power supreme is given,  
To Lord of life, and King of Kings,  
The Head of all created things;  
He is the Sovereign Monarch now,  
And every knee to Him shall bow,  
For He must work and He must reign,  
Till all things are subdued again.

## A LOOK AT OUR HOUSE.

BY PETER VANHORN.

Don't put other people's house down,  
Build a better one by the side of theirs,  
And invite them over. "Preach the word."

WHEN I first began to preach, a venerable old deacon said to me, "Brother Daniel, I want to tell you something: when you go out to preach, don't put other people's house down, or they will fight you out of town. It is better one by the side of theirs and invite them over." This is a good idea, and may be done after the following plan:

The Brother preach, the theologian, because the Savior commanded, not only to preach the Gospel, but to go into all the world and preach the Gospel to every creature. 2. Because the "Gospel of Christ is the power of God unto salvation, to every one that believeth." 3. Because the preaching of the Gospel improves society, by elevating, and annihilating the race. It makes the drunk and sober, the rогue honest, the liar truthful, the cruel kind, the vain modest, the licentious virtuous, encourages the poor, strengthens the weak, heals the broken-hearted, comforts the sick and the dying; and thus elevates, ennobles, and comforts the race.

After the Gospel, which is composed of facts to be believed, commands to be obeyed, and promises to be received, and enjoyed, has been preached and believed; that is, after the sinner believes with all his heart that Jesus Christ is the Son of God; changes his heart and repentance—changes his life from a life of disobedience to a life of obedience—demanding baptism into the body of Christ; after a proper understanding is had between the candidates and the saints—we go to a certain water: after we get there, and after a word of prayer, we make another advance from this point, and like Philip and the eunuch, go down into the water, both the administrator and the candidate; there, while bowed upon his knees, the candidate is immersed face forward, and is thus buried in baptism, in the likeness of Christ's death. Face forward, because this is the "primitive practice" instituted by the Savior, and handed down to us through the apostles, as the united testimony of all the ancient writers who describe the practice. There being not one case of single backward immersion recorded beyond the reformation, which shows this practice to be a human invention, less than 400 years old.

2. Because the face forward action is in the likeness of Christ's death. He bowed his head in death, and Paul says, "we are planted together in the likeness of his death," not in the likeness of his burial.

The Brethren baptize by trine immersion, because this is the "primitive practice," as commanded by Christ and handed down to us through the apostles. Christ, in Matthew 28: 19, commands to baptize "them in the name of the Father, and of the Son, and of the Holy Ghost," which we cannot see how to do without doing just as commanded. Had He commanded to baptize them in the name of the Father only, it would require an action to obey the command. Had He commanded to baptize them in the name of the Son only, it would also require an action to obey the command. Had He commanded to baptize them in the name of the Father and of the Son, and of the Holy Ghost, therefore, we do just as commanded. If I would tell the lay to dip my pencil into the water, and into the milk, and into the wine, he could not not possibly obey the command. The Lord of Ethiopia, he paid three times over a man to be baptized. Again, if I commanded the lay to write his name in the book of Matthew, and of Mark, and of Luke, he will at once see that he must write his name three times to do as commanded—once in each book.

This, the Brethren do not regard as

trine baptism, but three actions required to complete the one baptism, or as the Greek has it, the "dipping," spoken of by Paul in Ephesians 1: 5. The candidate, who has believed, repented, and been thus baptized, has complied with the Lord's conditions of pardon. As the Lord placed Nannam's cure on the other side of the seven days in Jordan, and the blind man's ability to see, on the other side of his washing in the Pool of Siloam; and they must come to where the Lord placed the blessing, or do without it—just so the Lord placed salvation or pardon on the other side of faith, repentance, and baptism, and the sinner must come to where it is, or do without it. "Without faith, it is impossible to please God." "He that believeth and is baptized, shall be saved." And to the Pontenicians, who had already believed, Peter said, "repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost." And to Saul, who believed and was penitent, Ananias said, "Why tarriest thou arise and be baptized and wash away your sins." "Except a man be born of water and of the spirit, he cannot enter the kingdom of heaven."

The penitent believer, who is the only proper subject for Christian baptism, is thus baptized—born again, born into the family of God, born again—is a child of God, and has the promise of the Holy Spirit, for which the brethren pray and lay hands on every one they baptize, as did the apostles. "And they prayed, and laid their hands on them, and they received the Holy Ghost." Acts 8: 15, 17. And when Paul had laid his hands on them, the Holy Ghost came upon them. Acts 19: 6. And in 11th, 12, 3, the laying on of hands, is by Paul, closed among the first principles of the doctrine of Christ, along with "faith toward God, and repentance from dead works, and the doctrine of baptisms etc."

Now he belongs to the saints, is one of them, and must now walk in newness of life; must now, in common with all the saints, both give and take counsel when necessary. The Brethren never go to war with carnal weapons, against any one; they never learn the art of war, because Jesus says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." "Resist not evil." "Return good for evil," Paul taught, "If thine enemy hunger, feed him; if he thirst, give him drink." "He not overcome of evil, but overcome evil with good."

The Brethren never go to law, one against another in civil courts, but settle their own troubles according to Matt. 18. "If thy brother trespass against thee, go and tell him his fault between thee and him alone," etc. Paul says, 1 Cor. 6: 6, "Brother goeth to law with brother, and that before the unbelievers; now there is utterly a fault among you; because you go to law one with another." The Brethren do not join secret, oath-bound societies. 1. Because in doing so, they would violate the Law of God to begin with, in taking an oath. Jesus says, "swear not at all, neither by heaven, for it is God's throne, neither by the earth, for it is his footstool, neither by Jerusalem, for it is the city of the great King; neither shall you swear by your hair, because thou canst not make one hair white or black; but let your communications be yea, yea, nay, nay, for what-ever is more than these, cometh evil." Jesus says, "above all things,





THERE are many idols in the world. Many of them don't know how to work; some know how, but don't want to work. They have not the first principle of success—begin to *trust*. As those who never begin, cannot persevere, and those who begin, cannot finish, and form as you will, you will always find a few who are *beginning* to turn their eyes to the face: their life, and *keep it*. Here they are, constantly before you, a vast army of incompetent fellows, full of excuses. They tell of their fail, their bad luck, just as if failures were a recommendation to everybody's sympathies. Sometimes one of them will get up and stir the crowd, and say, "I've got to go to work with my dirty rags, but he won't stir me up here and there, and then he falls back into the old mine. Now why all this? Simply because they did not *use* good seed in their hearts. How can they expect to reap a grand harvest in their old age? Boys, you have but one youth. How can you expect ease and comfort in old age, if you squander your youth in idly, idly, idly, wasting? The only way to the thing better, is to *cheat*. Days and nights must be bought to work. Not only will

they work, let the principles of saving should be taught them. It is easier to earn than to save; and there is a vast difference between saving and hoarding. There is such a thing as saving by giving; but to hoard for selfish purposes, is not saving in a Bible sense. Do not permit your boys to loaf in town. If you live in the country, keep them at work, when they go to town, give them business to attend to. Let them begin early to do business for you, and learn valuable lessons. Be manly to your boys, if you would have them be manly men. M. W. S.

### ANointing the SICK.

In a late number of the *Battle-Fly*, Mr. Webster, speaking about the anointing of the sick with oil in the name of the Lord, says: "How the miraculous healings connected with the use of anointing with oil, recorded in the Bible, and the Roman Catholics practice the oil anointing, and call it 'extreme unction,' the Roman Catholics, and Quakers being up in arms against it. However, we think that it is eminently proper to say for the recovery of the sick through the use of the medicine of anointing, doubtless, is a life giving in power to prayer."

If "miraculous healings" have entirely "ceased," how does it happen that "many persons, doubtless, are now living in answer to prayer?" If there are persons "now living in answer to prayer," why reject the apostolic order of anointing the sick with oil in the name of the Lord?

James says: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Jas. 5:14, 15. "Why have you called it 'the prayer of faith,' and yet reject the anointing, which was commanded in connection with it? If we must do away with the anointing because "miraculous healings ceased," why not do away with "the prayer of faith?" Why should it be "eminently proper to pray for the recovery of the sick, through the use of means" and yet reject what the Lord has commanded?

Why call it a "superstition?" Did James teach superstitions? Was it a "superstition" when James wrote? If so, when did it become a "superstition?" Is the anointing with oil, in the name of the Lord, any more of a "superstition" than to "pray for the recovery of the sick, through the use of the means?" If so, why is it not safe always to do just as the Master has commanded, leaving the consequences with the Lord? J. H. H.

### SOMETHING ABOUT SUNDAY-SCHOOLS.

THEIR effect on the church is a matter of little importance. It may be good or it may be bad. The popular Sunday-school is an institution half way between the church and the world. It is a kind of separate or distinct institution to itself. Regarding professed teaching Scriptural truth, it does that with so much leniency, so much liberty, and on such general terms, that the church is considered a very different institution from it.

The popular Sabbath-school, to be acceptable with all, must leave out, or keep silent on many things the Scriptures teach, and which should be held. How could such a school be a benefit to the church? Would it not rather be an injury? For if any truth be left out in Sabbath-school teaching, the churches are then bound to consider that truth of little, if any, importance. Every truth of the Gospel, everything held sacred by the church, must be taught in the Sabbath-school, to make it a benefit to the church. We say this because it is the growing evil in Sabbath-schools to give latitude enough to please all. What is taught in Sabbath-school is of as much importance, if not more, than what is taught in the church; for the way children are taught when young, they will likely go when they are old. If all the truths of the Gospel, then, be left to the church, were strictly taught in the Sabbath-school, it would be difficult to get a well-founded objection; but when the school is different from the church, that many of the leading features of the Gospel and the church are left out of the Sabbath-school teaching, it gives good ground for objection, and no doubt is one cause why some of our brethren oppose it.

The popular Sabbath-school is too far from the church to do it much good; it is too near the world. If children are brought up and taught in the Sabbath-school just like the world, they will then require a church to be like the world before they will accept it; for the tendency evidently is that the church becomes like the Sabbath-school that teaches its children. If the Sabbath-school has picnics, festivals, and all the vanities of the world, it will train the children to them, and they will want a church of the same kind. So a Sabbath-school just like the world will tend to put the church over to the world, and it has seldom failed to do so; for the training of the children is making the church, whether in the Sabbath-school or out of it.

To benefit the church the Sabbath-school must be brought nearer to it. The primitive order in the church was to make the teaching of children a church work. It has been the lost plan ever known, though it has been only suspected. The Sabbath-school, as a separate institution from the church, will fail in doing what it needed to be done for our children, unless it is brought nearer the church than often it does. What we mean here, is this: that in the Sabbath-school, as we have often seen, the teaching is only a kind of morality of the world, and is not a church work. It is a kind of singing, a kind of good music as well, if not better, suited to the world than the church. The school, a kind of posture with nothing more solemn or sacred than worldly people fully enjoy. Such a Sabbath-school is too far from the church to be of much benefit to it. For such a school will generally take the back seats and sit too far from the church, and in singing in church, in fact, they feel like the church, a very different institution from the Sabbath-school, and a connection between them; hence they have as little thought or interest in the church as if there was no Sabbath-school at all.

When we say we want a Sabbath-school nearer the church, we mean one that teaches the same things; one that sing the same; one that not only reads and studies the Scriptures, but read the same same object and singing of will receive; one that would teach the children to feel that the church, like all the truths of the Gospel, was for them; one that would teach them to love the church as well as the Sabbath-school, or even better; to love its songs, its prayer, its teaching, and feel such interest in the church that they would want the front seats there as well as in the Sabbath-school, and that would teach them to love the church and all its sacred truths, — more than the vanities and pleasures of the world.

We will notice some things further that tend to make the Sabbath-school too much like the world. One is the use of other books beside the Bible. This separates it more from the church, and brings it more under the influence of popular sentiment. It should use the same books the church uses; that would bring it nearer the church. Another thing is the music, and probably there is nothing else as has more tendency to separate the Sabbath-school from the church than its music. Singing is a part of divine worship and has been much abused and turned from its sacred use. The importance of it is not fully appreciated by the church. The singing in the church is almost a matter of course, every one knows it, and singing so it suits them. We have taken much pains in selecting hymns, three revisions probably, to have the best of hymns, but almost nothing in selecting suitable tunes. On account of this neglect on our part, others have given us our music, and often such class for be of the world is chosen — one class for the church, another for the Sabbath-school.

Our church should be careful that it has its hymns. The tunes are as important as the hymns, and should be selected with as much care, and suited to all the wants of the church. Why be so careful about the hymn and so careless about the tune? If we have hymns for certain occasions we should have tunes suited to the same occasion.

We should do more than we have in the church, and more in the Sabbath-school, in a spiritual way. Our preaching should be more adapted to their wants and their capacity; more to their interest; more suited to their feelings, then they would feel more interest in the church. The same is true of our hymns. We hardly have any suited specially to the young. We should have nearly half our preaching, our

hymns, and our tunes suited to them. As they are suited to almost every condition of the old, so should they be suited every condition of the young. Our music should be suited and suited to the young as well as to men more than the old. In fact, the young should be taught and depended upon to do nearly all our singing in the church. Often the singing is done by a few of the old, the young take no part in it, no preaching suited to them, no hymns for them, they sit as strangers in the further end of the church, because it seems little is intended for them to do until they get it. It is a wonder that under such circumstances, some of the brethren's children should go to other churches, or the world. When their spiritual instruction and wants are not supplied in our own church, they will often go some where else.

Though we have been talking about Sabbath-schools, we are not as strong in favor of them as some, because we believe there is a better thing than they are; that is the primitive practice of the church, where the children and the young were taught in the church in their regular meetings for worship. It was then a church work to teach the children, and it was the first work in their meeting; the children did the singing. They were not neglected then, every thing in the first service was suited to them; it was their meeting, their preaching, their singing, their prayer, and so forth. That is the reason why so many came to the church in its primitive days; the church used all the means of grace God has given to save their children. Their training was not a separate institution from the church, but one of the main features of its work.

Let those who cannot well consent to Sunday-school, accept a better way, an older and more successful way, observed in the primitive church. The church should bring up our children in the nurture and admonition of the Lord, and how could there be a better way, or a better place than in the church? We do not mean to baptize them first, that is not the command, but bring them up in the nurture and admonition of the Lord. First, how can that be done in the church, or any where else without the work is adapted to their condition and wants. The church should be careful to talk to the young men, and the women, the apostles talk to young men, and women, they talk about Jesus when he was twelve years old. Paul talks to Timothy when a young man, about him knowing the Scriptures from a child, about his mother and his grandmother teaching a child. If these inspired men would then talk about these children publicly, talk to these young people about what their mother and grandmother did, and about their childhood, cannot you, brethren, with the same spirit come down to the young, find something suited to their condition? And further, if these inspired apostles could do so publicly, — tell of Jesus when a child, tell of the damsel as well as the woman, of the young men and the child, as well as the old, — can you not publicly speak to them? Teach them in the church as well as the apostles in the Gospel, publicly, when he says, "Children, obey your parents in the Lord." If David could say publicly, "Come ye children, hearken unto me," can you not in the same spirit, and in the same public manner in the church, teach the children, too? We believe it is your duty as it is his. If David, in his old age, would call the children around him, and teach them publicly the fear of the Lord, may you not call them around you in the church, and teach them there with as much or even more special care as you would teach the old.

Two things are indispensable in teaching the young. One is kindness toward them; without that you cannot reach the church. Kindness and kindness have an influence over them being and deep. Coldness and rigid indifference toward the young drive them from the church, and from the church. Scolding for every little fault, will soon discourage children, and destroy your influence over them. Kindness and friendship can cover their faults much better, and can run over to you, to the church, and the Gospel.

Another thing essential in teaching the young is to make your subject interesting to them. Explain it so they can understand it. If you get them to take an interest in your subject, you must show an interest in them. You study to illustrate and prove your doctrine to

old people, turn your effort a little, study to prove, illustrate and adapt it to the young, you can soon see a change in them. If you will adapt every thing in your meeting to the wants of the young, the singing, the preaching, the praying, and even the place where they sit, giving them the nearest front seats, you will see a change soon; you will have good order without trouble, you will soon have the young taking an interest in the church, in the meeting, in the preaching, and in the Gospel. That will give prosperity to in the primitive days of the church, and it will give it now. One reason why so many of our young people take so little interest in religion, and so much interest in the world, is because the church just lets them alone, or rather tries but little to suit any thing in the church to them, while the world suits every thing to them. We have often heard members complain that their children were so much inclined to run after the world. One reason for that is the church has not gone after your children as it should. It has just let them alone, or nearly so; sometimes it has given them a little reproval or scolding for being so much after the world, which often has a tendency to make them worse. If you want to save your children, persuade the whole church to go after them with all the means of grace turned out, work on the young as adapted to their condition. The church can do more than your individual efforts. Often the mother were because her children do not come to Christ; she would give them every inducement in her power, and turn all her labors in that direction, but how few they are, compared with the work of the whole church. And more for still, which the church shows little concern for the young, and sometimes a rigid coldness instead of love and kindness.

This idea of letting children run with the world, and in all the ways of the world till they are grown, then convert them back to the church, though common now, was not the course of the primitive church, and should not be now. The apostles did not in the hands of the individual member, but in the church, and of the whole service must be turned; all its means used to win the young to Christ. We don't mean that any truth in the Gospel be changed, but all the means of conversion, and salvation be used by the church, in such a way that they reach the young. That the young be made the special object of all the means of salvation. This will give the church an influence over them, and keep them under its control instead of the world leading them.

To show that we are not alone in the sentiments here offered we will give part of the decision of A. M. in 1789. "Inasmuch as the Word can be brought nearer to the hearts of children in a simple conversation or catechism, or homily, than by the use of books, and is a long sermon, so that they approach the Word of divine truth, \* \* \* hence we admonish in heartfelt and humble love all our in God much beloved fellow members, dear fathers and mothers of families, as also pastors and teachers, our in God much beloved fellow laborers, \* \* \* that they would use all possible diligence, that our dear youth, might be provoked to love God, and to approach his word from their childhood. Do not spare any labor and toil to convince them by our teaching, and by our life, not after the manner, which is almost too common now-a-days, where the young are made to learn something by heart, and then rehearse it in a light (thoughtless) way, and then are permitted to go on in a life as thoughtless as before, and then they are given over to God in an 'evangelical life.'"

Here we have the old brethren, nearly a hundred years ago, in A. M., giving the true principle of teaching our children; making it the duty of the pastors and teachers, as well as others, that they teach the children not in long sermons, but in a manner suited to them. They say "use all possible diligence, and to spare any toil and labor to convince them by our teaching," that the teaching should not be done in a light and thoughtless manner. To fully carry out this decision of 1789, would be to adopt the primitive practice of the church in the day of Clement, Glyceron, Basil, and others of the Greek fathers who made it their first great work to teach the children.

R. H. MILLER.

PRICE OF THE BRETHREN AT WORK: From the first of April to the end of the year, \$1.10.





Confederence.

From D. B. Gibson.

My wife and I, and son, are now called and I am again at home, after an absence of about six weeks. I visited Marquette county, Illinois, where I spent nearly two weeks visiting old friends and preaching. I held a short series of meetings in the West (held in a school house), my old home church, Marquette, for over a period of thirty-three years. When my father lived in the neighborhood of the meeting-house, not a member but in and out of the house over ten or eight miles. Perhaps the number of members in Marquette, Saginaw and Marquette counties were, in all, eighteen or twenty-five. Now, by immigration and conversion, there are no less than five hundred members. They are divided into four districts, I estimate put. Here I met the folks that I used to know. Old friends George Brumby, J. H. Hume and John Criss, are all now sleeping the long last sleep of death, where they rest till this corruptible shall put on incorruption, and mortal shall put on immortality. I labored long during the holidays, and, although the weather was very cold, the congregations were large, and the interest good. Some came out and were baptized, though the ice was thick, and the water cold.

The ministers are Elder D. B. C. Reed, Javan H. Hume, and David Vaniman. On the second day of January, I left brother C. C. Gibson's, at Grand, Illinois, for South Bend, Indiana, where I arrived at noon at father's Sturge's. I spent a few days with them, holding meetings in the Wagner meeting-house, where I labored long. This district is very deficient in ministerial aid, the efforts of which, are very apparent.

I then spent the remaining time in Indiana, preaching in the South Bend district. The Lord again blessed our labor here in a general revival. Sinners were encouraged and numbers turned to God. The house was densely packed. The interest never diminished, but continually increased. Among the converts were representatives from four different denominations. The Lord has helped us. To his name be all the glory forevermore. The ministers here are Elder D. B. Sturge, Daniel Whitmer and Isaac Galy.

I now withdrew from the field for the present. The many acts of kindness, the hearty farewell, the many hearty prayers for myself and family, and seasons of rejoicing together, will ever make a good spot in my memory, while life lasts. I will not say in his heart's desire. Brothers and sisters, who have labored and whose households I have shared, may God bless and save you all. Amen.

Perlin, Mo., Feb. 6, 1879.

From Samuel Murray.

The following is a report of my work since December 20, 1878.

Spent one week in the Superior Creek church, Walsh county, Indiana. Preached at several places; had large attendance and good attention, but no additions.

Spent several nearly one week in the New-Adelphi district, Miami county, Indiana. Preached at two different places; had large and attentive congregations, but no additions.

Brother D. Schick was with us at both places. From here we went to Frankton, our home church. Preached a few times; a series of baptismal services was very 1 could not remain and leave them.

I am back 1879. I started in Lenoir, in the Northern part of the State. Remained here nearly a week, taking the train next morning for New Carlisle, where we were met by some brethren. Although the weather was very cold we had a profitable time visiting friends whom we had not seen for many years. We preached nearly every evening at different places. Some said it would be more next summer and preach they would unite with us. There are only about 140 churches in this section of the country. I think there is a grand opening here for the Brethren to do a good work.

From here we went to South Bend, where we met brother Gibson for the first time. Brother W. H. White was in the country to his home, which is near the meeting-house. We attended the meetings here with brother Wilson for five days and nights. We had a large attendance and the best of attention. We then, went to D. R. R. district, and

preached three discourses to large and attentive congregations.

Jan. 27th. Went to Tiptonville, thence to Jan. 31st. Visited friends and preached here. On Saturday went home to my ancestral in White county. On Monday left for Camden, where I arrived at four o'clock P. M.

February 4th, commenced a series of meetings in Lower Deer Creek district. We continued over Sunday. Three precious souls made it their choice to enter Christ. Some others said they would come soon. With a high and very much increased interest. This meeting was held by the request of the young people. Many invited we should remain longer, but it was the first time I had been there, the kind they had ever held, that we should quit. We expect to return to the same place on the fifth of March and stay awhile. We pray the Lord to be with and assist us in our labors.

Hard Times—What They Affect.

"HARD TIMES"—Yes the times are hard. "We hear the cry of 'hard times' daily. When I look back to the good old times, the cry is repeated. Let us see what is affected by the 'hard times.' We go to the people's (even Brethren's) houses, and we look around, and find here pictures upon the wall, fine furniture, tables loaded with luxuries, and many beautiful things. Their clothing is as fine as ever. Surely this does not look like hard times. We look upon center tables, find political papers and magazines there, but the times are too hard to take a church paper. They are here to take the hard times. They are here to take a church paper.

Not long since we heard a conversation like this: "We can't afford to have a series of extra meetings this winter. We can't accomplish anything like that, and we can't afford to get them; and then our cash is all to pay, no times are too hard." Upon hearing these remarks thought like these came to my mind: Do not sinners need salvation in hard times? Is the church justified in folding its arms and sitting at ease in hard times? Does not the prophet's language apply as well in hard times as good times, when he says, "Woe to them that are at ease in Zion?" Did not the apostle only say, "any time?" Did not God, our blessed Master, labor at all times, for the salvation of sinners whilst on earth? My Bible teaches me to bid. Should not his professional followers do likewise? Be hard, as this seems prevalent, is the times are hard, and our causality ought to be profitable first, and then if any thing left, we will devote a few leavies to the Lord's cause. Self requires all and the Lord takes care of his own cause, and sinners go to bed without any effort, on our part, for the salvation of the Brethren, these things ought not to be so. Let us not love sleep, but awake to righteousness.

CONVINCION.

From Manor Church, Indiana Co., Pa.

"For Brethren—"

"We are situated in the center of Indiana. It is a territory of about thirty miles square, extending into Canbyria county."

Daniel Ober, Levi Fry, Joseph Holmberg and Daniel Drabner are our ministers. Daniel Ober is the largest. There is a large corps of musicians and a body of about two hundred and twenty members.

We are all, so far as I know, in peace and union. We had a refreshing season last Fall and Winter. J. W. Simons, of Armstrong county, Pennsylvania, came to us about the middle of July and preached for us. Ten were baptized. Brother Simons returned to us again about two months after, and preached one week. Owing to bad weather, the meetings did not create the interest they would most likely otherwise have done. At one of these meetings a certain one murmured because brother Simons made a distinction between repentance, conversion and regeneration. The murmurer claimed they were the same thing. Brother Simons asked him what reason he had for so thinking; he did not have any. Therefore, brother Simons told him that he hoped he would not interfere again with us, but had more to say than he had at this time, and he would add his remarks in the next meeting.

Brother Simons is now holding a series of meetings in the Manor school-house. What the success is I do not know, as I have not been there yet. Our church meeting is on the second Saturday in March. J. W. Fry.

February 23rd, 1879.

From Sanfield, Michigan.

Dear Brethren—

I bring too cold and stormy to take the lines out to meeting. I thought I might put the time in a good cause by penning a few lines for the Brethren at Work. I do not know but what they will serve to fill the waste basket, if nothing else. Well, if they go there, I'll try again.

Now, a little about our Master's cause. We are so far as I know, in peace and fellowship. We had one addition on New Year's day, and two since then. As that is a good beginning, I hope the work may continue, thus bringing into the fold of Christ many that are now sleeping on the barren mountains of sin and folly. The Master is doing his work; a great many have been laid low for four or five weeks. There has been considerable sickness this winter. But the Lord does all with the best; so we must leave it all with him and be content.

Now, as I desire to see others occupy the space in your paper, that are more capable of writing than I am, I shall close, hoping to meet you all in heaven. The Lord bless those across the briny deep. Farewell.

JOHN T. WATKINS.

From Covington, Ohio.

ON the sixth of February brother Isaac Roubenberger came to us and remained about two weeks. We held meetings at different places, and he was much encouraged. May God continue to bless the labors of our brethren.

The power of God was visibly manifested: several were baptized; sinners awakened; and brethren were much encouraged. May God continue to bless the labors of our brethren.

Brother Daniel Mohler, from Kansas, was with us during a part of our meetings. Their presence made glad many relatives and old acquaintances.

They visited their aged father for the last time, with the awful assurance of meeting him in the haven of eternal rest, by and by. It was, indeed, a sympathetic scene, to see relatives and parents together for the last time, exhorting one another to be faithful in their duties. There were five preachers of the same name and family present. I HAVE.

February 21st, 1879.

From South Bend, Indiana.

ON the 20th of January, brother D. B. Gibson and Samuel Murray came and began a series of meetings, which continued fourteen days. Brother Murray remained with us but four days, delivering four telling discourses, which had a salutary effect upon the church and world present. Brother Gibson delivered seventeen sermons of good quality, drawn from the word of God. Brother David Ruppel gave us one interesting discourse. Had intended to give the deductions of all sermons given by the Brethren, but concluded that unnecessary. Suffice it to say, they were good and powerful, resulting in the conversion of sixteen souls, which were added to the church by confession and baptism. One remained, making in all seventeen. The work was done by the Brethren, Lutherans, Methodists, United Brethren and Baptist fraternalists. "Bless the Lord, oh my soul," says the Psalmist.

DANIEL WHITMER.

From Isaac Ullery.

Dear Brethren—

WE have just closed a series of meetings. The results: Three baptized and one applicant, which could not be baptized on account of ill health. Hope the Lord may grant him strength so it can soon be done.

The meeting was conducted by brother Menno Stoffer and others. Elder Jacob Wagener and John Arnold preached a funeral sermon on the last day of the meeting.

Lo. Press, First Co., Ill., Feb. 20th, 1879.

From W. J. H. Bauman.

JUST closed a three and one half weeks' meeting in the Solomon Valley congregation. Results: Twenty-one baptized and many more were added to the cause. The cause was failing, we closed too soon. We visited nearly a week by brother Switzer, of White Rock, Kansas. I start to Peabody to-morrow morning. God bless all faithful efforts for the spread of the gospel. Amen.

Osborne, Kan., Feb. 17th, 1879.

From Sherman, Grayson Co., Texas.

Dear Brethren—

"PERHAPS you will like to hear something of our Italy of America (Texas). People have their cities nearly all sown; some have been laid out. The country has been going in every direction for over a month."

We have preaching regularly by Brethren. Elders Jacob Beckley and Ephraim are preaching for us. We have the best order in our meetings that I have ever seen in any country from Pennsylvania to California, Illinois or any other country; and we have no sect-haters here, as many Northern people suppose, but a God-fearing people.

Yours truly,

J. S. LARCE.

March 1st, 1879.

From Anna Holmes.

Dear Brethren—

I WAS absent about twelve years. There was no member brother and sister here, but I could not get to see them often.

Over two years ago Northern Illinois sent out two missionaries to hunt up the scattered members here. Brother Beckley and Newcomer were the first to come. After this two came till last Summer. Lemuel Hilmy invited my husband and oldest daughter. This winter K. Heckman and George Dale came down and held a series of meetings, and two more of my daughters, and a sister came out on the Lord's side, and were baptized.

Love, Ill., February 26th, 1879.

From J. K. Olinger.

Dear Brethren—

NOTICED a small notice about me in this week's number of the BRETHREN AT WORK. I have been able to be up all the while part of the time. I am still able to get up and walk to my chair, but I have been confined to my room over three months. Please correct. My complaint is catarrh of the consumption.

I am well satisfied with the old order of the Brethren, and with the way I was baptized, let others say what they may. Brethren and sisters, be strong in the faith, we have come in dangerous and critical times.

Special Notice.

"I. S. A. Moore, author of what is called 'The True Story,' do hereby acknowledge that I misquoted the title; and that the charges therein made, against the church and individual Brethren concerned, are unfounded and false without more." S. A. MOORE.

To the Memory of Sister Hannah Knouff.

BY J. P. WOLFE.

THE subject of this notice, was born in the year 1805, in Chester county, Pennsylvania. Her parents moved to Frederick county, Maryland, the same year. In 1827, she moved to Miami county, Ohio. Was baptized into Christ by sister Michael Elder. She lived in Ohio forty-four years. In 1871, moved to Ottumwa, Iowa, to live with an only daughter. She lived there and in Southern Illinois with her son, something over five years. Her husband died in Ottumwa, Iowa, in the year 1874. She came to California in the Fall of 1876, with an afflicted daughter. She remained in California until the Spring of 1878, when she returned to Iowa with her daughter, thence to her son's in Elkhart, Ind., at whose house she died, February 23d, 1879. Her age was 74 years and 9 days. She was taken to Ottumwa, Iowa, and buried by the side of her husband. She was sick sixteen days. Cause of death was nervous prostration, which was near death. She died in the most peaceful manner. She closed her own eyes, and kept them closed until the spirit took its flight from its earthly habitation into the presence of him whom she loved so well while here upon earth.

Thus another good member of the cross has passed over the silent river, and we feel to apply the apostle's language to her: "I have fought a good fight. I have finished my course. I have kept the faith." In those virtues which shine out so brightly in the Christian's character, we find a reflection of the love, the kindness, the purity of purpose, kindness to those around, none possessed in a greater degree than herself. Possessing a thorough knowledge of the Scriptures, she was able successfully to combat error, and was ready to Christ.

While at the writer's house, the many letters

she received from all parts of the brotherhood, fully attested the high esteem in which she was held by her fellow-workers. Rev. and Mrs. S. J. S. followed her pious life, children, remember thy dear mother's content. Sacred be her memory.

Lafayette, February 20th, 1879.

(Pioneer Christian, please copy.)

From Augusta County, Virginia.

Dear Brethren—

OFTEN has my soul been made to rejoice at the rich consolation of our dear brethren who are standing upon the walls of Zion, declaring the truth to the unspeakable riches of God to a dying world, through the columns of your devoted paper; often would my soul almost sink in despair and I was made to wish that I was back in the flesh pots of Egypt, for want of some brother or sister's consolation. At times I would feel as if all alone, and no one to cheer me. But the blessed thought, "not all alone." Jesus says God is faithful, who will not suffer us to be tempted above that we are able; but with, with the temptation, also make a way for us to escape, that we may be able to bear it.

I have been much strengthened in reading the experiences of our brethren and sisters in their trials and afflictions, and I have taken courage to go on in my own. The more I will still stand up and fight the enemy of our souls. Jesus has promised to be with us in the sixth trial and in seventh he would not forsake or leave us.

Within the last year, in this adjoining neighborhood, a great many persons, young and old, have passed from time to eternity. Most of these persons were never saved years ago, the time allotted to man, but few were prepared to meet death. Thus we see, as the position of Christ in the world when they met old and are never the grave, their hearts have grown so hard that they seldom prepare for eternity. By this we can see that if we put off Christ while young, and when he calls, they are not so off in old age and death. Sinners, if you read this, I say, do not procrastinate, but hasten to return, for the night will come, and may be near at hand, wherein no man worketh, that is the night of death; and if we are not prepared to meet him, we will be left to howl that lamentable wail, "Depart from me, ye workers of iniquity, I never knew you."

My father has just returned from a journey over the Blue Ridge mountains. He has told me something very curious, which he learned while over there. He was told, that there is a divide in the mountains running from the Shenandoah river across the mountains for about four or five miles, which the first of which, but not the space in the north is about three feet wide and one gradually sinking down. He was also informed that no bottom had been reached yet, that persons had taken ropes and chains and slipped them together and failed to reach the bottom of the crevice.

The prophet is fast fulfilling, and it looks as if it would not be long until Christ would make his second advent into the world to declare that time shall be no more.

I begin to see, that the world is standing, that things are beginning to be, and are already so in some things, like in the days of Noah, while the ark was building, that the people were marrying, buying and selling, and getting goods and shall it be in the days of the Son of Man. People do not heed the Gospel truth, but are running after sins, crowds and sins, trying to crowd out Gospel light.

In the eight months of which I have been a member of the Brethren in Work, I have counted the necessities to the church, through the columns of your paper, which is about seven hundred and fifty. Thus we see that the Gospel truth is spreading. I like the way the Brethren out at are building up the church, so that I can read my paper, I think they are coming nearer the apostolic order.

I like D. C. McCoskey's way for preaching in cities.

R. F. McCoskey.

Echoes from the Center.

(From Our Special Correspondent.)

NUMBER XL.

Joy and Triumph in the Camp—By the Water-side—Lord's Day Labor—Baptism in the Water—Visit to Lafayette Church.

BEAUTIFUL for situation, is Mount Zion; and in her temple, we daily assemble. Our meeting continues, and the rock is broken; tears are falling from the penitent, and from saints express joy. Pious, joyful, and feeling, were offered in behalf of struggling

worshippers, and it was soon evident that a vast number of hearts were being won. The Lord's call was declared, the burning lava ascended from that volcano of grief and sorrow within that pent-up soul, and the victory was gained; a seal was cast from the fetters at six, and a new camp of freedom was being formed to the divine path, reflecting in the face of his salvation. To the water-side, we repaired and lifted up our souls to God in behalf of one another—the penitent and the sinner. Saints shed tears of joy, and sinners, tears of sorrow and grief, over the fact, when the meetings continued; renewed attacks were made upon the lie; another was relieved from the enemy's grasp; and, today, these more souls were received into the church by Christian baptism. This gave us renewed energy and sufficient momentum to press forward and continue the labors in the Master's cause.

Today is Lord's day, and onward we go to our different stations of labor. Brethren W. C. Tetter and E. B. Tetter, continued the service at the Old church; brother Jacob W. Moore, at Pleasant Ridge; the writer, at the Baptist church. We had a large audience and deliberated on the subject, "Jesus," Matt. 1: 21,—"his servant and mission." Thus we endeavor to feed the hungry souls, and obey the command of our Master, in preaching the Gospel. In the evening we re-assembled in the Old church to engage in the closing exercises of the present series of meetings. We pressed forward, to go on in our large and interesting audience. At the close of the exercises we gave another invitation, and a dear sister came forward and requested baptism "in the same hour of the night." The preliminary arrangements were made, and then we went to prayer, and then sang the water-side. It was the most impressive scene I ever witnessed. The large audience assembled with us, and while we led the dear penitent down into the water, the most profound silence prevailed, and the terrible image of the water-side. The scene was so touching, that the audience stood upon us like angelic sentinels, which added much to the solemnity of the baptismal scene. We then repaired to our homes, rejoicing in God for his goodness and for the successful efforts which he granted unto us. We would say to my dear brother, Jesse Calvert, our prayers were heard, and your labor was not in vain. These two dear souls were released, the wheels of the church were unchained, and the feet of our laborers were quickened by baptism. Praise God for his goodness.

Today I visited the Lafayette church, Allen County, Ohio. The Brethren thought it well to continue their meetings awhile longer. Brother Calvert labored for them one hour, resulting in nine additions to the church. Brother D. B. Brower and the writer also labored a few days with them, with apparent good effect. In all, eleven conversions by baptism, one reclaimed and one more applicant. The church is much built up and laborers are coming into the worship, they feel that labor in the Master's cause will be more pleasant, and, no doubt, will obtain better results. To insure success in the promotion of the cause, there must be union of sentiment. From observation, we see that holy Christian affection and fraternal love is memorably lost, among some Christians; and where this is the case, the power is lost, and the cause cannot prosper. Thus, to insure success, the church must be united and harmonious, moving along in one solid body against the enemy—sin. Success will be ours, the cause will prosper, souls will be saved, and truth will be glorified. Thus, Christians, work; it is the duty of every Christian, and every Christian, will be yours to wear, through one bright, eternal day. S. T. BROSNAUGH.

February 24th, 1879.

From Rock Run, Goschen, Indiana.

THE ark of the Lord is moving on. On the 5th of February we met in council. One young sister came out from the world and was baptized. On the 17th inst., we had our meeting at the house of our laborer, and a very pleasant meeting. Upward of ninety members assembled together in the name of the Lord. On the 22nd we met again, the report of the visit being brought in; nothing serious was presented, for which we were glad. I believe there was joy in heaven among the angels, to see a wanderer return home, as one has been convinced that she was on the way to everlasting destruction; she came out and desired to be baptized, and she was baptized. May others follow their example before it is too late. We also, had meeting today and this evening; brother A. H. B. presented the word with power.

ANNE BROSNAUGH.

February 26th, 1879.

From George W. Cripe.

Dear Brethren—

OUR meetings, of which you gave notice some time ago, closed with three additions by baptism, and one reclaimed. We had very good meetings, a large congregation, and could not get in the large church; some one said eight weeks left Sunday evening, besides many of the town people. The best of our premises, and the church is much refreshed. There were not as many additions as we wished, and yet, for the first time, we remember that this church has received nearly one hundred members within one year; we were satisfied. The brethren and sisters here are alive to the work, and very desirous that Brethren in Work, under the Watcher R. R., should step with them, as they can raise a good congregation in a few hours.

Pettit, Indiana, Feb. 11.

## Fallen Asleep.

(From our special correspondent, Feb. 11, 1879.)

On Sunday about 11 o'clock, while taking his usual walk, he died of a heart attack.

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## Business Department.

WEEKLY ADVERTISING.

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*"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."*—LUKE 2: 10

No. 12.

One can thing girls may be sure, and that is, that if a young man who makes the best of his own hands and his own mind, and whose brothers and sisters will also make the best of their hands. And young men may be equally sure that those girls who are the best daughters and sisters will also be the best wives. If a young man before he is married, is destitute of those affections and principles which come from the obedience, fraternal courtesy, and a mutual controlling and controlled affection, he is destitute of them after he is married. The more fast of wedlock will not change the fundamental principles of his nature. He will be essentially the same human being before marriage—or, at least after the honeymoon—that he was before. The same principles hold true after marriage as before. The girl who is dutiful to her parents and kind, cheerful, and truthful, will be almost certain to be a blessing to him who gets her for a wife.

## THE ROARING LION.

BY D. A. KEMPT.

**E**LDER Stephenson (Soul Sleeper) from Chicago, is now holding a series of meetings on Pony Creek, Brown county, Kansas, under pretense of reviewing the ground, covered by brother C. Forney, a few weeks since, on the doctrine of immersion, the Lord's Supper and feet-washing. It is a well authenticated fact that the result of brother Forney's efforts was not a mere tacit acquiescence on the part of the audience; but testimonies more tangible and powerful have spoken in behalf of the word of truth. The immediate consequence was, that at least four intelligent young men and women have boldly and fearlessly made the noble confession, and were forthwith "baptized into the name of the Father, and of the Son, and of the Holy Ghost." This was actually "hearing the lion in his den" at a place where both Soul Sleeper and Infidel elements largely abound, and both these have recently assumed the more violent and ferocious part of the lion—hence this fearful roaring. There is evidently a cause for this, and what is it manifestly because the Brethren still contend for the faith "once delivered unto the saints," and are willing to perpetuate (by precept and example) the immutable commandments of our Lord and Savior Jesus Christ. This is what hurts. This is the everlasting enemy.

Does it hurt you, Mr. S., to see us walk in the simplicity of the Gospel? You cannot well get around the sharp points yourself, with your well-studied logic and barefaced sophistry, neither will your venomous slangs, vituperations and innuendoes redeem you nor the cause you have espoused.

We will now proceed to notice a few of his wild assertions on trine immersion. He notes from Polycarp, Clement, Origen and Tertullian—lays them on the altar, passes judgment and condemns them in omnibus and brands them as heretical. The time was when our opponents were willing to test the issue entirely on the writings of the early Christian fathers, but lately they discover that it proves too much for them, therefore, now it is heresy. Mr. S., makes them as bad as the Apocrypha, and sums it up in these words, "I never read a more silly book in my life than the Apocrypha, and dear knows, I have read some pretty bad ones."

The only point he tried to make was from Tertullian; which reads something like the following: "We ask the candidate in the church, whether he will renounce the devil and his pomps (Mr. S., says he ought to say his pimp) and his angels. Then we go into the water and are three times immersed, according to something more than the Lord's command, viz., 'and this somewhat more,' he placed under the most powerful magnifying glass, his indefatigable nature was susceptible of, then dared to assert that Tertullian referred to two of these *dippings* when he said, 'somewhat more.' But it was claimed to hang on the elder's last testimony. It is much more reasonable to suppose he had reference to the questions asked the applicant while yet in the meeting-house, or in the *ecclēsia* church, as to the *renunciations*, and not to the mode of baptism. It is simply preposterous to dwarf that language to mean the mode of baptism.

Would Mr. S. dare to say that the applicant was asked by the administrator (as is customary among some sects) whether he would be immersed back-

ward or forward? whether once, twice, or thrice? If so, then he might say with the greatest propriety, they are required to answer "more than the Lord commanded."

Any candid scholar will concede that he referred to the questions enumerated in the text, to-wit: Will you renounce the devil, &c.? This then is what was more than the Lord commanded. It must therefore be very bad to renounce the devil. It certainly is bad for the devil; but not for the individual. "Re-sist the devil and he will flee from you." The conclusion of the whole matter hinges on this point: If Tertullian proves anything, he proves trine immersion and nothing more, and there is no dodging the issue. And as he made no attempt, in his lengthy discussion, to disprove trine immersion, either by the writings of the early Christian fathers, nor by the writings and teaching of Christ and the apostles, we dismiss this subject by noticing a few of his quotations and remarks. To-wit: "Justin Martyr says nothing of trine immersion. Clement makes no mention in all his writings about baptism, much less trine immersion."

Origen spoke of infant baptism which is older than trine immersion. Tertullian is the first who ever introduced trine immersion. Then he comes down with the following clichés: "I hope that ignorance will screen the majority of the great Dunkard church, who number their membership by the hundred thousand, who hold to the blasphemous doctrine of trine immersion, because they do it through ignorance."

Not much ignorance Mr. S. We ask no favors, sympathies or intercessions from you. We know what we are doing, therefore we do it boldly and fearlessly, in the face of all the mockery and base vituperations you may bring to bear against the ordinance. We mean, furthermore, to perpetuate it as long as the world stands, unless we also apostatize. I have but few comments to offer on his proofs. If Justin Martyr and Clement are silent on trine immersion, please tell me how loudly they speak of Soul Sleperism. You said when you sleep, your soul sleeps, therefore you are a Soul Sleper. Do Justin Martyr or Clement say the soul sleeps? If not, then your doctrine is erroneous according to your conclusions. Probably Soul Sleperism was not "invented" (Tertullian) as early as that.

On the subject of the passover, he again exhausts all his resources, and labors with commendable assiduity to prove that Christ did eat the passover with his disciples in that upper chamber in Jerusalem. Here he made one good point, and that without sophistry, any misconstruction of language, and well may he do so, when *Neugene Contraband*, and the Bible on his side in the bargain. But here comes the trouble. Somebody must be abused anyway, and brother Forney, Moore, Miller, or Stein must be assailed. Now he makes the unqualified affirmation that "the Dunkard church denies that Christ did eat the passover with his disciples." It was disgusting and at times ridiculous to see him fighting an imaginary foe under a strange delusion. I imagined I could see his enemy whom he was hired to vanquish (Balaam) away upon his mountain heights, out of all harm's reach, from whence they could behold, with unbelieved eyes, his oncoming down in the joggly valley, banging away at the bush, behind which he supposed he had placed the Dunkard Church, until the

last twig was cut down, and when he approached the spot, to bag his game, behold it wasn't there. Just at this critical moment his monitor informed him that "they don't deny the passover, but deny it being on lawful time." This so disconcerted the speaker that he soon closed the meeting, and that rather abruptly, stating that he was getting cold &c.

On the following night he finished up the passover by reading various testimonies in reference to the preparation day. By this manipulation he tried to prove that Christ and his disciples celebrated the Jewish passover according to the law of Moses, at least as far as *time* was concerned, but as the weekly Sabbath, immediately followed the 14th or preparation day, therefore he insisted that the preparation had direct reference to the weekly Sabbath; without the most remote allusion to the paschal feast. But he made a complete failure, as well in this, as in all former attempts, to prove his assertion, and concluded by hanging it upon his own bare testimony.

## FEET-WASHING.

The first point he aimed to make on this subject, was to rule it (unconditionally) out of "that upper chamber in Jerusalem, and drag it down to Bethany, to the house of Simon the leper—just two days before the Lord's Supper. Anybody (not half so talented as is Mr. S.) can prove that a supper was served at the house of Simon in Bethany; but it requires the most indefatigable energies of a more talented logician than Mr. Stephenson to demonstrate the fact that Christ washed any one's feet on this occasion. But it is quite clear, by the concurrent testimonies of Matt. 26: Mark 14: Luke 22: and John 13: that there was such a supper served at Simon's house. Was this the *Lord's Supper*? Did Christ serve this supper? I say no. This was Simon's supper, and *Martha* served—and *Lazarus* also was a guest, and Mary was there; she came very nearly doing what you tried to prove that Christ did. She "anointed his feet with ointment and wiped them with her hair." This is the nearest allusion any of the authorities make of feet-washing on this occasion. Here then is the conclusion of the whole matter. This supper took place two days before the Lord's Supper, and not on the preparation day—in Bethany, not in Jerusalem; in the house of Simon the leper, and not in the upper chamber. At this supper *Martha* served, and not Christ. *Lazarus* and Mary also were present. Now, if Christ did wash the disciples' feet at Simon's supper, then he was more than a guest, and the questions of propriety and decorum would be involved, and it is left for Mr. S., to say when and where he was to stop. Christ can prove that Simon the host, and Mary, Martha and Lazarus, were not disciples? We pass on with the narrative, and would call your attention to the fact that Jesus did not betray his Master on this occasion; but that he simply negotiated with the chief priests to betray him. "And from that time, he sought opportunity to betray him." Matt. 26: 16. Read the following verse, which shows plainly that the betrayal was yet in the future. Now read to the 49th verse, and tell me whether the contrast was exact? Then read to the 49th verse, and can you conscientiously declare that Judas betrayed his Master at Simon's supper, over in Bethany, two days before the passover? I trust not.

Now this proves, again, too much for your cause; for it proves positively that

after the paschal supper (which you conceded was in Jerusalem) on 1st night before, did the betrayal take place. In Gethsemane's garden, and nowhere in or about Bethany.

It also proves that Judas not only betrayed his Master, but that he did not betray him at Simon's supper, but after the Lord's Supper, and that he (follows the narrative closely), betrayed him on the self-same night in which Christ served the paschal supper with the twelve, only, at least two days later than the time when he approached the chief priests—with "how much will ye give me?" and about fifteen furlongs from the place where he gave the signal, and that Christ washed the disciples' feet on the same night of his betrayal. These facts are plain to the sincere Bible student—the assertion of Mr. Stephenson that "feet-washing is anti-biblical"—to the contrary notwithstanding. Christ says, "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." This language is plain enough for the Brethren, and had he proven that he employed this language in Simon's house—it would in no wise invalidate the divine injunction. But Mr. S., (with others) think if they can crowd feet-washing out of Jerusalem and place it in the house of Simon the leper, therefore it is no church ordinance. This conclusion is so singular and wily-weakly that we are constrained to abandon it without further comment. But the Elder says that Christ did not mean that any one else should observe this injunction, save the apostles. He asks for testimony as to whether the apostles ever taught "feet washing?" I will here ask him whether he can prove that they ever washed each other's feet? Then he says this was enjoined on the apostles on account of their aspirations, (because they asked him, "who should be greatest?") to teach them humility. Well, this is good logic, and what was good for them, may not come amiss to us. I will ask the Elder as to his aspirations. Does it ever occur to you, in your cogitations, and meditations, that, way over there, in the everlasting millennium, you shall be rewarded with superior and diadems to reign as king or priest? Then take a practical and apostolic lesson on humility, then, reasoning from that hypothesis; those who have no aspirations higher than that of door-keeper in the house of the Lord, can dispense with it as inappropriate.

I think, in the epistolary writings you will find one of the apostles making reference to feet-washing. But Mr. S. makes that of no consequence, because "it was an old widow sixty years old," and quotes from John 13, "He that is washed, needeth not save to wash his feet, but is clean every whit." Stephenson's version is as follows: "He that is washed, needeth not save to wash his feet only, the rest is clean." Now whom shall we believe? It is quite sickening to follow his dissection on the spirit and intent of this feet-washing; but as I have gone far beyond my limit, I will close with the following, as another specimen of his sweeping assertions: he says, "you haven't got a man in the United States, who believes that Christ meant for the apostles to teach feet-washing, therefore they never taught it." He furthermore, the great commission should read as follows: "Teach them to observe all things whatsoever I have commanded you—to teach."

Prayer is the key of the morning and the bolt at night.







most be so? The only thing he can do is to wait until the sun writes again. And what is the sun doing who sent the order? He is waiting. He waits our work; no book, no paper. He says, "Those publishers are slow in business." He waits another week, and another, and then he writes, and not suddenly going to give name of publisher. Now the matter is not admitted of position. There are thousands of letters to run through, and to look at all of them would take days, and then we would have to depend on similarity of handwriting. So we can only wait. The sender waits two or three weeks, or perhaps months, and then writes something after this style:

"Brethren—About four months ago I sent you \$1.50 for the *Brethren at Work*. I would not have said and then wrote you about it. I have saved three months' work, and still will not write. Now, if that is the way you do business, send back my money. I guess you don't want to wait any more."

This time the money is not given, so he gives his name, post-office, county and State, and the order is promptly filled and the perplexity ceases. We are very anxious to fill all orders promptly. There is nothing to be gained by not filling an order. We are in business to do good and to do business, but in order to do this, business rules must be observed.

Now, something that you want this address changed. Be sure to give the address where you formerly received your paper as well as the one you want it sent to. Unless this be done, the address cannot be changed, and the only thing we can do is to write you for former address or wait until you write again. True, those who need need to read this, are not likely to read it at all, but others may read it and receive assistance and forbearance towards business rules.

M. R.

# OUR PALESTINE LETTERS.

IN this week's issue we commence publishing a series of articles, entitled "On the Way to Palestine," by Professor McGarvey, who is spending about six months traveling in England, France, Egypt and Palestine. Mr. McGarvey stands high as a writer and commentator, having been a close Bible student a number of years. The letters, especially from Egypt and Palestine will be read and sought after with interest. After reaching Egypt he will spend some time among the Pyramids and then head south to the "land of the Pharaohs." Then he goes to the Land of Palestine—the land of the Bible—to travel over the country and write up a description of the land and whatever may prove of interest to the Bible student.

We have made special arrangements with the *Christian Standard* and obtained permission to publish the letters in the *Brethren at Work*. They will doubtless be of interesting feature in the paper this season. Do not fail to read the one published this week. Tell your neighbors about these letters, likely they want to read them and will subscribe for the paper. The *BRETHREN AT WORK* will be sent from the first of April to the end of the month year for \$1.10.

## THE MISTAKE.

THE following one, clipped from the Iowa *Anti-Slavery Standard*, shows just about how much some people know:

"The Drunkards, who (though Pennsylvania) are hundreds of miles away from us, no longer hold their annual convention, but the address is still the same. These languages have become so completely a 'patent' of Dutch, German and English as to be no longer intelligible to the vast majority of our countrymen. They come early, but don't enforce it. Men, women and children all have hard and long in the fields. They 'sit' and relax very early, and vary the day. They keep the Lord's day, but don't observe it, and celebrate the Lord's Supper at night. At such celebration they go through the form of anointing each other with oil and exhortation."

The people above referred to are not Brethren, but are known as the Egyptian Tankers, a body of people who, under the leadership of Conrad Beisel, split off from the Brethren not far from the year 1826. Though they went out from the Brethren in England and England. Their faith and practice are different in many respects.

And after all, it may be that we are to blame for not spreading the truth more, that people might be better acquainted with us. Before long we shall publish a tract giving a full account of our people—their faith and practice—and we would a couple of millions of these tracts distributed in America and England. We want our body to see the light, and then if we are misinterpreted it will not be our fault.

## A WIFE'S HOLY SACRIFICE.

THE following touching incident, which Bishop Peck relates of his own life, will well apply to the words of hundreds of preachers in our own fraternity: he said that when it became probable that he would be made bishop, his wife, one of the loveliest of women, and a delicate invalid, came to him and remonstrated: "I need you. Your strength is not equal to the burden. I cannot spare my husband. Others can do the work of the churches." But he replied that he did not feel at liberty to decline. When he went to Conference, and saw how officers were tending, he wrote to his wife, saying that they must both go over the subject and receive the decision of the Conference as the decision of the Lord. "Thus," said the Bishop, "is the only serious letter I ever wrote my wife to which she never replied." When he was elected, and husband and wife met, she sat at his feet and buried her face in her husband's clothing. "It was not right," he cannot endure it. I cannot give up my husband." After a time she looked up and said: "Go and take care of the churches, and the Lord will take care of me; but you are no longer my husband. You are my sacrifice."

## "CHILDREN'S MEETING."

WHAT kind of a meeting is it? Is it different from other meetings?

A.—That is a meeting of any kind?

A.—It is the coming together of people—people meeting.

A.—Are children people?

A.—They are.

B.—Well, what would a "children's meeting" be, then?

A.—It would be a meeting of children.

B.—Well, then, we both understand what a children's meeting is.

A.—Very, but I don't see any use in them.

B.—Do you see any use in any kind of meetings?

A.—Yes, sir.

B.—Well, what use do you see in them?

A.—(1) It is a communion; (2) it gives opportunity to teach the Word of God; (3) it is a help to the child of God to enjoy the fellowship of the saints.

B.—(1) Should children obey God's commands? (2) Do children not need to be taught the Word of God? (3) Is the company of saints so harmful to children?

A.—Oh, yes! children should obey God, should be taught the Word of God and should live in the society of God's people.

B.—Then, if children are benefited just to other people, and other people are benefited by meetings, do you not see there is just the same use in "children's meetings" that there is in other meetings?

A.—Yes, but what do you call them "children's meetings" for?

B.—Because the instruction is especially adapted to the wants of children—truth is told in such a way that even children can understand it. This is not the case in other meetings; therefore, for the property of the name.

A.—But we do not read the words "children's meetings" in the Bible.

B.—We neither do we read the words "trinitarianism" in the Bible.

A.—Well, I yield there is propriety in the name and the meeting; but there is yet one thing I don't like: You have the children all in front, and the older people back there—even the old brethren and sisters. Now, why do you do that?

A.—Yes, but the front seats have better than the back ones?

A.—No; but it is easier to understand the speaker when you are near to him; and therefore, I think the old brethren who have borne the burden of life and the cross of Christ, should sit on the front seats—should have every comfort which it is the power of heaven to give.

B.—Which should the church have most for the present comforts of the aged saints or the salvation of souls?

A.—The salvation of souls.

B.—Then, if those on front seats can be better and easier taught than those on back seats, who ought to sit there?

A.—Why, those who most need to be taught and whose present comfort will lead to eternal destruction.

B.—Well, then, who most need to be taught,

the aged saints, or he who is on the way to eternal ruin?

A.—He who is on the way to ruin.

B.—Well, then, whom do you say should sit on the front seats?

A.—Why, those who have not made their peace, calling and election sure. But will children behave when they sit altogether that way? Would it still not be better for children to sit at their parents' feet, and not better order he had to the way than the other?

B.—If children are properly instructed they will be so instructed that they will always be orderly. It would be better for parents to have their children, large or small, sit with them; but the church cannot bring about that order, so the whole do the best best and that is to seat the young in front. With speakers before and parents in the rear, disorder would very seldom, if ever, exist. Very few children would ever exist improperly when they know their parents are there, but if they can get the back part of the house where neither their parents or the preacher can see them, and they have any disposition to be disorderly, they will then be so.

S. J. HARRISON.

## OUR SPECIAL OFFER.

Much good can be accomplished in most any locality by distributing the *BRETHREN AT WORK* especially among well-to-do outsiders. They will accept gladly, and, if given, it becomes a blessing in its contents, and therefore forms a strong attachment for the church and its doctrine. Consistent in its teaching, it is the method of spreading the truth among their neighbors should proceed to raise the money, order a number of papers sent to the address of some brother or sister, who is to receive and distribute them at the close of service. This method of doing missionary work will be found especially serviceable in localities where new congregations are building up.

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	10 CENTS.	25 CENTS.	50 CENTS.	1.00.
100	10.00	25.00	50.00	1.00.00
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1000	100.00	250.00	500.00	10.00.00
2500	250.00	625.00	1250.00	25.00.00
5000	500.00	1250.00	2500.00	50.00.00

## ON THE WAY TO PALESTINE.

(From the *Standard*—written by special arrangement.)

Dear Brother Everett,

ON Saturday last I completed the fiftieth year of my age. On Sunday I delivered a parting discourse before a joint meeting of the Broadway and Main street congregations, in the house of the latter, and on Monday, at 8 P. M., I embarked on my long voyage.

I have passed through so much sorrow since that of Sunday since I have farewell to the church at Dover, Missouri, seventeen years ago. My friends there were as true and as devoted as here, but not so numerous, nor had I known them so long. To bid them a suitable farewell, was more than I could do. I bid what I could. The tears of many, the good wishes of all, and the fervent prayers that were pledged for me and mine, made me feel ashamed that I am not more worthy of such love. But the fiery trial comes on Monday, when the carriage drove to the door, and the moment came for bidding farewell to my own home and household. I had already been upstairs in my library, to take a last look at some, and I passed upon the most familiar faces. I said my own prayer, "God, by my dear old friends, and if I never see you again, God bless you for the good you have done me, and the happy hours we have spent together." I next went to the kitchen to bid farewell to the servants. Puffed Jim said that morning expressed an earnest desire to go with me; and when I told him that a whole night would have him to bid, Jim, he said, "If I live, I can't be his, I want to go anywhere. I am never so much and I want to go somewhere before I die." He promised me that he will do all that he can for my wife while I am gone, and I know that he will. When I had farewell to him and Fannie, he took me to the porch and laid against the post while before I approached my weeping family. I had been the bearer of the hour, waiting to take me to the cemetery, there could scarcely have been more proof.

But I must draw a veil over that scene. I left my grief-stricken wife in the hands of good, motherly Sister Herndon, and I know that she and other loving friends will give her all the comfort that she needs.

When I had bid farewell to some friends I had gathered at the depot, among them a

large number of students, and had taken my seat in the coach. I felt as though with such scholars as I have never felt before on leaving home. I gazed with deep vision on the good old town as it receded from my view, and the last object that caught my eye was the green pine and the white monument of the cemetery, with the Chay monument rising high above the lofty forest trees. It struck me at once to ask myself, "Will I ever see this again? Always our first home, where I sleep, there, and shall another of my little book, or some of my dear friends, be there ere I return? And while I thought on these things, I began almost to envy the traveler who has no friends, no wife, no children: for it bears the very best out of a man to bid all these good-bye, for such a journey as mine.

My work in the Broadway Church and in the Bible College, I felt in hands that can be relied on. Brother H. Turner, well known and well beloved, takes my place in the former, while Brother Graham and Grubb divide between them my work in the latter.

Leaving home on Monday, at 3 P. M., I reached this city by the line of the Pennsylvania Railroad, on Thursday at about 8 P. M. I am indebted at the amount of business done by the corporation which own this road. From an annual report published in a Pittsburgh paper yesterday, I learn that the road last year amounted to more than thirty-four millions of dollars, and the excellence of their management is seen in the fact that during the year 1878, though their business had largely increased, their actual expenses were materially diminished.

The scenery along the road from Pittsburgh to Philadelphia is very striking, especially that in Allegheny mountains. The Horse-and-Bond where the road is, descends the eastern slope of the mountains, almost double as its own track, presents a marvel of engineering skill, while the surrounding group of valleys and mountains is grand in the extreme. But the grandest, and by far the most expansive scenery, is just below the junction of the Juniata River with the Susquehanna. The broad expanse of the water rises, in descending the eastern slope of the mountains, almost double as its own track, presents a marvel of engineering skill, while the surrounding group of valleys and mountains is grand in the extreme. But the grandest, and by far the most expansive scenery, is just below the junction of the Juniata River with the Susquehanna. 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## Correspondence.

These articles may be written by any person, and are published in full.

## Wayside Notes.

Meetings at Near Miami Church, at Dayton, as Daughan; and at Liberty; with their results.

THE immediate result of our meeting at Zimmerman, was, thirteen baptisms and three applicants. Before the close of this meeting I went to the Lower Miami Church, which is under the care of Brother George Heller, while Brother James remained at Zimmerman two days longer.

## THE LOWER MIAMI CHURCH

has two ministers, Brother George Heller and his son Jacob, with six able boys of whom Brethren, and these needed by quite a large body of members, and they all desire that the good work should go on.

Brother Redburn came to this place on the 26th, on which day the body of Brother Israel Brewer, who had of late years been a resident of W. Dayton, and who had died on the 26th, was committed to the grave. Brother Jacob Heller, of Indiana, had been called for the occasion; and delivered the funeral oration to a large and attentive audience. The age of the deceased brother, was near seventy years.

On Thursday, Jan 30th, while at the home of Brother Samuel Beck, we were sent for to meet and baptize a sick young man, named Haysner. A small body of Brethren assembled at the parent's home; had there a short service, after which the sick brother who was unable to help himself, was taken in a chair out, carried out on a cart of a mile to a stream and there baptised. He seemed to suffer no inconvenience at the time, and when refreshed and placed in his agony, expressed himself as being now happy.

Our meeting at this place was continued for two weeks, and its immediate result was fifteen baptisms, and requests to go on.

From this point and three days before the meeting's close, we left Brother James and went to

## DAYTON.

Here we spoke on three evenings, before brethren and James could come. From this point and in company with a Brother Shoup, we drove out on Sunday morning to Zimmerman and spoke for an hour and a half. We there learned that it was the time since we had left there, two weeks before, six others had applied for membership. For this we felt glad, for we wish the desire to do right and to get right, to be felt out only by a small number. We left the Brethren, but also after we are gone. We want it to be life-long with us all.

Brother James came into Dayton at night, and he had a large audience with good attendance. On Wednesday, the 31st, at the night of February 11th, with two applications, one the wife of Brother Elmer (deceased). These were baptised on the 12th, and near the home of Brother George Garver, with our way to our next point.

The whole company were provided with a good dinner by brother and sister Garver, and this home and day will long be remembered by many, if not of the entire company, for its pleasant and happy results.

From this place we drove on north, to the home of Brother Clark Yount, from whence we were conveyed to the meeting at the

## GRIFFIN CHURCH.

The ministers of this church are brethren Samuel Copeck, O. P. Yount and Francis Neal. We were met by brother M. Dickey, of Des Moines, Iowa. He had been in this church for some days, and at another point had baptised some applicants, but his voice failing to some extent, and an opposition to the Brethren's faith, he and Brother Yount gave us nothing to come and assist them. This we did cheerfully, and shall ever remember this visit with pleasure. We see in this body quite a real work, and in the work and in the results of this there are quite a number of the Brethren's children have come into the fold, and all seem to go peacefully on.

The home of Brother Copeck, Neal, Honeman, Ahrens, Kars, and Clark Yount, with others, however, we cannot not give, will ever be thought of with pleasure.

Brother Dickey left for his home, on Saturday the 14th, and on Sunday night, we, too, and the faithful to say. As to the immediate results of the meetings, we could not say more than this: That those who are now in the work were very willing to still watch and labor on.

On Monday, the 17th, we drove back to Dayton, called at the homes of Brethren Dick-

and Elson, and there learned that two others had applied for membership after our departure. A good work would never cease, because all of its friends cannot be present.

From this, we drove west some nine miles to the town of

## LIBERTY.

This, we were told, is the oldest town in Montgomery county, and has but five, if any, of our Brethren in it. However, we met here very warm friends, and were favored with the use of the United Brethren Church. After having four meetings here, we tried to meet others, but the weather was so bad, that we were forced to leave. As to the result of the meeting at Liberty, there were all that we desired and others would come soon.

## LAWSON WEST.

## From the Honey Creek Church, Ohio.

Dear Brethren:—  
THIS church is situated in the north-western part of Loudonville District. Was dedicated in August.

According to arrangements, I brought David Workman, of Ashland, Ohio, to this place, who commenced living in the camp with such power that in a few days Sabbath, cups were caused to be filled by the brethren, and he was called to the pulpit for thirty-five years. He is seventy-five years of age. He says for the last twenty years he has been convinced that he has not followed all the commands of the Bible, but, like many others, thought just as he belonged to the church, that was all that was required; but when he examined his Bible more closely, he said that there was something that he had omitted, and that was feet-washing. He says he stepped into some; but he is now as good as new in his days that by the help of God he can live nearer his Savior, and feel assured of an eternal life. There were six Methodists and four Abolitionists, one of which was also elder and Superintendent of their district school. There were two Winkelmanians, one of which is his twentieth year. Also one that belonged to the Reformed Church. Two of the remaining twenty were of the Brethren's churches. The remaining six were of other churches. We have learned that we are almost persuaded to become Christians. The youngest one that was baptised was in his thirteenth year. And now, young men, do not put off coming to your Savior until you are old—you may not live to be old, you may put it off until you are lost and that forever.

Brother David has been doing the preaching himself since he came, except one sermon. He has been doing the preaching for some time. Brother Morgan and William Workman did not attend the meeting on account of sickness. Brother Joshua Workman and David Brubaker could not attend all the time on account of having quite a distance to come. The word of the Lord was spoken with such power that sinners were caused to weep over their sinful condition. While fathers and mothers were to rejoice to see their sons and daughters freed from Satan, and turn in with the others there of sinners, and made to see their wives come out on the Lord's side, while wives were made to weep for joy to see their husbands forsake the Devil and his pernicious ways, and try to see the Lord.

Just about twenty years have rolled into eternity since Brother David was baptised within a mile of this place. He started to serve his Master when he was young, and is still trying to serve him by preaching the word of the Lord in its primitive purity, and calling sinners to repentance. We are glad to see him doing for his Master while at this place!

We are surrounded with five different denominations, but nevertheless, we are in no wise alarmed, for truth will stand when all else goes down.

Our church stands just one mile and a half north of the old Greenstown Baptist church, which was organized about forty years; it being the oldest church in the association, formerly called the New Greenstown Baptist Church, now called the Mansfield Baptist Association. It has been left without a pastor for the last four years. There are several of their members who have joined our church. Where the members do not work in union the church will fall.

Brother David preached thirty-two discourses, which closed the meeting on the 22nd of February. As we can do nothing of ourselves we give God the praise.

SAMUEL L. NEWBOSUM.

## From Centerville, Mo.

Dear Brethren:—

As it is now the month of March, I wish that the Walnut Creek congregation, Johnson Co., Mo., has been destitute of a minister ever since the death of dear Joseph Wampler, only as they could get a call from Brother. The writer has been trying to visit there once a month, but being of different calls, could not always attend. So brother J. S. Mohler, of Henry county, Missouri, was solicited to preach there a few days, and accordingly he came and commenced the 10th of March, preaching on the 23rd inst., and continued until the evening of the 25th. I being again in the crucible of affliction, could not attend; so brother Mohler was left to labor alone, but we believe the Lord was with him, for this morning we received the intelligence that, during his short visit, fifteen, the church was edified, and two precious souls commenced to walk with Jesus, and live a new life. Both of these were young men in the prime of life. May the blessing of God attend them through life. Others, also, were made to feel the weight and power of sin, and we trust they will soon follow the noble example of the young men. May the favors of heaven attend brother Mohler for his labors of love.

In conclusion, I wish to say there is a good opening here for some ministering brother who may wish to settle in the West. This, I am told, is the first organization of the Brethren in Southern Missouri. They have no local minister, but a circuit rider, who is now in Missouri R. R. run. A. H. HENDRICKS, February 21th, 1879.

## From N. C. Nielson.

Dear Brethren:—

I'VE often longed for the fellowship and association of the blood-bought children in Christ across the great ocean, and especially those whom we have seen face to face. This is the reason that I have been all day long, and every day, when I see a man who I have met once to put a glorious day when I shall have liberty to go into the marriage hall, clothed with the Christian's garment. In Matt. 22:11-13, we read of a man who had entered the marriage hall without the proper garment, but was told to go out. What a fearful warning to all who are trying to get in without doing what Christ says.

Dear beloved brethren and sisters, watch and pray, there may be many fully clothed with the heavenly garment, having oil in our vessels, waiting for the coming of Jesus our beloved Savior.

I receive the BRETHREN AT WORK regularly. I am encouraged by the news it brings of the increase in the house of God. I am glad that the good work goes on, and that many sinners turn to their loving Savior. I have read brother Miller's book; also brother Fisher's, and am pleased with their defense of the truth. I wish that many in Denmark could know the facts set forth in those works. I have reason to believe that they would be a great means of doing the people good. With the assistance of a good dictionary, I can now read English quite well. With your leave I will sign all. I remain your brother in Christ Jesus our Lord. Tammesby, Denmark, Feb 1st, 1879.

## From C. Hope.

Dear Brethren:—

CAME home from Seagen last Friday, accompanied by a young convert who was baptized yesterday. I have had many well-attended meetings in that place, and found many converts. I have been to the trial and good friends. Seagen has been noted as the dark place in Denmark. The people were considered the most degraded of any in this country; but it now promises to be one of the brightest spots in our Kingdom. A sister of the one recently baptized, is near the "one body," and we look for others to follow soon. The young man above mentioned is a good singer, and bids fair to be a useful man in the church.

We had a very good assembly. Our hall was well filled. Shall have three more meetings here, then go elsewhere to labor. Some here in Hjørning are near the kingdom. These may be said of many other places. I have reason to believe that the Lord bless you and us in the great work of teaching the way of Christ.

Yours in Christian bonds, Hjørning, February 10th, 1879.

## From George W. Crpe.

Dear Brethren:—

I HAVE just closed a very interesting meeting near Wolcott, Indiana, of some five days duration. Brother Charles Anshutz, from Detroit's Church, was with me a few days and labored to the great satisfaction of all. Baptised four Campbellites, and two Baptists will be as soon as the brother gets able. He took very sick soon after he came, and his wife gave her hand to the church; so we thought he had better wait a little; and one young sister that had made no profession, making seven at this meeting. Brother Abram Miller is the elder. I fully believe, as he has two months to do, Calvary is coming in from every direction. He is a poor man, but quite an able minister. May God bless him in his noble work, and open the hearts of the Brethren to help him bear his burden.

Feth, Ind, Feb. 3rd.

## From Lafayette Stuphin.

OUR number is still increasing. Brother William Pellet, from Plumas City, came to our last night, bringing the Gospel of peace and glad tidings of good things, and felt of them that preach the Gospel of peace, and bring glad tidings of good things." Rom. 10:10.

These precious souls left the ranks of sin and came out upon the Lord's side. "The new of the Lord is from everlasting to everlasting upon them that love him, and his righteousness unto children's children."

Elmore, Nebraska, Feb. 23rd, 1879.

## From Frederickburg, Iowa.

Dear Brethren:—

WE have been having a series of meetings in our neighborhood. Brother Marcus Fowler labored with us, by the means of which they were added to our number. We were all very sorry to have him leave this place; but God grant that we may all meet again. We are all very thankful for the good he has done in this place, and trust that God may repay him. We have fourteen members in this neighborhood; but social meetings, in which we all enjoy ourselves very much. May we all walk in the way of righteousness, and by God's help, may we follow in the footsteps of our Master. CAROLINE PEARSE, February 1879.

## Danish Mission Report.

May 8, 1879, Indiana	\$1.00
East Ninemilch Church, Pa.	\$3.00
Blue Creek Church, Ohio	\$2.50
Annandale, R. Case	\$1.00
Anger Vadder, Ohio	\$1.00
White Oak Church, Pa.	\$2.00
S. Klein, Ohio	\$1.00
J. K. O.	\$1.00
Marquette Church, Ind.	\$2.50
Total	\$32.10

C. P. ROWLAND, TREASURER.

Lansing, Mich., Mar. 7th, 1879.

(P. C., please copy).

## From C. C. Root.

I'VE coming District Meeting relieves me of the Home Mission, I may travel some in the States of Indiana and Illinois this coming Summer and Fall, if spared. I expect, about the end of this month (March), to engage in the service in an uneventful territory of some forty miles square, lying between the north-western and north-western churches of our (North Missouri) District, and labor towards opening a connection of the churches together, from west to east throughout the District. Minnab, Missouri.

## A Correction.

O' section 3, of the Contemporary Oregon Colony, where it reads "Distinction to be made between those who are members of the Church," I should read, "No distinction to be made between those who are members of the Church."

A. R. KINGLEY.

## From White Rock, Kan.

Dear Brethren:—

WE are most woefully in need of a good blacksmith and a good shoemaker, or rather shoemaker, in our valley. Two good mechanics would find good situations here and



## BRETHREN AT WORK.

*"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."*—LUKE 2: 10

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Lanark, Ill., March 27, 1879.

No. 13.

### The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

J. H. MOORE &amp; M. M. ESHELMAN

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THE DIVINE AND THE HUMAN  
POWER IN THE WORK OF  
SALVATION.

BY R. H. MILLER

A FAILURE to distinguish properly between the divine and the human power in salvation, often leads to the improper application of terms and indefinite ideas, leaving great trouble out of sight and magnifying minor ones beyond what is their real importance. In the Scriptures the divine and the human power are blended together in the work of Providence and redemption for the blessing and salvation of men, yet the work of God and the work of man is always distinct. In all the patriarchs and prophets, we see the work of human agency, but not any plainer than we behold the works of Divinity.

With the apostles the same is true; in them we see the work of human agency for the salvation of many; but above the human, we see the power of God working all and in all, for in the work of Divinity is the power to save. Paul may plant and Apollos may water, but God gives the increase. A proper distinction between the work of the Creator and the creature, is important in a clear understanding of all the means of salvation. Man may use the means God has given, but the divine power must give the blessing.

This figure will illustrate the idea: Human agency may prepare the ground and plant the corn, but a higher power must make it grow; human power cannot give it life—that must come from God. Man may work in the planting and cultivation of it, but all its growth

comes from the life within; so in conversion, man may ~~be~~ for the good seed, the word of God, but God must give the new life which makes it grow. Man may work with all the means of grace to cultivate the new life till it grows on to perfection; but all its growth comes from the life God has given.

A clear understanding requires that we note another thing on this point: Salvation is sometimes ascribed to the works of man; such as, saved by faith, saved by works, saved by prayer, saved by baptism, &c. Again, salvation is ascribed to the works of Divinity; such as, saved by the blood of Christ, saved by grace, saved by the Word, saved by his resurrection, saved by the power of God.

It is necessary here to make a proper distinction in referring salvation to its cause, and to the means by which it is given. When it is said we are saved by faith, by prayer, by baptism, etc., it is referring to them inasmuch as they are cuts the tree down, and the saw cuts the log off. They are only means, and the thing done is ascribed to them. But when we say the man cut the tree down, the man saved the log off, we refer the work done to the power that did it; so, when we say saved by the blood of Christ, by grace, by the Spirit, by the power of God, we refer salvation to the power which gives it, not to the means by which it is given.

Some would set aside all these means to which salvation is ascribed, and have salvation given without them. Others would go too far in seeking the means of grace even in importunities with the power that gives the means and the salvation, making the axe and the saw equal with the man that uses them and the tree with them. The power to save is in God and must come from him; the power to cut the tree is in man and must come from him. How weak and foolish to throw the axe and saw away because they have not power in themselves to cut the tree! Weaker, still, the man who gets aside the means of grace, because they have not power in themselves to save! How much more safe to accept all the divine power, and all the means, and salvation given by these.

There is another thing to be noted here, that is in speaking of the divine and the human work. The term "essential," is often applied to the means and the cause without any distinction, which leads to confusion and misunderstanding. Essential means important in the highest degree, and when not qualified, should only be taken in the sense of the word "necessary." The works of the Father, the Son, and the Holy Spirit are all equally essential to salvation. The works of the creature are not so important, or so great, and should not be called essential in the same sense. All the means of grace have their special design. There is a special design or purpose in faith, so there is a special design in repentance, and baptism, and prayer; and so with every means of grace. When applied to the creature, the term, "essential" is altogether improper. The means should be limited to their design and end, and should be called essential to that effect only. To use the term, "essential" in a general sense, and apply it to all the commands of the gospel, makes them as important as the blood of Christ; and would make every one of them not only a condition of pardon, but the power that merits pardon. Faith does not merit or purchase pardon, repentance does not merit or purchase pardon, baptism does not merit or purchase pardon. It is the blood of Christ that does all it will of the creature and secures the purchase salvation. It is the blood of Christ, the work of Divinity, that merits and gives salvation; and the word "essential" cannot apply to both in the same sense. It applies to the works of the creature in a limited or special sense; as, faith is essential to a change of heart; repentance is essential to a change of life; baptism is essential to a change of state or relation. Every ordinance is necessary to the Jew's salvation, and in that limited sense to the Jew's salva-

to them; while it should only be applied to the works of Divinity in a general or unqualified sense.

There are other terms that we should be careful in using, for the purpose of giving a clear understanding; such as redemption, regeneration, justification again, new birth, justification, sanctification, and glorification. These are all. All these things are used to express some relation in the work of redemption; some of them are special and apply to a certain part of it; while others are general, and apply to the various stages in it, as, regeneration and justification, sanctification, and glorification. Now, never sow the good seed, some fell by the wayside; it did not begin to grow. Some fell on stony ground; some fell on thorns: it began to grow, but perished. Some fell on good ground, and began to grow. The seed that is sown in regeneration, because genuine, grows to the beginning of a new life; hence, regeneration, and heaven have reference to the beginning of the work of redemption, and it is begun by a new life, which God must give; but without the seed, which I desire to call the new birth, the world will dwell on choke and till it will perish.

Justification and pardon, and the new birth, have reference to another part of the work, not the beginning of it, but to entering a new region of the Christian's life. Justification is the fellowship of the saints. Justification and pardon new-acquittal, and freedom from sin. New birth means a change of state or relation. A man living in the world is sin and cannot be acquitted from an able living rebellion. A change of state comes from acquittal from sin, and the new birth is a change of relation to his state when he is justified or pardoned. He comes forth to a new life of freedom; he goes free because the pardon is read, the door of the prison opened to him by the officer of the law; the pardon is given him because the conditions of the law are met, and he is acquitted and then free for his acquittal. The power of the law gives him pardon and freedom. The conditions of the law are the means he uses to obtain them. Now we see that justification or pardon and freedom, or change of state into all the blessings of Christian life, all refer to the period in the deliverance.

Conversion is a general term, it means a change, and may be applied to any change in the work of salvation; to the beginning, the middle or the end of it. Its first or primary application would be to the beginning of it, or to regeneration, the base when the new life begins, for the first change from death to life; all the subsequent changes in the Christian life are already begun; and conversion should apply to all subsequent changes in a secondary sense. The new life begins in faith that works by love and purifies the heart. The very beginning of new life is the great conversion. The change of heart is conversion; repentance changes this; that is conversion on the same principle; every other change in the Christian life as he goes on to perfection, may be called conversion, but all are applied in a secondary sense, except the first which is *prior* to all others, and the beginning of them.

Salvation, or saved, are general terms, and mean deliverance or freedom from any state of condemnation or death. It may be applied to the beginning of the new life, and it may be applied to the work of faith, or to the work of repentance or baptism, in fact it is applied to almost every means of grace, but only in a secondary sense; it is applied to all the works of

Sanctification is another term of general application; its primary meaning is to set apart to a holy or religious use; in this, it is included the preparation for religious or holy purposes. Sanctification is applied to the setting apart, or consecration of the Christian to a holy life. It is also applied to the use of all the means of

ance in the Gospel. "Sanctity flows through the truth, thy word is truth," showing that it is God who sanctifies his children, and that it comes so, through the means of the Gospel. Sanctification has reference to the effect of God's word upon the heart. The condition of the heart is the subject of sanctification; and in the means of grace all the work of sanctification goes up as the Christian, "grows in grace and in the knowledge of the truth." Justification begins its work in faith, that produces the heart, and dispositive to a holy work; to repentance sanctifies the heart; baptism sanctifies the whole man, or, turns him over, soul, body and spirit, in righteousness and holy conformity with God, but the work of sanctification is not complete until all the means of grace are applied, and the work of life in Christ is done.

An error doctrine, or a misunderstanding of these terms often is a cause of the improper use of them; or error doctrine will select one of these terms and turn it from its Scriptural meaning to the support of that error; and this word sanctification has been used in that way by those who profess to be as holy and pure they cannot sin. These claim the word sanctification teaches that idea, while the Scripture does not even apply that term to any man in that condition, for the holy men of God did not claim to be so perfect, and never applied that term to any one in that sense, save when it is applied to God. Such an error does not only turn that word from its Scriptural use, but turns the people away from the glorious means of true sanctification, and from the commands

**First Word.**—*Why, then, does he not properly lose, in the error of his judgment, the ground which he has made it necessary. One will settle on the broad regeneration, send his doctrine, and build his church on that word—in it all he holds essential—he wants no more, looks no further, and is satisfied while he has only the beginning, the first word of the truth, and the first sentence. Another will take the true conversion on the same principle, apply it to a change of heart, and stop there to build his doctrine, build his church; he has the true cure, but thinks nothing more, and is satisfied. How can we know what else is to be found out? He feels that he is safe where he is, and he has but little need for any word but conversion to prove that he is safe, and that word need not apply to any thing but a change of heart or conversion. The broad regeneration, the justification, or pardon and the true conversion, all lead him back to build their doctrine on it, building they have all the elements in it, and caring not a tittle for any more, because they hold their safe-*

But the true and Scriptural meaning of all these terms will destroy all these partial doctrines, and give us the whole truth as a history of the church which once accepted them in all their meaning; beginning with regeneration, so on to justification, or pardon, the new birth, conversion, salvation, sanctification, acceptance, all the means of divine appointment belonging to each of them, just as the church did eight or a hundred years ago, so it should do now.

### SHORT METER

A SHORT meter tune is good; short meter sermons are better than long meter. Who wants to listen to a long, dry, prosy sermon? Nobody! Who wants to listen to a long, dry, testimony? Nobody! Who is edified by a long, dry, soulless prayer, so cold that it brings on the chills? None. Who likes long, dry, chilly, death-like newspaper articles, so long that they take the time or patience to read them? Perhaps one in a million. So, if you are a writer, then, please give us short sermons. Your sermons, exhortations, testimony, but especially your articles for the BURNERS at Wick's, let them be short meter, full of sharp points, written under the direct rays of light from the eter-

## MY HAND IN CHRIST'S.

BY DELIA TUTCHER.

**M**y hand in Christ's, his leathery where he lifts,  
Through flowery fields or 'neath a gloomy sky;

My faith is his, he will bring me safely through,  
His life the life I call to do.

My hand in Christ's, I cannot what may come;  
If he is mine I cannot yield to sin;

His everlasting arms are around me here,  
Then I can safely trust at last to win.

My hand in Christ's, I can not how death comes;  
By pretence in the day or in the night,  
I shall be safe beneath his gentle care,  
And dwell with him who's love, and truth,  
and light.

My hand in Christ's, who bore up Calvary's  
bright.

The Cross and gave his precious life up there  
To save a wretch like me; can I'er doubt,  
Or give myself a victim to despair?

No; I will cling the closer to his Cross,  
And with a child's devotion hold him fast;

My hand in his, I'll safely pass along,  
Though storms may howl, my home I'll gain  
at last.

My hand in Christ's, even down to death's cold  
foes;

He'll bear me safely through thy dreary strife,  
And safe to those who's only gone before  
To where I soon shall dwell in higher life.

GREAT AND NOTED EVENTS OF  
THE SIXTH AND SEVENTH  
SEALS, AND THE MIL-  
LENNIUM.

BY DANIEL SENGER.

**B**Y TRUTH, I will give an outline in condensed form. If I would comment as I should, it would make this article too lengthy. I will refer the reader to the Scripture on the events of those seals. "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood." Rev. 6: 12. Matthew, Mark and Luke speak of the same event in regard to the sun and moon. And many of the prophets also refer to these. History shows that took place in May 19, 1870. By this we know that the sixth seal opened then.

"And the stars of heaven fell onto the earth." Rev. 6: 13. This occurred Nov. 13, 1833. "And the heaven departed as a scroll." Rev. 6: 14. This has reference to the Savior's coming as a man-child to remove the woman." Rev. 12: 5, 6. But before he comes, the devil, beast and false prophets will take away the daily sacrifice, or scatter the holy people. This will stop the worship of God thirty days before the sixth seal closes. Dan. 11: 31; 2: 7, 11. This will be the Roman power, the ten horned beast spoken of in the 7th of Daniel, the fourth kingdom, which will break all others to pieces. Daniel 7: 7, 19. This is the downfall of Babylon. Rev. 18, or destruction of the whore. Rev. 17: 15, 16, or Protestants who stand in the shoes of the Roman Church, making laws of their own to worship God. The falling away must first come, and is now coming very fast, not of numbers, but of the true faith. There will still a number remain steadfast to the ancient landmarks, but they will be looked upon with scorn and derision by those who have departed from them.

The man of sin is the two horned beast. Rev. 13: 1; Dan. 7: 8, 20. "Little horn." The king of force countenance is the same. Dan. 4: 23. The ten horned beast is the Pope of Rome. He will give the little horn, the ten kings to conquer the world. Rev. 17: 13. Dan. 11: 31. The downfall of the literal Babylon was a type of the spiritual. The spiritual will

fall at a midnight, like the literal. Then the cry will be made, "Behold the Bridegroom cometh." All worship will be stopped for 2,300 days. Dan. 8: 14. The 2,300 days commence thirty days before the sixth seal closes.

Three great events will take place in those thirty days. The first is the taking away of the daily sacrifice as above stated. The second is the Devil being cast down to stand before the woman. Rev. 12: 9, 10. The persecution is the pain the woman will be in, thirteen verse. The woman, or church, will be in pain ten days. Rev. 2: 10. The third event is the Savior's coming in like manner as he ascended. Acts 1: 11. Not as a king, but as a man-child, to remove the woman, or wise virgins. Rev. 12: 6, 14. The woman will be fed and nourished in the wilderness 1,260 days, or three and a half years. At the time of the Savior's coming to remove the woman, or church, the two witnesses will come, and the woman will fly into the wilderness with two wings of a great eagle. Rev. 12: 14. There mission here lasts 1,260 days, or three and a half years. Rev. 11: 3. These are the two olive trees of Zech. 4: 11, 14; Rev. 11: 4. The goal of the earth is the man of sin, 2 Thess. 2: 3, or two horned beast. "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Malachi 4: 5.

The other one is Enoch. Those two have a work to accomplish yet. I will let this suffice on the events of the thirty days under the sixth seal. The fallacy of the Gentiles will be just at the close of the sixth seal, and the door of mercy will be closed against them. They will be fulfilled the saying of the revealer. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22: 11. Just what they are at the close of the sixth seal, that they will remain.

The door of mercy will be opened to the Jews at the opening of the seventh seal, when one door is closed, the other one will be opened. There are great and noted events to take place in the 1,260 days under the seventh seal. 12, 60 and 30 will make 1,260 days. Dan. 12: 11.

The sounding of the seven angels will take place under the seventh seal spoken of in the 9th, 9th, 10th chapter of Rev. The same is spoken of in Rev. 16, in a more condensed form. Terrible events will take place under the seventh seal in the 1,260 days. "And power was given unto him to continue forty and two months." Rev. 13: 5; Daniel 7: 25; 12: 7. The two horned beast and the two horned, receive their powers to do wonders from the dragon. Rev. 13: 2. They will cause fire to come down from heaven, and cause an image to speak, to deceive the people. Rev. 13: 13; 14: 13. Those two wicked ones will not be permitted to do wonders in the thirty days under the sixth seal. The salt, or church must be removed first, then God will permit the Devil to give power to those two wicked ones to do wonders. And that power they will hold 1260 days under the seventh seal.

During the time of this dreadful calamity that will fall upon the inhabitants of the earth, there will be three against three. The Savior and the two witnesses, or Elijah and Enoch will be against the devil and beast and the false prophet. Those two witnesses will have superior powers. Rev. 11: 5, 6. They will gather the Jews from all quarters of the earth

in the time that the beast and false prophet have the sway over the earth. They will no doubt issue a proclamation to the nations of the earth to deliver up the Jews; and those that will not do it, will be chastised with plagues sent upon them. Rev. 11: 5, 6. Those two prophets, Elijah and Enoch, will possess power to gather the Jews, as Moses and Aaron did from Egypt. The Jews will no doubt accept those two witnesses as their Messiah, whom they have so long been looking for, on account of the power they possess, to do wonders.

After the Jews are all brought into Palestine, the least will muster an army of two hundred thousand, Rev. 19: 16, or all nations. Zech. 14: 2. This will take place under the sounding of the sixth angel. Rev. 9: 13.

The two witnesses will commence their mission in the thirty days under the sixth seal by protecting the woman in her flight to the wilderness, then to gather the Jews under the seventh seal. Their time to accomplish this is nearly 1,260 days less. Those twenty days will be occupied in the flight of the woman in the wilderness. Rev. 11: 3.

Their 1260 days will end a little before the beast's. The beast will kill them, Rev. 11: 7, and their dead bodies will lie in the street where our Lord was crucified. Those two witnesses, will be great posts to the beast, as Moses and Aaron were to Pharaoh in Egypt. The beast will rejoice when he gets power to kill them.

When those two witnesses are killed, the beast will fall upon the Jews and take the half of them captive. Zech. 14: 2. After the witnesses lay in the street three and a half days. The spirit of life from God will enter into them, and they will stand upon their feet, and great fear will fall upon them which saw them." Rev. 11: 11. Just then a voice will be heard, "come up hither." Immediately after they are ascended, the Savior will come as Lord of lords, and King of kings. Rev. 19: 16. The first resurrection of saints will take place, and the great battle of Armageddon will be fought. Rev. 16: 16. Ezek. 39; Zech. 14: Rev. 19: 11, to the end of the chapter. There will be blood up to the horses' bridle. Rev. 14: 20. This battle will take place at the close of the sounding of the sixth angel or the sixth seal.

The Savior's coming on the white horse will be at the end of 1,260 days, and armies in heaven will follow him, and blow the trumpets. And the dead saints will be raised, and the living, or woman that fled in the wilderness, will be changed in the twinkling of an eye. 1 Cor. 13: 52.

There will be forty-five days occupied in the first resurrection, and battle of Armageddon, and the binding of Satan to cast him in the bottomless pit. This brings out the 1,335 days or events that will take place in them. Dan. 12: 12.

The next and noted event is the seventh angel sounding. Rev. 10: 7; 16: 17. The world is full of wicked people, besides those that are in the army. The events of the seventh will destroy all sinners from the earth. It will finish the work.

The next and noted event will be the resurrection of the whole race of Israel. This resurrection of the Jews will take place at the end of 1,335 days. I refer the reader to the Scriptures on the resurrection of the Jews. Jer. 30: 9; Ezek. 37: 11, 12, 13; Dan. 12: 2, 3.

There will be a great lamentation among the Jews after they are raised from their graves, Zech. 12: 10, to the

end of the chapter. They will mourn and lament for the Savior; "they will look upon him whom they pierced."

The resurrection of the saints will be at the end of 1,260 days; this is the first resurrection. The Jews will be resurrected at the end of 1,335 days. Those two resurrections will be forty-five days apart. Daniel was one of the old Jewish prophets, and he was told to go his way till the end be for thou shalt rest and stand in thy lot at the end of days, that is, 1,335 days. This proves the time of the Jews' resurrection. Dan. 12: 12, 13.

The next event will be the burying of the dead Israelites. It will take all the people of the land to bury them. The allotted time to bury the dead is seven months. Ezek. 39: 12, 13, 14, 15, 16. At the end of 2,300 days, the land will be cleansed, The Jews will be judged by the law. Rom. 3: 12; Dan. 7: 10.

The resurrection of the Jews, the burying of the dead, the cleansing of the land, and the judgment will occupy 965 days, add 965 to 1,335 will make 2,300 days. Then the worship of God will commence again, and David will be king over the house of Israel. Ezek. 37: 24, 25. Then the Jews will build Jerusalem. Jer. 30: 18, and the temple east of Jerusalem, Ezek. 40: to the end of the book. It will take the Jews nearly forty years to build Jerusalem and the temple.

The Devil will be cast into the bottomless pit forty years before the 6,000 years close. The marriage of the Lamb will take place in the time that the Jews are building Jerusalem. Rev. 19: 7, 8, 9. This is the evening of the world of which our supper is an emblem. The seventh seal closes when the 6,000 years end. The seventh thousand is the millennium. Christ and the 144,000 and the saints will descend and reign on earth a thousand years. They will be kings and priests over the house of Israel. Luke 22: 28, 29, 30. There will be a covenant made with the house of Israel in the millennium. Jer. 31: 31.

I will show where I get the idea that the Devil is cast into the bottomless pit forty years before the 6,000 years are ended. He will remain in the pit just a thousand years as the Word says. He will be loosed from his prison forty years before the 7,000 years end. God has two objects in view in doing so. The first, Jerusalem and the temple must be built before the millennium. This gives the Jews time to do it. The second is, to prove the Jews forty years before the seventh thousand ends. The Jews being tempted forty years in the wilderness was a type of the forty years at the end of the millennium. The canon was a type of the heavenly. Satan will deceive a great number in those forty years. Those who will not leave themselves deceived, will be united with the saints. The Jews were first, so they will come in last.

The saints being kings and priests over the house of Israel in the millennium, will draw into the camp, as the Jews let themselves be deceived. Toward the close of the forty years, Satan will bring the deceived ones together like the sand of the sea, Rev. 20: 8, and encompass the camp of the saints, and fire will fall down to consume them. Then Satan will be cast in the lake where the beast and false prophet are. They had him cast in at the battle of Armageddon a thousand years before. Next comes the resurrection and judgment. Here I will close, the brethren and sisters are posted on that.

Cedar Rapids, Iowa.



## FALSE VALUE VS. AGAINST TRUTH.

VALUABLE.

BY CYRUS BUCHER.

THE man died. How much is he worth? Has he any debts? How much will his children inherit? This is the way man values. You ask what did he do for the poor, the needy, the oppressed, the sick and imprudent? Did he do it out of pure motives? Did he do it to benefit his fellow men, and serve God?

Vanderbilt died, leaving a hundred million dollars. How much has he laid up in heaven? General Grant travels the civilized world, honored wherever met, because he was a great General. How many tens did he shed for the poor widows and orphans? The Pharisee stands and prays, thanking God that he is not as other men. The publican says, "Have mercy upon a poor sinner." The great revivalist is heralded forth in our periodicals, as being the means of bringing souls—ten, twenty, a hundred, two hundred—to Christ. Who gets the honor? God! If so, well and good. There is a poor minister struggling along with his family; studying by the midnight light, having a kind word to all who needs, a tear for the oppressed, a widow's mite for the poor and needy; striving in bonds to do all he can for the church. I will not ask who gets, but, who gives the honor? God? God! For the minister cannot be valued by the honor man bestows, but by his self-denials and sacrifices for the Word of God.

"Lange was his beauty, and his soul sincere; Heaven did a recompense as largely send; He gave to misery all he had—a tear; He gained from heaven ('twas all he wished), a friend."

Such may be the case. One man may spend thousands for the spreading of unneeded religion, yet he who pays a widow's mite, or even "a ten," may receive the greater honor in the sight of God.

A hard, unkind word, or look may be imprinted on the memory, which years cannot efface. A smile, or a kind word, in like manner, may take root; and while the former may, if developed, do an amount of evil, the latter may be the means of changing governments. Look, read of the mother of Napoleon, then of the mother of Washington.

The children's papers are valued at fifty cents a year. Give it to a child, and let it read it one year, and you cannot get over its true value. One article may be the means of saving that child, which would, in value, alone, according to God's Word amount to more than the whole world.

A great lawyer and statesman once said, "Whatever you get for an article, that much it is worth." But this is false. A bad book, costing one dollar, may be worth not one cent, while a good book costing the same, may be worth worlds.

"A little word is kindness said,  
A motion or a tear,  
Has often healed the heart that's sad,  
And made a friend abroad."

Let us, therefore, desire small things, for we know not what a kind word may bring forth. Always, let us look at the motive. Do all to the honor of God. Some things you should never do, because they are sinful. Things that are good in themselves, may not be done out of a pure motive, and if not sinful, no good is derived from it. In other respects you can do a thing and not be befuddled, yet others may be; you yourself may not stain the plaudits of heaven, but others will through you. Jane Taylor's Poem on the Philosopher's Scale, may teach us a lesson on true and false values.

And now, my friends, you ask, you give

These scales were not made to weigh sugar and ten;

Oh not for such properties wandrous land they,  
That qualities, feelings and thoughts they

Could weigh;—could weigh  
Together with articles small or immense,  
From mountains or planets to atoms of smelt.

Naught was there so bulky, but there it would lay,  
And naught so ethereal, but there it would stay.

And not to reflect, but in it must grow—  
All which these examples more clearly show.

"The first thing he weighed, was the head of culture,  
Which retained all the wit that had ever been there;

As a weight, he threw in the torn scrap of a leaf  
Containing the prayer of the penitent thief;

When the skull was dash'd with an osseous apple,  
That it bounced like a ball on the roof of the cell.

"One time he put in Alexander the Great,  
With the garment that Dooms had made, for a weight,

And, though clad in armor from scutlets to crowns,  
The hero rose up, and the garment went down.

"A long row of slabs-bones, amply endowed  
By a self-sufficing Pharaoh, lay and good,  
Next long on scale, while the other was pressed  
By those units the poor widow dropped into the chest;

Up flew the cushion, and a weighing in came,  
And down, down the farthing weight came with a bounce.

"By farther experiments (no matter how),  
He found that two chariots weighed less than a plow,

Though balanced by only a ten-penny nail;  
A shield and helmet, a buckler and spear,  
Weighed less than a wife's unsatisfied tear.

"A lord and a lady went up at full sail,  
When a bee chanced to light on the opposite scale;  
Ten doctors, ten lawyers, two courtiers, one earl,  
Ten counsellors' wings, full of powder and curl,

All heaped in one balance and swinging from thence,  
Weighed less than a few grains of cumbr and sense;

A first water diamond, with brilliant light,  
Then one good potato washed from the dirt,  
Yet not asstantials of silver and gold could suffice  
One pearl to outweigh—twice the pearl of good price.

"Last of all, the whole world was howled in at  
The grate,  
With the soul of a beggar to serve for a weight  
When the former spring up with so strong a rebound,

That it made a vast rent and escaped at the roof,  
While balanced in air, it soared on high,  
And sailed up aloft a balloon in the sky;  
While the scale with the soul in't so mightily fell,  
That it jerked the philosopher out of his cell."

## THE KINGDOM.

BY W. MORRISON.

[Synopsis of a sermon delivered by Brother Daniel Whitmer, Nov. 10th, 1878, to the Whitmer congregation, South Bend District, Indiana, with a few thoughts of the writer inserted.]

"The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way." Matt. 24: 23.

HAVING your individual attention and fervent prayers, we will consider first, the kingdom; second, the sower; third, the field.

To form, or constitute a kingdom, requires a king, subjects and territory. A king is a monarch—sovereign—a supreme magistrate, whose will is supreme law to his subjects. The subjects are the people who are bound to respect and obey the king's laws. The territory is

the country, or space, over which the king's authority extends. The same components parts, governed by like functions, are found in the kingdom of heaven. The Son of man,—the Redeemer of the world,—the Lord Jesus Christ, is the King, Monarch, Sovereign, or Supreme Magistrate, whose will is supreme law to his subjects. The followers of the Lord Jesus Christ are his subjects, who are in duty bound to respect and obey his law. The territory is the whole world—the planet or globe upon which we live. The kingdom of heaven of which we now speak, is the kingdom of Christ on earth, which was set up when Christ's plan of salvation was fulfilled, which shall stand till the end of time, when the earth shall be rolled up as a scroll, when the King shall stand with one foot upon the shore and the other upon the sea, and declare that time shall be so more, when he will take his worthy subjects to the kingdom triumphant above.

2. We will consider the sower of the good seed. From the text we infer that the sower was a good man, a good husbandman, for he sowed good seed. He sowed it upon well prepared ground; he sowed it with anticipation of again reaping good seed of the same variety, just as the good husbandman does at this age. "But while he slept, the enemy came and sowed tares among the wheat." We will here notice that was a custom to take a sleep, or rest, at noon among the people of that age; so, while the sower was resting, the enemy came and sowed bad seed. This was a bad man, for he sowed bad seed in anticipation of destroying the good man's seed. The seed all sprang forth and grew up together, both good and bad. This being observed by the servants, they desired to root out the bad seed, but not so, said the owner, lest you also root out the good seed; but let them grow together until the harvest when the tares shall be burnt up, and the wheat gathered into my barn.

3. We will consider the field. The field is the world, the territory of the kingdom. This is the field which the Savior referred to when he called the eleven together and told them that all power in heaven and in earth was given unto him. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." Here the King promises to be with his subjects in the field, even to the end of the world. Then this injunction rests not upon the eleven alone, but follows all successive generations to the end of time. This, then, includes the generations of to-day, and we find this command resting upon us just as much force as it did upon the eleven. Then, there is a great work for us to do. We are commanded to work in the Lord's vineyard. There are various kinds of work in this field; the ground must be cleared of timber, stone, and anything else that may obstruct cultivation; the field must be put in order by plowing and harrowing before it is ready to receive the seed. That is, we are to reach the world, in its wild and unbelieving state, all about the character and purpose of the King. If this be done so as to remove all unbelief and doubt, the field will be cleared of all obstructions; the plow of faith will break up the field; and the harrow of repentance prepare it for the good seed. Thus the good seed will be produced from

the nation or generation to the end of the world. "He that sows the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil, the harvest is the end of the world, and the reapers are the angels." The Son of man shall send forth his angels and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them in a furnace of fire; there shall he weeping and gnashing of teeth." Here we have the Savior's own language in regard to the final state of the wicked, and who dare deny it? It is not for any man to do, though he have the popularity of a Beecher, only at his own peril. "Then shall the righteous shine forth as the sun in the kingdom of their Father." What a glorious thought!

"When we've been there ten thousand years,  
Bright shining as the sun,  
We're no less days to sing God's praise,  
Than when we first began."  
May this be the happy lot of us all.

## FOR HUSBANDS AND WIVES.

HUSBANDS and wives who wish to live happy and enjoy life would do well to cut out the following and place it where they can read it once a week, or even often if necessary:

Be a Christian, and marry a Christian. Never both get angry at once. Never taint with a past mistake. "I forgot" is never an acceptable excuse.

A good wife is the greatest earthly blessing. If you must criticize, let it be done lovingly.

They who marry for physical characteristics or external considerations, will fall of happiness.

Never make a remark at the expense of an other.

Never talk at each other, either alone or in company.

Give your warmest sympathies for each other's trials.

If one be angry, let the other part the lips only for a kiss.

Neglect the whole world beside rather than each other.

Never speak loud to each other unless the house is on fire.

Let each strive to yield offense to the wishes of the other.

Always leave home with loving words, for they may be the last.

Marry into different blood temperament from your own.

Never deceive, for the heart one misleads can never trust wholly again.

It is the mother who molds the character and fixes the destiny of the child.

Never find fault unless it is perfectly certain that a fault has been committed.

Do not herald the sacrifices you make to each other's tastes, habits, or preferences.

Let all your mutual accommodations be spontaneous, whole-souled, and as free as air.

The very facility is the mutual cultivation of usefulness.

Consult each other in all that comes within the experience, observation, or sphere of the other.

A hesitating or grudging yielding to the wishes of the other always grates upon a loving heart.

Never reflect on a past action which was done with a good motive, and with the best judgment at the time.

He who is ignorant of the way to the sea should take a river as a guide.











ness of life. Many more good impressions were made. Some said they would come soon. Hope those good resolutions will be carried out. Those of us who are in the church of Christ should be more zealously engaged for those who are left behind that they, too, may feel the load of sin and come to Jesus. Members should not be cold and indifferent during these meetings, but should be lively workers in the cause. Oh that all our beloved brethren would realize that they are saved by those who live not for themselves only, but for him who lived and died for a rebellious race, and left a pattern to be imitated by all that are born new by this spiritual birth. Yes, if it were possible that all should understand that all that have and are in the Lord's, whether they be intellectual or temporal gifts, and that all the members of that mystical body—the church of Jesus Christ—were bound to serve each other even as the members of our natural body were Christ—were. My dear young associates, I entreat of you to come to Jesus, heed the many good counsels given by our beloved brethren while with us. We are sure, Solomon said, "Remember the creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." Would it not, then, be wisdom in us all to prepare for heaven? For the things that this world are transitory, and will all pass away; and even while here the Christian's enjoyment is far beyond that of the sinner.

New Carlisle, Ohio.

#### Wisconsin Mission Field.

MUCH has been said on the subject of missionary work, but a little less saying and a great deal more doing, would result in much more good. Talking about missionary work, and plans as to getting the money necessary to defray the expenses, does not so much as mind, praying for the poor and not giving them the necessities of life. If Paul's plan is adopted we will have plenty of missionary money and to spare, as the Lord has prospered it very well. There is no more need in the missionary movement that could be greatly improved. Do not wait till you are sent by the missionary committee for fear you will have to pay your own expenses, and then feel that you are not doing it for the Lord, but for your own credit. Do not think you can try your talent with the full assurance that if the children don't pay your expenses the Lord will. Not every preacher is calculated for a missionary. A man may be a very good local preacher, and capable of doing much good at home, but as a missionary, he is a failure. Two preachers should go. Both preachers should be of a talkative nature, friendly to all men, mighty in the Scriptures, always ready to meet the objector with a good boldness. In preaching, one should be a powerful expounder, the other a good exhorter; the expounder to speak first, and the exhorter to follow. Often a sermon is spoiled when the preacher thinks he has a prophecy, when he has but an exhortation.

Missionary life is very hard, especially in the winter season. Men of strong constitution and a ready mind should go. The constitution to meet the changes of heat and different temperature of sleeping rooms, and a ready mind to meet a false teacher. Any brother who has an experimental knowledge of missionary labor would rather give a few dollars towards it, and stay with his family, than to go himself, even if his expenses are paid.

Brother D. M. Miller, in company with his wife, left his home on the 24th of December, 1878, for the Wisconsin Mission Field. Went on the cars for as Mineral Point; left Mineral Point on the 26th, for a seventy miles' ride north, with mercury two degrees below zero, and cold increasing. Arrived at Brother Abraham Studebaker's six miles north of Marengo, late in the evening. Left Brother Studebaker's on the morning of the 28th, (mercury sixteen degrees below zero), for pleasant Ridge, seven miles north of Marengo. Arrived at Brother Stout's late in the afternoon. Brother Miller preached his first sermon that evening at Brother Stout's, to a small audience. Sugar Tree, four miles farther north, was the place intended for Brother Miller to preach, but the house was occupied by what was called a "Ministerial Association," which was to last a few days; but when Brother Miller would take no interest in the Association, they proceeded to occupy the house again, and so Brother Miller out of the house, consequently there was some time lost. But the Methodists opened their houses to Brother Miller, near Brother Stout's, where he had several meetings,

and preached the Gospel in its primitive purity, to a large and attentive audience; so much so that many declared that they never heard the Gospel preached so effectively. Even some of the members of the M. E. Church did it seemed to them that they had never heard preached before. From there he went to Rock Bridge, some twelve miles out, where there are a few members, scattered and a church partly organized. Had preaching in two places for five evenings, and on Friday the 3rd of January, P. M., preached a formal sermon at Woodstock, in the Disciple meeting-house. The people of Woodstock invited Brother Miller to preach there that evening, and offered their house to him as long as he wanted it. He preached there that evening and the next day (Saturday), at eleven o'clock, to a large and attentive audience, and made some good impressions—so much so that they requested him to come to his apartment for that evening was at Sugar Tree, he could not. Some followed him to Sugar Tree. He had quite a number of meetings at Sugar Tree, awakened quite an interest; a few were baptized with Christ in the name of Jesus. He was induced to read the Scriptures. It was now to the point that it was necessary for Brother Miller to continue his labors at Woodstock and at Sugar Tree, and the time being that duty called him home.

After arranging matters at home, Brother Miller again left home on the 10th of January, 1879, for Wisconsin; and made Woodstock and Sugar Tree the base of his labors. He found the people at both places very intelligent, kind-hearted, and ready to receive the truth. After laboring one week at Woodstock and one week at Sugar Tree, Brother Miller found that the company of a deacon was not sufficient, that something more was needed, so he called Brother Meyer to his assistance. As soon as Brother Meyer came, the deacon went home. The brethren with their combined efforts, and the help of the Lord, have done much good; in fact the work is just begun, not only at Woodstock and Sugar Tree, but at different places where they have preached while in Wisconsin.

The brethren arrived home on the first day of March, with the expectation of going back to Wisconsin, if no opposition; for the way they left things a continued ministerial labor, and the Lord will be with them, and he has helped to carry it out. When they left Wisconsin, they had quite a number of applicants, and many searching the Scriptures.

The Tract Association should be made more effective. We found a great demand for tracts in Wisconsin, and we should be bold to what are, as many are willing and able to pay for them. Every missionary should take as many tracts with him as he conveniently can, make it known that tracts are able and ready to be sent, and to pay for them, and the money appropriated in publishing tracts and sent to the poor.

Many of the brethren have no idea what an amount of good can be done by distributing tracts. Even the BRETHREN AT WORK is doing a great deal of good. We had about a dozen copies of them with us, distributed them one evening after meeting. In a few evenings after, we were asked for more papers, and were sorry to say that we had no more, but were very glad to hear from hand to hand, and were a great help to the mission, and because they and the preacher agreed, and the two agreed with the Gospel. So much for papers that are free of contention. A Gospel paper and a Gospel preacher always go hand and true work.

D. F. BAY.

From Morrill, Brown Co., Kan.

IT may be interesting to the many readers of the BRETHREN AT WORK to give a short report of the meetings held here by Brother C. Forney. During these meetings, Brother F. preached a series of doctrinal sermons—rather in reply to an attack made by one, T. M. Stephenson, a Southerner—against our faith. It will be remembered also that the esteemed J. M. S., also made a personal attack on Brother Moore, reflecting on his (Moore's) scholarship, which was again reported to Brother Moore, and the latter replied in an editorial, which was read at our meetings. Brother Forney made a gallant defense, and made some powerful criticisms on the grammar addressed by J. M. S., in his analysis of the commission. The issue of the matter, Brother Forney's preaching were, for additional reasons, now reclaimed, besides daily convincing impressions were made.

These sermons necessitated Stephenson to preach another series of sermons, or rather a

series of abuses on the faith of the Brethren. That his arguments were very convincing, your readers are invited to consider: the following: He said he came along with the "Donkards" were baptizing, and it remained him of a lot of doubts dipping for women. His sermons on the supper were equally ridiculous, and upon the whole, his attacks and the reply of Brother Forney, only served to strengthen our cause. These latter sermons of Stephenson we did not deem necessary to reply to, as they were self-convincing.

JONATHAN LIGHTY.

March 26th, 1879.

#### Programme

THE following propositions are to be considered by the Sunday-school Convention, to be held April 21st, at the Spring Creek Church, Keweenaw Co., Indiana, commencing at 2 o'clock P. M.:

Prop. 1st.—The influence of Sunday-schools in general, to be introduced by Joseph Amick and Solomon Akerman.

Prop. 2nd.—The property of Brethren holding Sunday-schools, by John Wright and Joseph Leedy.

Prop. 3rd.—The manner of conducting Sunday-schools, by J. C. Murray and W. S. Toney.

Prop. 4th.—The best means to secure the attendance of parents and children, by Dorsey Hodge and J. S. Sauerbaker.

Prop. 5th.—How can opposition to Sunday-schools among the Brethren be best overcome? by J. B. Cranman and J. S. Suel.

Prop. 6th.—Singing, by Benjamin Noll and William Sumner.

The above named brethren, with two exceptions, have accepted the duties assigned them, and will be expected to be present, and give the cause their support. All others have the privilege of taking part.

Those coming by railroad either to Collierville or Pleasant Hill, to the Sunday-school or Missionary Convention, will be met with conveyances on Monday, April 21st, by giving due notice.

A. W. BROWN, Cor. Sec.

North Manchester, Ind., March 26th.

## Fallen Asleep.

Based on the first edition of the Book—Vol. 1, p. 11.

Obituary notice to be filled, written on other side of the paper, and separate from all other notices.

KINSEY.—March 6th, 1879, of consumption, one, Fredrick Austin Kinsey, infant son of Fretzle John and Sarah Kinsey, aged 1 year, 10 months and 2 days. Funeral service pronounced from Rev. T. S.

R. B. JONES.

COLLIER.—In the bosom of the Panther Creek Church, Woodstock, Mo., November 18th, of apoplexy, he died, one, David M. COLLIER, of M. and E. Collins, aged 8 years and 7 months. Funeral by the Brethren.

JAMES R. GOS.

BOYER.—In the Pacific Valley District, Union Co., Pa., March 24th, died one, William M. BOYER, aged 61 years, 3 months and 29 days. Funeral service pronounced from Rev. T. S.

J. B. JONES.

LONGAKER.—In the Whitehorse county, N.Y., February 24th, died, one, Charles, daughter of Jacob and Lydia Longaker, formerly from Wayne county, Ohio. Her age was 40 years and two months.

When she was between the age of twelve and thirteen years, she was sold out of her mind through poverty and other disadvantages and kept growing worse and worse, and at last was released of all her pains and begotten another.

(Private notice, please copy.)

Campbell and Penzell.—A Deacon on the Rescue Order by the Brethren. Rev. H. 50

Christian Baptism.—A Deacon on the Rescue Order by the Brethren. Rev. H. 50

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## Business Department.

Not of value in business, received by 1879, printing the Book—Vol. 1, p. 11.

#### MONKEY LIST.

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#### POOR FUND.

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## LOOK TO JESUS.

BY J. W. BOUTHERWOOD.

LOOK TO JESUS, He's the Savior,  
Look to Him in sorrowing prayer;  
Look to Him in faith, not doubting,  
Then you can be blessed here.

Look to Him when round the table—  
Look to Him by giving thanks;  
Look to Him—inspire His blessings—  
Lift your souls to higher ranks.

Look to Him when day is dawning,  
Look to Him before you sleep;  
Ask Him to protect you and guard you,  
And your life is safely kept.

Look to Him in every ordinance,  
And His presence all obey;  
Look to Him when you're in darkness,  
Look when in the light of day.

Look to Jesus, look to Jesus,  
Then that way, you are well go;  
For, as men look, so do they walk,  
While traveling here below.

Look to Jesus, look to Jesus,  
Look to Him in every thing;  
Look to Him the only Savior,  
And yourself an offering bring.

Look to Jesus, then you shall live,  
Look to Him and be ye saved;  
Look and try to gain salvation,  
Ere you are to sin enslaved.

Brother, look, oh look to Jesus!  
Look to Him in all you do;  
Look to Him while life is passing—  
Look to Him, the Friend that's true.

## LAW.

BY MATTIE A. LEAR.

"For the law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death." Romans 8:2.

HERE are three laws alluded to in the apostle in the above passage, the law of the Spirit of life, the law of sin, and the law of death. The law of death was that law that was promulgated from Sinai. The apostle in the preceding chapter, after extolling the law of Moses, labors to show his brethren, that though the law was holy, and the commandment holy, and just, and good, yet it was not sufficient for their needs. It could not deliver them from the law of sin; yet it had its office to perform in the great redemptive plan. That office was to reveal or make manifest sin. "For by the law is the knowledge of sin." Again, the apostle says, "I had not known sin but by the law, for I had not known but except the law had said, thou shalt not covet."

But how, it may be asked, is sin revealed, or made manifest by the law? 1. By exposing or bringing its criminality to light. Paul says, "I had not known but except the law had said, thou shalt not covet," i. e., I had not known that those eager, longing desires after wealth, fame, power, etc., were sinful, had not the law taught me this. I never could have learned the lesson of submission from the book of nature.

2. The law gives the knowledge of sin by contrast. We there behold, as in a mirror, the purity and holiness of God, and his just demands upon us. The sinner thus arraigned before this bar of purity, sees himself in all his loathsomeness, hence says the apostle, "I was alive without the law once; but when the commandment came, sin revived and I died; and the commandment, which was ordained unto life, I found to be unto death." What, the law which God had ordained to life, be unto death? Why this strange subversion of God's purposes? What caused their effects to be so opposite to his designs? "Sin," the apostle answers, "For sin taking occasion by the commandment, deceived me, and by it slew me." Hence the apostle, in

the language of our text, calls this law, the law of death. This was not the original design of it. It was not ordained or established for that purpose. It was ordained as the instrument of life, but sin had made it the instrument or means through which it wrought death.

Again the apostle asks, "Was then that which is good made death unto me? God forbid. But sin, that it might appear sin," that its wickedness and blackness might be revealed, "working death in me by that which is good." The agent must indeed be bad that can use a good instrument to perform a wicked purpose. Continues the apostle, "That sin by the commandment might be exceeding sinful," i. e., that sin by means of the commandment might be shown to be exceeding sinful.

But what is meant by the law of death spoken of in our text? Law, is sometimes spoken of in the Scriptures as that which hath the force of governing and controlling our actions. All those who are in a state of nature, or unregenerated are under the dominion of sin.

What a terrible picture is drawn by Holy Writ of man's rapid declension under the sway of sin. We read early in the history of the race, these terrible lines: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Further on, we have a terrible picture drawn by Judah's prophet of the sad condition of that chosen people after they had fallen under the dominion of sin. Hear Isaiah: "Ab, sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupted! they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they have gone away backward. Why should ye be beaten any more? Why will ye revolt more and more. The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head, there is no soundness in it; but wounds, and bruises, and putrefying sores; they have not been closed, neither bound up, neither mollified with ointment." The following is David's description of man under the power of sin: "They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one." To this terrible picture, the apostle adds the following: "Their throat is an open sepulchre: with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness: their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known." From this terrible threshold, man could not extricate himself, hence the apostle in giving his own experience says, "For the good that I would, I do not; but the evil which I would not, that I do." As man could not break his own fetters, and as the law given by Moses could not deliver him, something more powerful than the law, or man's own skill must come to his relief, or he must remain a captive. The apostle, when he realized his wretched condition, and was made to feel his own impotence, and the impotency of the law, cried out in agony, "O wretched man that I am! Who shall deliver me from the body of this death?" Who shall deliver me from this awful burden, the stench of which is constantly in my nostrils? But Paul at last found the Deliverer; not, however, in the school of science, not at the feet of Gamaliel, but he found him in the once despised Nazareth; then he breaks forth in the cheer-

ful strains contained in our text: "For the law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

We will next try to consider the law of the Spirit of life. Life, oh what meaning to that word! We, who were dead in trespasses and sins, hath been quickened. And not only have we been quickened, made alive, aroused from our lethargy, but we have been made alive in Christ Jesus. We have not only been made to hate sin, but we have been brought into fellowship with God through the Spirit. Blessed truth, this law of the Spirit of life in Christ Jesus breaks the fetters of sin, and releases us, not only from its power, but also from the love of sin, the contamination of sin, and from the guilt of sin. It is a complete and perfect deliverance. No wonder the apostle says, "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." What a debt of gratitude do we owe to our great Deliverer! "What the law could not do, in that it was weak through the flesh." The law was rendered insufficient, having to act through the agency of the flesh. The flesh instead of seconding the operations of the law opposed them; for Paul tells us, "I know that in me, (that is, in my flesh) dwelleth no good thing." The law thus weakened and trammelled, was not sufficiently strong to grapple the giant sin. But oh, what is the next wonderful announcement! God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. One at last found, able to grapple with this terrible monster. Christ came in the very stronghold of sin, namely in the flesh; and having come he laid hold of the strong man, bound him, and then spoiled his house—robbed him of his conquests, took from him his dominion, and overthrew his authority.

But why was this stupendous work wrought? The apostle tells us in the fourth verse, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

The above quotation does not very well agree with the "faith alone" doctrine taught at the present time. Paul tells us that Christ conquered sin, why? that we should be released from all obligations? No; but that we might be rendered capable of fulfilling, or accomplishing the righteousness of the law. Nothing could be more erroneous than the opinion that Christ has done all for us, and therefore we have nothing to do. The fact is, Christ has only removed our disability, and consequently made our responsibilities many fold more. Our heavenly Father does not require impossibilities of us, but he does require that we do what we can.

As the righteousness of the law could not be fulfilled, or accomplished by those who lived under the law, because of their disability, it would be reasonable to suppose that if God removes this disability, he would then require that we obey his holy precepts; and such we are taught in his Word is the case.

## THE POOR.

BY CHARLOTTE T. JONES.

IN reading the Scriptures, we find much said in regard to the duty of Christians towards the poor. The poor

ye have always with you," showing plainly the church will never be without its poor. Next, what is our duty towards the poor? We must not say, "go, be ye clothed and fed," but must look after their comfort. Some require them to make their wants known. Must we wait for that? Some of them, and the best poor members we have, would live on bread and water before they would apply to the church, or their brethren for assistance.

It is the duty of those that God has blessed with abundance, to seek out the needy and privately bestow their alms. "Let not the left hand know what the right hand doeth." If we are applied to for alms, and give them, it seems a matter of necessity; but if we seek out the object of charity, it then has the face of a free gift, and "God loves a cheerful giver."

The eyes of the Lord are ever watching over his poor, and he has placed here purposely that the rich should have the blessed privilege of relieving their wants, and we unto those who fail to do their duty in relieving the distressed. God could easily feed and clothe them himself, but he has arranged it that those whom he has blessed with plenty can have the pleasure of conferring favors on those who are not so well supplied. Nor is our duty done when we supply the wants of the body; they have spiritual needs too, and while we are contributing to bodily necessities, let us do it kindly, tenderly, let them feel that it is done from Christian and brotherly love. Not give it to them as if we would say, "be grateful for that or you will get no more," but go to them with loving tenderness, showing that you feel for them both temporally and spiritually.

Our Savior said, "thy shall all men know that ye are my disciples, if ye have love one for another." If this love is not felt and exhibited towards our poor, our gifts will amount to nothing. The apostle says, "though I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing." This text proves that giving is not all, but there must be with it a feeling for their interests. A loving interest for their welfare, is as much required as to supply their wants, and such feelings will be more highly appreciated by them.

This thing of a committee being sent to investigate, if they are in need of anything, and then delivering a report to the church and a general consultation over it, is both uncalculated and unsanitary. Some suppose that they do not properly employ their time, or they would not be a burden to the church, and many other such things concerning their needy condition. Do we ever read of such a church rule in the Scriptures? Do we ever read of the churches of ancient days sending brethren to see if this or that family were in need? If there is such Scripture, I would like to see it. There is one afflicted brother, C. H. Babbington, who has several times made his wants known through the columns of our periodicals—a brother that is wearing his feeble life away in the work of the church. The last we heard of his wants, he had a number of letters to mail, and was waiting for a raven to bring him a basketful of stamps that he might send them. If there are no ravens in the Brotherhood to attend to him, it is bad for the rest of the poor. One would suppose an afflicted brother, and one capable of doing so much good in the church would not only be supplied with stamps to convey his excellent writings to their destination, but that he would



have every necessary comfort bestowed on him. Every one has a work to do, and the different circumstances we are placed in, does not make our duty any the less. Our dear afflicted brother, though he has but little of this world's goods, is rich in spiritual gifts, and it is the duty of those upon whom God has bestowed abundantly of the bodily comforts of this life, to aid him in exercising the gifts bestowed on him. Every one is to be judged according to this work; and where much is given, much will be required. Let us all, therefore endeavor to be faithful stewards, and improve the talents given us.

#### FLOWERS THAT NEVER WITHER

THESE are flowers that never wither,  
There are sties that never fade,  
There are trees that never lose their leaves,  
Cooling fountains of life's chalice,  
There are silver wavelets flowing,  
With rattling sound of rest,  
Where the wind whistles softly blowing,  
From the far lands of the West

Thitherward our steps are tending,  
Oh through dim oppressive fogs,  
More of grief than pleasure blending  
In the darkness word of years.  
Often would our footstepers weary  
Sink upon the winding way  
But that when all looks most dreary  
Our Jesus is cheering ray.

Thus the Father who hath made us  
Tensons of His world's care,  
Knoweth how to kindly aid us  
With the burden we must bear;  
Knoweth how to cause the spirit  
Hopefully to raise its cry  
Toward the home it doth inherit.  
Far beyond the stormy sea.

There is a voice that whispers lowly  
Dears within this heart of mine,  
Where smothered the most holy  
Ever tells their sacred shrine,  
And it tells a thrilling story  
Of the great Redeemer's love  
Of the lowly Saviour's joy  
Of the better land above.

Oh, this life, with all its sorrows,  
Hasteth onward to a close;  
In a few more brief moments  
Will have ended all our woes.  
Then o'er death the part immortal,  
Shall ultimately rise and soar,  
To the ever-unchanging portal  
There to dwell forever more.

Selected.

#### AN EXHORTATION TO YOUNG MEMBERS, OR MY FIRST EXPERIENCE IN THE CHURCH.

BY G. W. KEIN.

Dear Brethren:—

WILL you permit me to speak to the young brethren and sisters through the Brethren at Work? I wish to touch particularly to those who have lately come to the church. Let us consider well what we are undertaking; let us go with full determinations and prayerful hearts; let us be faithful in all things. We must pray always.

About five years ago I began to think I had better spend the remainder of my days serving the Lord. Since that time I have had to fight hard. I thought when I came to the church, or give up my former habits, that I would have no work to do, but oh, how sadly mistaken I was! Shortly after I made the good confession I thought I would establish regular family prayer; this was kept up quite faithfully a little time, but along came the wicked one and said to me, I need not pray so much, and my will was agreeable with it. The next appointed time for my family prayer, something was in the way, so I thought, well I will let it slip for this time, which was an easy matter. Time passed off,

(though not pleasantly, till the next appointed hour had come I felt less inclined than before. Everything was wrong, and nothing right. The day passed without prayer. So on until prayer was entirely abandoned. What then I went on in this way, perhaps a year, and it was one of the most disagreeable periods in all my life. I was so far gone that sometimes I was hard to denounce religion in every form. I would argue that if I was an honest man and moral I would pass. My brother, living near me, would often say to me, "you don't pray enough." "Well," I would say, "how can I pray when I don't believe in prayer?" and would turn him off in this way. We had no preaching by the Brethren, though plenty of preaching that would allow one to do as he pleased. This kind I did not like, and during this time I had become very much troubled. Nothing went right, being troubled almost beyond endurance, a thought struck me that I should kneel down and pray, being the first time for some length of time, and let me tell you, my dear brethren, I feel that my prayer was heard, for since that I have enjoyed a glorious season, doubts removed, and faith stronger and brighter. I feel to bless my dear Savior, and now when the tempter says, don't pray, it is not necessary to be so earnest about this thing, I will say, I will pray, let come what will; and, thank God, I have come out more than conqueror. Let us not think that we can go on and have no work to do; for when we think so, along will come the tempter and lead us on to the other road.

I now believe that if we come to God and earnestly pray, we can overcome all temptations.

My dear young brethren and sisters, let us not permit the wicked one to overcome us in any shape, but let us each one search the Holy Scriptures, and find what is that good and perfect will of God, and let us practice just what we preach, and let those who are without see that we are Christians; and let us not be afraid to speak boldly for Jesus, and be obedient in every thing; and when we have done all in our power, let us then consider ourselves unprofitable servants. We must overcome our carnal nature in all things which are contrary to our Master's will. It is not our nature to begin to serve him, not our nature to pray; and it is our nature to return evil for evil, and the one who smites us on one cheek, our will is, to give one in return, but we are told to turn the other also. This at one time looked impossible and hard to do, and, perhaps is, until we get just right. If a man will follow the one who gave us the example, he will never be overcome by such a circumstance. I think if we are Christ-like, we will have no need of any thing of this kind. If we will examine the Scriptures, we will find that we must put down our nature. If our coat is taken, we must not forbid our professed Christians, who, when they are offended, will draw their coat, ready for a fight, and read a lesson in God's Word twice a day, but some how or other this they cannot find; I do not wonder at them, for I heard their pastor tell them that to become a Christian did not need a denial in this matter, that he thought it would not deprive any one of this world's pleasure. According to his logic his members can go to shows, gambling-shops, horse racing, and every where pleasure could be found. If I mistake not, we are to shun the very ap-

pearance of evil and mind not worldly things, love not the world nor the things that are in the world. Let us press onward and upward and at last be eternally saved. May God bless us all, is my prayer.

#### THREE GREAT FAMILY EVENTS.

##### First. When a Child is Born.

BY T. E. PLANK.

THE birth of a child is a great event, whether the parents be rich or poor, high or low; whether the little helpless stranger is born to wear a crown, or to beg in the streets, and die in a poor house—it is the same great event in all cases, and under all circumstances—it is a new creature. God then breathes in to the infant form an intelligent and immortal spirit, which knows no decay, and will still be young when the material heavens shall have waxed old as doth a garment, and vanished away like smoke. Every birth is adding one more to the innumerable throng which will arise from glory to glory, or sink in the blackness of darkness forever. Nor is the momentousness of the event in the least diminished by the fact that there are many thousands of such creatures every day.

Little as the birth of a child is noticed, out of the family, who can tell but it may be a more important event in its eternal issues and relations than the creation of a star that sooner or later may be extinguished forever? Extremely improbable as such a supposition is, who can tell but that the material heavens will some where, in the progress of eternal ages, be annihilated, and others, unspokeably more glorious, be created to shine in their room?

But what God has plainly revealed, the human soul is immortal. We read in his Word, that he "will render to them by patient continuance in well-doing, seek for glory, honor, immortality, eternal life," that at the resurrection this mortal must put on immortality; that the gift of God is eternal life through Jesus Christ, and that the wicked as well as the righteous are heirs of immortality. This pledge of its immortality imparts an amazing interest to the birth of a child in any family, of whatever condition, it has an immortal soul. We do not say that God could not annihilate it if he pleased; it is enough to know that he will not; he made it to live forever, and it must, it will. The child, as it grows up, may wish he never had been born, and that he could blot out his existence; but he can no more cease to be, than he could come into being by his own act. Willing or unwilling, every rational soul must live forever. Nor is it merely its immortality which stamps such an amazing importance upon the birth of an infant. It is not the main thing. If it were a mere animal existence only capable of eating, drinking, sleeping, and waking, without an intelligent mind, without a conscience, without memory, without the power of reflecting upon the past, or anticipating the future—it would matter but little whether such a mere sentient being were to be annihilated in a few years, or to exist forever. There would be no accumulation of knowledge; no account to render, no soul to be saved or lost. But the precious babe that now sleeps so sweetly on its mother's bosom is endowed by its Creator with intellectual and moral faculties, which will be developed and ripen into angelic fruition or endless woe. This help-

less infant may yet be a Newton or a Milton, who can tell? It will soon become a thinking and responsible being; and will, not in the present only, but in the past and the future. Beyond the grave it will remember its joys and its sorrows here, and will be forever looking forward to increased happiness or greater misery. What then, in comparison with the birth of a child, are any of those events in family history which are commonly looked upon as great? What to a poor man, the sudden bestowment of an independent fortune, or being invested with the highest honors of the State? O happy mother! dost thou know what a treasure God has given thee? Hast thou begun to conceive what a priceless jewel he has put into thine hands to be polished, and what amazing responsibilities are wrapped up in the precious gift? Oh thou delighted father! dost thou know that an immortal spirit is committed to thy training, and that its eternal destiny may be decided by what thou dost or by what thou neglectest to do? Regard it as thou mayest, the birth of the child is the first of the three greatest events that can take place in a family.

The second is when that child is born again. This indeed may never happen in your family. Alas, how many large families there are in which there is no reason to think that any of the children are born again. But we have every evidence that the birth does take place in some—in many. The necessity of such a great moral change is explicitly declared by our Savior in his conversation with Nicodemus: "Verily, verily I say unto you, except a man be born again, he cannot see the Kingdom of God." It is a universal proposition, the word "man" here is to be understood in its general sense, as comprehending the whole race.

#### BROTHER LEHR TO THE POINT.

##### (OCASIONALLY old Brother F. P.

Lehr his the nail square on the head: Here is one instance clipped from the *Primitive Christian*:

And you, my brethren, that fear a split in the Church, rest easy, it cannot be done, though every limb of the body may be amputated or lopped off. So long as the hand remains on the body, the pulsation of the heart will not cease, nor the vibration of the nerves stop for a moment. Prophecies of the rupture of the church have been repeated again and again to my recollection, since Brother Henry Kurtz darkened the horizon of our good and gracious brother, our noble and admirable (I shudder) *Good Will*. Even my little self, reconstructed with all my little might, for nearly two years, as my remembrances in the first two volumes abundantly show. Yet with all our forebodings and fears, no split in the body took place. From time to time some wandering star appeared in the constellation of the church, but did not affect its growth; they were but shooting stars that left no trace.

There are many alarm guns being fired just now, but so long as they spill no blood, but only cause flesh wounds, they are doing good service, for there is still too big a growth of flesh, and a large portion of it would be dispensed with, and the body might gain spiritual capacity. When I look on the bright side of the future, I see that only *Good Will* shining and illuminating many bright heavens. It has multiplied itself into many branches, each bearing at least a little fruit, if even part of it tastes somewhat bitter. Without bitter we might perhaps not appreciate that which is sweet.









2. The salvation of sinners should be his special object.

Man cannot live to himself alone, but is a social being. It was the design of his Creator that he should minister to the needs of his fellowmen, and that he is responsible for that which God has committed to his trust. He cannot, therefore, renounce his responsibility and live independent of his fellowmen, but is interested in the welfare of his fellowmen, and hence is responsible. Man has abilities for doing good by his intellectual attainments, by his wealth and by his influence. He who possesses those abilities and does not impart to his fellowmen is a failure. It is not the design of his Creator. While we may deem it a pleasure to visit the scenes of poverty, uneducated distress, visit the house of the afflicted, etc., to labor for the salvation of sinners outside of our own, this should be the special object of our work. This very true principle of Jesus will do, and not allow his mind to become so fully absorbed by the cares of life, by trade or domestic affairs, that he cannot look after the work of the sinner. Opportunities for doing good are everywhere to be realized, and the responsibility rests upon us. We may look upon those living in sin and expect at some time to try to persuade them to enter the ark of safety. But we were too late, are too late, and there is no ark. We were too late, or, perhaps, did not see the opportunity to save, and the salvation of the soul not secured.

Today I joined the Brethren in their labor at Pleasant Ridge, in the northwestern portion of the Brethren congregation, Hancock county, Ohio. Three applicants for baptism, next day one more, which four were baptized according to the command of the Master. Meetings of growing interest. Our worthy evangelists are encouraging the people in the light of the gospel and holding forth the truth in great power.

Today four more willing souls came out and accepted the easy terms of the gospel and were baptized beneath the liquid wave, and more to the joy and praise of the Holy Trinity, evening, another full house, and several more applicants; baptism announced for Saturday morning, 10:30, at which time the sword of the spirit was powerfully and skillfully handled that the number of willing souls was increased. Those who were converted to the waterside and were baptized according to the command of our divine Master. Oh joy inexpressible! How the "our converts" were for joy and glorified God. His brethren from the brotherhood of the East and Salem. God bless the earnest workers in the field. The fathers were not looking after their hundred, fathers and mothers went and prayed for their children, and the cause moved along, and was glorified. Oh! what power there is in unity of action and unity of sentiment. See another wonderful solid column of Christian workers; it is almost daily; bless the Lord of glory. Oh for more of this brotherhood; many more are coming here; the brotherhood; many more souls ought to be saved.

Meetings continued day and night, and sinners were converted. On Sunday, four were added by baptism, and glorified God for his redemptive power and power. Oh! the holy and joyous scenes at the waterside. How willingly they yielded to the baptismal wave! How joyfully they exclaimed, "Glory to God." "Now we will serve God," etc. Never did I see such a large number of converts from the converts to their neighbors and comrades to join with them in this holy work.

On Monday, the writer was called home to preach the funeral of Mr. C. Which, which took place in the U. S. Church. A large and interesting congregation. Oh! what sorrow in the heart of the dear widow and the little children. The dear little boy wept as if his heart would break, that his papa was gone never more to return. Oh! may God bless the dear mother, and comfort her, for their lot is sad one in this cold and melancholy world. On Tuesday, we closed our series of meetings at Pleasant Ridge, and had another enjoyable session together, laboring for the salvation of sinners. Eleven more confessed Christ, and were baptized into the church by the ordinance of Christian baptism. Our dear brother was restored, making in all thirty-nine additions to the church during this ten days' special effort. Our dear brother delivered the address, and was very impressive in the waterside; and never was I so impressed with the solemn duties obligatory upon the minister. Brother Brown made us feel of a truth, that to give the word was to give, and to cultivate the soul was to give. Oh, may we all be so good as such patience, love, and wisdom, that his flock may be reared up and be strong in the Lord. To the dear converts, may you ever live close at the foot of the cross, and be pray-

erful, and show to all that there have been with Jesus and will live for him alone. Never had I seen such impressive scenes, all labored hard for the salvation of souls, and many rejoiced and glorified God for his loving-kindness. Fathers and mothers, brothers and children, were added and prayed for the conversion of others. Shouts of "glory to God," rent the air as the dear souls came from the waterside, and sinners were added to the church. I believe many more are near the kingdom, and I pray God they will come soon. The little colony of six members in that part of our district, is swelled to the number of forty-seven since last Fall, which proves the number of the Eagle Creek congregation at 315. The brethren are very faithful and faithfully to our trust and to our work, and then we can go from labor to reward.

S. T. BOSTERMAN.

Dunkirk, Ohio, March 13th, 1879.

From Walls, Walls, Washington Ty.

Dear Brethren—

I THINK this a good country, and reasonably healthy. The winter, so far, has been most kind. I am writing to you, yet it has been nothing to compare with Illinois. The snow has been nearly a foot deep in the valley, while on the mountains it has been from one to ten feet deep, most of the time.

If there were a church here, I think I could feel that I would be satisfied, but there is no church, and only a few Brethren, and they are scattered throughout the country. Brother David Brower held four meetings in this vicinity while on his return from the upper country. I think I have been welcomed to the country by strangers, much more so than in this State. We will probably locate somewhere near Brother Brower's, if the country suits, if not, we calculate settling somewhere in Western Virginia. This is a rich, fertile country, producing nearly all kinds of grain and vegetables in great quantities and of excellent quality. Wheat and barley are the staples. Potatoes and garden products grow abundantly on the mountains, and fruit trees do not thrive well in all localities, but our soil is rich. The greatest drawback here is the scarcity of water during the dry season. Many fine tracts of land of rich soil are much depreciated in value from the fact that water cannot be found upon these tracts. In some lands are fine farms, but very expensive, as water has to be hauled from the nearest spring or stream. In course of time when the country becomes better settled, more extensive efforts will be made to produce water in the valleys.

Taking the age and geographical position of this country into consideration, we think it compares favorably in progress, religion and morals with any new country in the great West. What is needed here is not so much more and better machinery, and better methods of creating a larger amount of labor in less time, or more capital, or enterprising men, in farming and manufacturing—but live, real laborers in the soil; vineyard, for truly the harvest is great and the laborers few. We concur in the statements made by Brother Brower, that the work is too great for the men employed, and while you have six or eight, you do not have one in a hundred who should be six or twelve times, verily the harvest is great. Oh, who will come and help us to garner the golden sheaves home? Many religious laborers are laboring to build up their respective churches and communities, and are needed for a new country. There is a splendid opportunity here. All that is needed is an earnest, energetic minister to open up large and fertile fields, which cannot in a short time, be made to yield abundantly, fruits upon numerous and abundant labor. But, mostly, speaking the timber of the forbidden soil of skepticism, and stoutly resists all intrusions of the pruning-knife, unless visited by a firm and experienced hand. The country has, from its first being filled with ignorant dells, under the guise of ministers of the Gospel, who have stolen the very heaven, in which to serve the Devil. The religious and social conditions are only a few of the evils that have fallen upon the impoverished midland. We are not worthy of the name of the great Master for whom they labor—men who are worthy examples of sincerity, purity and humility, among the people, and who are able to stand the cross, holding for a heavenly inheritance, pointing out the straight and narrow way to perishing souls.

ELIZABETH KLEINER.

## Brief Notes.

— BY JOHN ZUCK.

NUMBER 11.

WE left just now with thoughts upon the "Christian soldier," and now we wish to say to the readers of the BRETHREN AT WORK, that the Brethren of Cedar Co., Iowa, in these days of religious discussions, have had a discussion, too. Our little band of Christian soldiers were enjoying the cause of Brother E. F. Miller, when an Adventist suddenly made his advent in our camp. He, Jesse Dorcas, a very talkative friar, who seems to be candid in his convictions, opened his Sabbath battery at once. We were the preliminaries, Subject, Sabbath. Proponents, M. M. Bohelmann and Jesse Dorcas. Moderators, B. F. Miller, Tine, five minutes each. Although this discussion lasted all afternoon, we all enjoyed it very much, and are feeling that the work was well sustained by Brother Bohelmann.

Brother Bohelmann met with us again in the evening, when the subject of "Prayer" was presented and treated upon. Points brought to our notice were:

1. Asking—God says ask.
2. How God answer prayer?—This was beautifully shown in the affirmative, by calling attention to Bible circumstances, such as:
  1. Moses praying for Israel.
  2. Elijah's prayer.
  3. Hezekiah's prayer.
  4. Paul on the sea-prayer.
  5. Peter in prison—the brethren prayed.
3. In connection with the above, we noticed the asking answer process, which the Scriptures treat upon.
4. Prayer in prayer, with a hearty appeal to:
  1. The saint to pray without ceasing.
  2. The sinner to ask the Lord while he is near.

In concluding this short essay, or skeleton sermon, which is very greatly indebted, I cannot refrain from presenting still a few lines of thought. Brethren and sisters, prayer does not mean a mere form of words repeated, as prayers as by service, but pray that the Lord delight to hear, is of a broken heart and of a contrite spirit.—a sensitive heart-felt and soul-penetrating prayer. But I fear that is a lamentable fact, that there are hundreds and thousands of professing Christians in the world who are not even heard recognizing the Lord in prayer. O may the Sun of righteousness shine so brightly into our hearts that it may be one of the most pleasant and delightful services of our lives to tender thanks and praise to the Lord in prayer.

Clintons, Iowa.

From the California Church,

Dear Brethren—

ELDER George Waldo and I just returned from Calumna county, where we held a large and interesting meeting. Our four Campbellites came out on the Lord's side, agreeing to take the New Testament—nothing more, nothing less—than their rule of faith and practice. Their baptism was witnessed by a large company of people, who were seen at baptism administered by the Lord Jesus. The attention was good, both at the Lord's feast and when we held in the evening. Before we left, a church was organized. The church was named the "Calumna Church of the Brethren," consisting of twenty members. There is a prospect of building up a large church there.

Yours in love,

March 13, 1879. WALTER MEYER.

From Multnomah Co., Oregon.

Dear Brethren—

ENCLOSURE these lines, you will find a letter written by a relative of mine, at my request, stating nothing but facts of this western part of Oregon, Willamette Valley. You have some knowledge, already, of our country, for the church has not yet been organized, and the advantages that Oregon possesses over all other States. While we ask for emigrants to come and try this coast, we also implore the Brethren to be active in leading the urgent requests that have fallen upon the feet of our contribution in the far West. The territory that our elder brethren owe, to fill the

calls in the ministry, is more than he can do justice to, by too much repeating on him. He must have help if he can ever prosper. Ministering brethren who are contemplating to move, by all means should come here and be in a mild climate, as well as work for the upbuilding of our Kingdom on earth, and especially in this Western State. Elder Brower's letter ought to be sufficient to bring help to us. Those Brethren who are eager for the salvation of souls, ought to heed the call. Many good results will be accomplished if we all have those to speak who are able to defend the truth. Here are but a few scattered members, only tabs in Christ, and only can hear a gospel sermon once in two months. Think of it. We are anxious to hear and learn, but how can we when we have no teacher?

JENNIE A. STEPHENS.

From Mrs. Elizabeth McGraw.

I HAVE never been so hungry for spiritual food as I now am. I have only seen one brother and one sister in three years. My door is open to any of the Brethren, and any time they will have meeting, we can have it either in my house or in a church not more than a mile distant.

It was sorry Brother Hilary passed so close by us and did not call; but he did not know how or where to find us, and so could do no better than pass us.

As one going to Salem, Kansas, by making inquiry, can find us. We live five miles from there. Also ten miles from Red Cloud, Nebraska, a railroad town.

Red Cloud, Neb., March 1st, 1879.

From West Pine Branch, Wis.

SINCE Brother Daniel Miller and Martin Meyer left us, we have the following sad news (declines) to report—

Brother Basil Higginbottom has passed away. Aged 62 years and 4 months. Also, grandson of Sister Lovina Mindecker. Aged 10 days. Also, Brother Vanacker. Aged 37 years. Also, wife of Brother George Turner. Aged 37 years, 1 month and 19 days. Also, Charles Bowman. Aged 1 year and 1 month. Funeral services were conducted by Brother Jack Fogle, from Rev. 10: 14, 15, 16, 17.

Geo. P. KEYS.

From Burr Oaks, Ill.

Dear Brethren—

THERE are no Brethren here of which we know, and we have been here for about two years. We have not seen a brother since we have been here, except two from Indiana. Brother John Snowberger preached at my house last week, and we could not get more of you come and preach for us? The pure word of God has not been declared in this part of Ill. It is desired to have the Brethren present here. Brethren, we pray God to send some one to us. JACOB PENNEY.

March 13th, 1879.

Special Notice.

PLEASE announce through your columns the names of those who are desirous of attending the proposed changes in holding Annual Meeting will meet at Indiana Creek Church, on Friday, May 30th, at 9 o'clock A. M. Stop off at Broadway Station, Rockingham county, Virginia, on the 29th where we will be waiting for your conveyance.

DAVID BROS. (P. C. and Visitation please copy.)

Contemplated Oregon Colony—

By-Laws Continued.

CHAPTER II.

SECTION 1. Any person or persons belonging to this Colony, shall not go to law with any person or persons, or incur any legal difficulties shall be settled by the Advisory Council and Colony. Be it further remembered that six per cent interest be paid on all money paid to the Treasurer, except that which is necessary to pay the Colony and to the place of destination; and all money loaned out of the treasury shall draw six per cent interest.

Sec. 2. Any person or persons keeping in possession of any property, in making their themselves, or in any way disposing of them to any, as a beverage, shall be dealt with according to Sec. 3, Chap. 2 of the by-laws of said Colony.

Section 3. Any person or persons who are in receipt of the Colony, violating any and all of the by-laws or constitution of said Colony,







## THE HEAVENLY RAILROAD SONG.

THE road that leads by Christ was made,  
With gospel truth the rails were laid,  
I can walk to heaven the road extends,  
Through life eternal, there it ends.

God's love's the life, the truth, the stream,  
That drives the engine and the beam;  
All you that would to glory ride,  
Must come to Christ, in his comrade.

Repentance is the station here,  
Where passengers are taken in;  
No fare then is for them to pay,  
For Christ himself, he is the way.

Come, then, poor sinner, now's your time,  
On any station on the line;  
If you repent and turn from sin,  
The car will stop and take you in.

The car is ready, soon will go,  
Will you go to heaven, or no?  
You will draw wages by the way,  
And to the end the best of pay.

We have no board a holy land,  
They're all bound for Casan's land,  
For Casan's land appears in vision;  
Where all the saints go down anon.

The car runs both night and day,  
Nor will it stop by the way;  
Could it tarry in heaven above,  
Where all the saints must meet in love.  
Selected by L. C. KILGORE.

## VOICES OF NATURE.

BY F. A. BOON.

THE subject upon which we desire to make a few comments, is one of incomprehensible profundity. It is one that presents itself to us every day. There is the "Voices of Nature." How solemn, and yet how grand, are those voices! When we hear them, we are brought to the remembrance of our great Creator, the Founder of heaven and earth; and are struck with awe, and delight, at the beauty and grandeur with which we are surrounded. The most sublime "Voices of Nature" are the muttering and terrific peals of thunder, which cease the whole earth to vibrate. When we hear and see them, it seems as if God is speaking to us, through those powerful mediums, called the "Voices of Nature." And how forcibly does it remind us of his power and authority over all things, and with what reverence should we submit to his government. Nor is this all; there are thousands of ways in which we are shown his all-wise power. The beautiful bodies of water which deck the footstool of our Creator and with which we are surrounded, all pertain to make up the grand pictures, as well as the music of Nature. The mighty extended washing down a lofty precipice, dashing itself into glorious rivulets upon its pebbly bed beneath, all harmonize in the composition of the "Voices of Nature." And even the rustling of the wind as it rushes forth and rocks the forests with its mighty power, is grand, although we cannot see it, yet we immediately recognize it as an assistant in making up the unutterable grandeur of the "Voices of Nature."

Man, that creature who was made in the image of his Creator, and in subordination to the angels of heaven, is the possessor of a voice which is equally as beautiful as any "Voice of Nature," which was given to him by his Maker, and though he can govern and regulate it, yet he cannot change it to any other than that which Nature has bestowed upon him. The happy songster of the beautiful forests, which are the emblems of innocence and purity, are given to us for our pleasure, and are endowed with a beautiful voice which they readily use in giving praise to him who is their Creator as well as ours. Surely they teach us a lesson, for if they in their ignorance

praise him, how much more are we, who have the glorious privilege of being recognized as his children, obligated to give thanks unto him for every blessing that we enjoy.

God grant that we may learn a lesson from the "Voices of Nature," and continually give praise unto him whom the heaven of heavens cannot contain.

"The valleys and the mountains,  
The woodland and the plain,  
The river, and the fountain,  
The sunshine and the rain.  
The stars that shine above us,  
The flowers that deck the sod,  
Proclaim aloud the glory of my God.  
And shall the "Voices of Nature,"  
Thus glorify its King;  
And man, the sinful creature,  
No grateful tribute bring?  
Shall sorrow strew his pathway,  
And all his senses please,  
And man withhold the sacrifice of praise?  
Praises holy adoration,  
Praises to the God above,  
Praises through the wide creation,  
Sound aloud his greatness and his love.

## FEET-WASHING.

BY S. B. HAMMER.

A CORRESPONDENT in the *Evangelical Messenger*, under date of October 28, 1878, published at Cleveland, Ohio, intimates that foot-washing, as a religious rite, is very unpopular with the young ministers of that denomination. Well, all I have to say about that point of the subject, is this: If the author had said that feet-washing was unpopular with Christ and the apostles, and the true followers of the meek and lowly One, who brought from heaven the example himself, and obeyed it and taught it, then I would have said that the author of the above assertion was sadly mistaken; but he does not say that. He says the young ministers, that's something else. He further says, that through them it will gradually pass into neglect. I believe this, not only feet-washing will pass into neglect, but the whole will and testament of Jesus.

There are those who take a more hopeful view of the matter, and claim that feet-washing is the literal washing of the saint's feet, and that it is a positive ordinance of perpetual standing in the testament, the same as baptism and the Lord's Supper, prayer, communion, non-resistance, non-conformity to the world, and other duties. In support of the above, I would go to the Scriptures, and not to the views of man. It seems so strange to me, as I am not a Christian myself, but just as good as some who profess to be, and omit part of the will and testament. Such are guilty of the whole, then they just stand where I do. But what I was going to say all the law requires of us in the matter, is nothing to be compared with what Christ had to undergo for us, namely, the painful death on the cross.

Washing feet was one of the most humble services which one could render; hence the Savior gave the example, "as I have washed your feet, ye ought also wash one another's feet." Christ washed his disciples' feet. Do not attempt to say he did not. The symbolical design of the act was explained to the apostles, and explained by Christ. Now what need man do more than obey the point of doctrine given, explained and performed by Christ himself.

I believe that the disciples in that night understood the precept in a literal sense. Get rid of the gospel, take away feet-washing, then some other point; for I contend if any man have a right to take away one point, he has a right to

take two, then a few more, then all, which is not much when all put together as a whole, then it will make no difference whether he be preached hot or cold.

## GOD'S WAY NOT OUR WAY.

BY REBECCA J. KENNEL.

WE know from observation as well as reading in the Scriptures, many things of the goodness of God—his kindness and mercy shown toward us. Truly we have often to wonder how he can be so patient and forbearing with us, since we are so forgetful and negligent of our duty toward him. We sometimes even feel to murmur, if not audibly, in secret at him, who, of a truth, is our best friend, just because his way is not our way, and he does not always deal with us as we would like to be dealt with. We are often afflicted, in various ways, and then we say, (if not aloud to ourselves), that God suffers it to be so, while we would rather not have it so, but would have our own way. Often when we are cast on a bed of painful suffering, we wonder why it is permitted to be so, and sometimes our near and dear friends are called away from us by the irresistible hand of death—this is extremely hard for us, and we again wonder why we are thus permitted to be so terribly and deeply afflicted.

While we thus murmur in passing through these fiery trials, will we not raise our eyes beyond all terror and view God as he is? If we are sick, he gives us much comfort, as well as patience to endure it. If death visit us, he so kindly gives us strength and helps us to hear it, if we will only consent to lean on his strong arm of love and mercy. How condescending God is to be so patient and kind with us, when we are so frail, so prone to murmur and so undeserving of such love. If we are in trouble, or cast down in any way, he will hear us up as he has promised; he will meet us in the closest at all times, and there answer prayer as well as hold sweet communion with us, which is rich manna to the soul, as well as a true solace to the body.

We have sometimes, in former life, murmured that our prayers were not answered; but now we look back and view things quite different from what we then did. God sometimes answers prayer so entirely different from what we expect, that we are ready to accuse him of not answering at all, and thus accuse him of falsehood, because he has promised to give us the needed things we ask for; but, on conditions, we must have faith and ask aright.

I distinctly recall to mind of some years ago, asking faithfully and repeatedly of God to grant me a needed favor, but finally I ceased to ask it, and wondered why such a favor could be withheld. Now I see plainly that it was graciously bestowed upon me, but in a different manner from what I expected, that I entirely failed to realize it until years afterward. Truly, if we view God as he is, we have to exclaim, he is all love, mercy, and long-suffering to us who are often through weakness ready to murmur, simply because God's way is not our way.

Whatever affliction befall us, let us be willing to say with one of old, that it was good that I was afflicted, for then I thought upon the Lord; and whatever may be our station in life, why not be content and thankful that it is as well with us as what it is?

May God give us strength that we

may grow in his love, and give us wisdom not to murmur at him and his way, for he is all love, all good, and all powerful.

Hudson, Ill.

## WHAT IS A SOLDIER?

BY W. H. MILLER.

WHAT is a soldier? A soldier is one that is drafted, or volunteers, in defense of his country, using the carnal weapon to slay his fellow men's blood. We should all be soldiers in the great battle against sin and Satan; but not as carnal weapons; our great Commander don't want us to be warriors, going forth to the battle of carnality, slaying with the sword and other deadly weapons, for Christ says, "all that take the sword, shall perish with the sword." Matt. 27: 32. Hence it follows that we as brethren who have professed the name of Jesus and are trying to walk in his footsteps, should, therefore regard the using of deadly weapons as direct rebellion against our great Redeemer; but there are weapons that we may use, and by using them we win the crown of life. These weapons are such as will put the enemy to flight at any time, if properly used. Instead of the carnal sword, we have "the sword of the spirit, which is sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of joint and marrow, and is a discerner of the thoughts and intents of the heart, the helmet of salvation, the breastplate of righteousness." These are some of the weapons we should use. Let us, as professors of Jesus Christ, go forth and fight for him who died for us, and help in thinning the ranks of the enemy, tearing down the strong holds of Satan, and thus help to fill up the kingdom of God.

If we are brave soldiers, we will not fear the wicked nor their fiery darts; neither will we shrink from the commandments of our Captain. Let us use the word of God to defend ourselves. Ye sinners, don't rebel against Jesus and Christ any longer, but come and enlist under the King of kings, and Lord of lords, and help us roll on the glorious war. There is no pay in rebelling against God, your reward will be damnation with the miserable inmates of hell. "Well but," says one, "if you are so opposed to war, why did God in olden times command and even assist in wars?" We will see about this matter. Under the old Mosaic dispensation when the people were so war like, God revealed himself unto the prophets by words proceeding from his own mouth, or through his holy angels, directing his people which way to pursue to conquer the enemy, but the old dispensation not being perfect, allowing wars,—that is carnal war between God's people and the enemy, and the coming of the Son of God, and the laying down of a perfect law, prohibiting war with one another, proves that the law of Christ, forbidding war, is perfect and cannot be made better, for that which is perfect is as good as it can be made. It was right to war one with another at the time of Joshua and the other prophets because it was commanded by God; but on account of the imperfection of the law, the people became so wicked in trespasses and sins, that God sent his Son unto this world to die for us, and establish a law that was perfect, and in this perfect law we find war forbidden; hence it is wrong to engage in it at all.

The Father knew that the law could



be made perfect, and the only way it could be done was by the sacrifice of his dear Son. Now, the only true soldier, is the soldier of God, fighting the good fight of faith. Sinner, I invite you not to spend your time in killing your fellow-men, for the Lord will come and his reward will be with him, and he will give every man according as his work shall be. What do you think your reward shall be if you continue to rebel against God? The ways of the Devil are hard, he will have you to follow him in all his pernicious ways and at the end he will torment you in the lake of fire amid the agonizing howls of the tormented ones, gnashing of teeth and wailing of the wicked. While on the other hand, if you will cease your wicked, pernicious course you will be landed on the ever-green shore amid the shouts of the redeemed of God. Come, now, and be a true soldier of God. It is much easier, and, at the end, you will receive great gain.

In order to become a soldier in the army of the Lord, you must go to that perfect law, read the directions hand down, obey them, stand by them, live faithful to the end, and meet us in glory.

Oh, I would to God that every one could feel as the poet, and be assured of the fact that the following lines express: "But now I am a soldier, My Captain's gone before, He's given us his orders And tells me not to fear."

Glorious thought, when we can be assured that we are soldiers in the army of the Lord. His commandments are easy, all are plain and tangible, any one who can read the Bible can understand them.

Let us all then be up and doing, for the time may not be long. "Behold the night cometh wherein no man can work." Let us work, then, while it is called to-day, for we have no promise of to-morrow. Let us all be soldiers in the ranks of Jesus Christ. The grace of God be with you all.

Morrisonville, Ill.

#### PALESTINE.

THE London *Globe* gives a summary of statistics, which show how extraordinary has been the change in the aspect both of Jerusalem and the country generally, in regard to the Jewish inhabitants during the last few years. At the beginning of the present century the port allowed no more than 300 of the hated people to live within the city. Forty years later that restriction was removed, but another still remained, by virtue of which they were permitted only to reside in a particular quarter of the town, which was much too small for them. It is about ten years since this last regulation was abolished, and since then the progress made by the Jew in peopling their ancient capital has been extraordinary. Almost every one of the old houses as it fell razed was bought up by them, while they have built a prodigious number of new ones in all parts of the town. Schools, hospitals, and religious associations have been started on a grand scale; and the population, which eighty years ago was, as we have said, barely 300, amounted in 1875 to no less than 13,000 in Jerusalem alone. Nor have the immigrants neglected to provide for the material improvement of the country. Besides numerous other examples which might be quoted, a "school agriculture" has been founded and endowed by a rich Jew of Venice with several thousand pounds. There is thus every chance for the country of regaining some, at least, of its old fertility.

#### A HOME IN HEAVEN.

BY J. W. SEIDTWORK.

A HOME in heaven for all the best,  
Who love the Savior's promised rest,  
And live in peace below;  
That home is where the saints shall dwell,  
And Christ's to doth our sorrows quell.  
That home is free from sin, from  
Come brethren, sisters, friends, and all,  
Let us not think the work to small  
But try to gain that home;  
Then when this earthly house shall fall,  
And 'neath the head of Jesus' pole,  
We'll go to that best home.

There we may dwell in love and peace,  
Where joy and rest do never cease,  
But lost forevermore;  
Then we'll rejoice that we did turn,  
And all of Satan's evil spurs,  
To gain this heavenly shore.

Now as this life is all the time,  
We have to turn from sin and crime,  
Let us improve it well;  
Owe the Lord in soul and deed,  
For he's our friend and our need,  
He'll receive us from hell.

Then let us go out on our way,  
Then we'll be safe from every snare,  
In time, did when it's past;  
He'll guide us safely to the end,  
And he to us a constant friend,  
And give us rest at last.

A home in heaven, ah, will it be,  
My lot in that best land to see,  
My Savior, glorious fact;  
And live with him in heaven above,  
Where all is peace, and joy, and love,  
Reflecting heavenly grace?

#### FAITH.

BY D. C. EARLY.

A faith comprises a fundamental element in the Christian religion, it is essential that it occasionally undergo a quiet and serene discussion.

Faith, as admitted and taught, is believed, or the agreement of the understanding to the truth of any proposition. To illustrate: We may believe that all the stars are arranged into groups or systems, governed by one great, grand, inflexible law. This is scientific faith, or faith in science. Again, we may believe that Christopher Columbus was the first of the orientals to bow and kiss American soil. This is historical faith, or faith in history. Again, we may believe the Bible is a revelation from God, through Christ his Son, as the only means "whereby man may be saved," and, that an earnest pursuit of, and a full compliance with it, will ultimately save. This is Bible faith, or faith in the Bible.

We perceive that there are different faiths as there are different things, but have not as yet shown that there are different faiths about one and the same thing. To illustrate: One believes that the stars are arranged into groups or systems, governed by a harmonious law; and another believes that they are not. Here are two faiths about one and the same thing, and yet both cannot be true. Again, one believes that Christopher Columbus was the first of the orientals to bow and kiss American soil, and another believes that he was not. Here are two faiths about one and the same thing, and yet both cannot be true. Again, one believes that the Bible is a revelation from God, through Christ his Son, as the only means "whereby man may be saved," and that an earnest pursuit of, and a full compliance with it, insures salvation. Another believes that it is from God, and that a limited pursuit of, and a partial compliance with it, insures salvation. Another believes that it is from God, and concludes that that belief insures salvation. Another believes that it is not a work of God at all, that it is a fiction and folly.

Here are several faiths about one and the same thing, and yet cannot all be true. Some wonder why men hold so many different faiths respecting one simple volume. I would add that it is, primarily, because of prejudice, and, secondarily, because of ignorance. Nothing gets its dues when judged either from a standpoint of prejudice or ignorance.

As our salvation greatly depends on the Bible correspondence of our faith, it is a matter of much importance, for by faith are we saved. It is quite evident, that, if a man's faith is not quite right, he practices it or not, it will not avail; although he may be extremely sincere and zealous. Acts 26: 9. If a man has the right faith (Bible faith) and does not practice it, it will still not avail. James 2: 17. There is such a thing as a man not practicing his faith. I take the position that, in most cases, if a man believes the Bible he will accept, and, if he accepts, he will practice it, and if he practices it, it will ultimately save.

Faith is truly a wonderful thing; it is the true foundation of the church; it is the theme upon which the world is hinged; it is the great and grand lever of the Christian. We should see if our faith is the full faith of the Bible, for up on that depends a great deal. Many persons will be saved because of their Bible faith, while many, yes, very many will be lost because of their not having Bible faith. Faith, as I repeat, is truly a wonderful thing. A general lack or weakness of Bible faith was the trouble when Christ was here; it is the trouble now and shall ever be. Weakness of faith is characteristic of the human race. This is the curse of the world and even of the church.

Those who witnessed the miraculous display of divine power would not believe. They often asked him (Christ) very impertinent questions, because of their doubt and unbelief. They knew the prophecies respecting a Deliverer, and could not fail to know that he was the fulfillment of them, yet they would not believe. They confessed that "he spake as never man spake," yet they would not believe him to be the Son of God. Only once and awhile one would be caused to exclaim with outbursts of inward conviction and emotion: "Truly this is the Son of God." Another would say: "Truly this is a righteous man." These, however, were not the common expressions of that day. Christ's ordinary phrase to those with whom he was most intimately associated, was, "O ye of little faith." How shocking it is to think that such language should be used to those intimate associates of his, not to say it was really necessary by way of reproach, and how much it exposes the indifference of human belief. Christ revealed things unto his disciples that no one could have revealed save the Son, yet they would not confidently believe. It was then, and it is now, extremely sinful to doubt and not believe.

Faith is the great lever power of the church. The stronger the lever the greater the power. Our power to accomplish, in a Christian point of view, is chiefly regulated by the degree of faith which we possess. The Bible teaches that if a man have faith as a grain of mustard seed, he can remove trees and mountains. This is both astonishing and encouraging. Astonishing to see the power of faith, and encouraging to know how little faith is required to do marvelous work; but how sadly does it expose the weakness of our faith, when we compare our power to accomplish with these facts. And even more, it is said that

nothing shall be impossible, if we have faith as mustard seed and so on. If such gigantic truth the mind is not able to partake abundantly.

The idea of a man stepping into the arena of life with the armor of faith, even as much as a grain of mustard seed, declaring with heavenly emotion, that, to him nothing is impossible, is a grand thought and of divine authority. The fact of one single man with faith as a grain of mustard seed, battling against the powerful influence of the Devil, the united forces of hell-born sin and the depravity of human nature, and always conquering, is greater than sublimity.

Mr. Sidney, Augusta Co., Va.

#### MUSINGS.

BY SARAH M. SARGENT.

WE were thinking that when we are in comfortable circumstance we are so prone not to appreciate fully many privileges and enjoyments as we should. When we are blessed with comfortable homes and surrounded with everything necessary to make this life enjoyable, we are apt to forget that time and circumstances may easily rob us of all. Sometimes we may grow cold or lukewarm with regard to the interests and welfare of the church; sometimes, when Sunday morning comes, we try to make excuses to stay at home. Perhaps we have been laboring hard all week for the things that "perisheth and that satisfieth not." Perhaps we reason thus: "O well, my horses are tired, and I am tired, and may be the preacher will be here—guess I'll stay at home and rest, for it is full five miles to place of meeting."

But turn a leaf and take a look at the other side—place yourself for awhile in the attitude of those brethren and sisters who have no earthly home, who must move about from place to place, and are as the "wayfarers of the world," with nowhere to lay his head. Sometimes they have landlards that are clever and obdurate. Again, others that neither "fearth God nor regardeth man. Behold those brethren and sisters they must travel all day through cold or heat to reach a place where they can mingle with those of a like precious faith. While looking at this side of the leaf, just think of the watching unto prayer that is necessary to keep them from despair; think how patiently they wait for the arrival of the BRETHREN AT WORK or P. C. How eagerly they peruse their contents to see, if possible, some dear and well-known name, to read of the many glorious meetings where saints and angels are made to rejoice while sinners weep. Think, when Sunday morning arrives, how willingly they would "go five, or even ten miles, to meet with those they love. And, when you meet at the house of God to worship, remember them in your prayers to God; ask him to be with them in this faith trouble, and in the seventh not to forsake them, and in every temptation also to make a way for their escape.

He who can only be serious, and he who can only be merry, is but half a man. Both halves must be developed to form a real specimen.

Whatever is done by those around you, be yourself fully determined to walk in the way approved by truth and virtue.

Experience is the pocket compass few think of consulting till they have lost their way.

## The Brethren at Work.

J. H. MOORE, EDITOR.  
M. M. EISELMAN, PROPRIETOR.

S. J. HARRISON, Clerk.

The Brethren at Work will be sent at \$2.50 per annum in advance. One who will send us eight copies of the paper will receive one without cost from Chicago, and for each additional year (over and above the one year) the price will be reduced to \$1.00. If you do not wish to be included from the money being sent us, please send by Postal Order, Registered Letter or Cash, properly addressed, with its own note. When sending check, its value is not a check. If it is a check, it costs us 20 cents to collect, while a check sent collected free. Private charges may be sent for amounts under \$1.00, but always send the money if you are a missionary, and convenience connected with the paper, as well as all business matters connected with the paper should be addressed.

MOORE & EISELMAN,  
Lansing, Detroit & Co., Ill.

LANSING, ILL., APRIL 10, 1879.

For the want of room a number of obituaries and correspondence are crowded out this week.

From the Gospel Preacher we learn that Brother S. H. Bacher and wife have been quite sick.

BROTHER Daniel M. Miller, who is now in Pennsylvania, expects to return home the last of this month.

The address of Daniel Miller has been changed from Upton, Pennsylvania, to Mercersburg, same State.

BROTHER Samuel Murray writes that he is building meeting in Putnam county, Indiana, with good interest.

BROTHER H. C. Fairly writes that Brother J. J. Litchy has been holding a series of meetings at Hart Oak, Kansas.

In last report of "Moosejaw Propagation," May C. Miller, McDonald, Virginia, should have been Mary A. Moosejaw, Bucksaw, Virginia.

BROTHER Lemuel Hittler, when last heard from was at Padouka, Kansas, on his way to Carthage, Missouri, where he thinks some of leading.

BROTHER D. E. Bacher, of Iowa Center, Iowa, says: "The Lord bless you. I am glad to hear that the Brethren have purchased the Mr. Morris Seminary."

J. F. BROWN, agent of the Kansas Christian Association and anti-sect society lecturer, gave us a call last week. Mr. Brown intends to spend some time in this county traveling the people against sectarianism.

BROTHER F. V. Levy expects to travel around and preach for the Brethren in Pennsylvania and elsewhere in the East. We suggest that the members appoint children's meetings and have the old brother preach several sermons for the little folks.

We learn that Brother John Y. Searley, of Hudson, Illinois, is making preparation to move to Missouri, and will shortly settle in some miles south of Carthage. That is a beautiful county, and Carthage is the nicest looking town we saw in Missouri.

BROTHER Samuel Lloyd, of Pymouth, Indiana, writes that he has been sick ever since last November, and is not yet able to be up much. He hopes soon to recover and be able to take his place among the workmen in the Master's Vineyard.

J. R. SEYMOUR, of Little Travers, Michigan, says: "We number about sixteen members. We come together every two or four weeks to try to encourage one another in that most holy faith. We have no speaker, but hope some one will soon come to our relief."

We have just finished another large lot of *Mammoth* Bibles, containing over one hundred sheets of paper, put up in a neat tab form, with directions how to write for the press printed on the back. Every person who writes for the press should have one of these tabs. Price 25 cents.

In Brother Sanger's article published in No. 13, we read in third paragraph from top, in third column, "Thus two witnesses will be sent to the land." It should be, "sent to the land." In fourth column we read "Baptize the dead Israelites." It should be, "baptize the dead Gentiles."

Just as soon as your District Meetings are over we want some one to inform us what has been done in regard to missionary work, and such other important business as may be of interest to us. Of the missionary work we are particularly anxious to know, for we would like to see every district take hold of it.

SISTER A. M. G. Miller, of Marshall, Co. Iowa, writes: "I am glad to see your account as you have on the Bible School subject. Let every one interested in Bible schools read Brother Eiseleman's article headed, 'Bible Schools.' When Brother Johnson says all teachers should be members of the church he has spoken an inspired truth."

CERTAINLY every parent wishes to know the best methods of getting the Word, the "good seed," into the hearts of their children. When you desire to have something concerning methods of teaching Bible truth, subscribe for the *Children of War*. Only one cent per copy, or fifty cents a year. Do like any others, send for sample copy.

We are in receipt of a letter from Brother J. J. Kinding, of Woodstock county, Illinois, giving an account of his late visit to Virginia. He and his companion left their home the 3rd of December last, and returned the 1st of March. From their kind writing we would suppose that he had an enjoyable visit among the churches in Virginia. He spent considerable time preaching for the Brethren at different points, and speaks well of the several congregations he visited.

SIXTY people ask, "Will the brethren ever be so we don't need ministers to preach to them?" It would be fair to ask this question: "Will we ever be so we don't need preachers to help to preach the gospel to every creature?" There is something for us to do in this great work. The gospel must be preached among all nations, and if the church will do the work the Lord must get some body to do it. It must be done. Brother and sister, are you doing your part?

OPINION to the great number of letters and cards which we write, it is impossible for us to remember what we write; and when persons write to us, referring to what we had written to them we often know nothing about it; hence we find it necessary to keep a copy of all our letters and cards. But in order to find the copy of any letter, or card, we must know the date of said letter or card. Those who write to us and refer to any letter or card received from us will, therefore, be careful to give the exact date of the letter or card to which they refer.

For years it has been the custom of our publishers to keep District Meeting and Love-feast announcements standing in the paper from week to week. This has done to publish and possesses many advantages. It is very convenient, and expensive. Standing notices require an extra amount of type and a great deal of care, and then it crowds other matter out of the paper, causing frequent delays in the appearing of other articles. We have therefore concluded to insert announcements but once, believing this will be sufficient for all practical purposes.

BROTHER Landon West, writing from Dayton, Ohio, under date of March 28th, says: "Brother Eldredson and myself came here on yesterday. My aim was to go home last night and to-day, but by S. P. M. I was hindered. I was accompanied by Harold A. Percey, the well-known ex-priest of Montreal, Canada, who, being fascinated with his sprinkling, and single immersion heretofore, came now to demand apostolic baptism in triple immersion. He was baptized in the Miami, near Dayton, today, just before noon. He is now happy. We go home on Monday. Will write again."

A SCHOOL-TEACHER relates the following incident as observed by her: "Two colored men were engaged in loading cotton bales. One of the men shirked. Although he went through all the motions he did not help much in the work while the other used all his strength. Finally he talked to the shirker, and advising him from head to foot, said, 'Sambo, are you a Christian?' 'Yes,' 'Then take hold of help.' How easily this question will apply to thousands who profess to be Christians. Do you not comprehend nothing to help the cause along. They go through all the motions, but do not lift a pound. If any missionary work is to be done they can do it. They apparently sanction it. We often feel like asking them, 'Are you not sincere saved? If you do, then take hold of help.'

Those who wish to post themselves against secret societies should read for sample copies of the *Christianity*. It is devoted to the exposition of Masonry, and all grades of secret orders. Address, Ezra A. Cook & Co., Publishers, Christian Community, No. 13, Walnut Ave., Chicago, Illinois.

BRETHREN, do not forget the Danish Mission at your District Meetings. The mission has proven a success, but still needs the support of the entire Brotherhood. From what we can learn, the mission is on a better footing than ever before, and bids fair to increase in interest and importance. All donations should be addressed to C. P. Norval, Lonsark, Illinois.

BROTHER Jesse Calvert, who is spending no small part of his time traveling and preaching, has ordered a large lot of pamphlets sent him. He keeps them for sale, and also takes names for the Brethren at Work. He has been quite successful in his meetings during the Winter, and hopes to continue in the good work. When last heard from he was holding meeting near Pettit, Indiana. These had suited with the church. In a former letter received too late for insertion, he says that the Pleasant View Church, trying to hold meeting, Elder George W. Cripe presides; nothing of importance has transpired. The members are well, with the exception of Sister Silvers, wife of Elder John Silvers, who is about eighty years old, and has had several strokes of palsy and very poorly, indeed, cannot talk any longer. Also Brother Samuel Ury is sick with lung fever, but is now better."

The exodus of the colored people from the South to Kansas and Nebraska has begun in earnest. Hundreds have gone, and thousands will surely follow. They are attempting to obtain homes in the West where they can live in peace and have their rights fully respected. The undertaking will be attended with many dangers and hardships, but it is hoped that the colored race will be able to overcome them, yet we cannot help but conclude that it is the wrong move. The South is the place for the colored people; the climate and soil are well adapted to their wants, and will afford them better facilities for making a living than the West. The negro people in the South, and the Southern influence, will be able to land agents of the West have induced them to make this move. Among these colored people there would be an excellent place for the missionary work if a man can be found who would undertake it.

## THE BIBLE ROAD.

ON another page will be found an article headed "District Meetings," by Enoch Ely, containing the following paragraphs which we should be well studied by every member in the church:

That is smaller, designed for Annual Meetings, is a companion with a capital M. General. That every member, whether a child or general conference, be accompanied with reference to two or more suitable passages of Scripture as a basis for adult instruction.

That is Bible, and has the old gospel ring about it. I long to see the season come when brethren will go to the Annual Meeting with the Bible under one arm and the Catechism under the other. We want to settle every thing by the Bible. That is the way our ancient Brethren did. In every thing they appealed to the Word and used that as their only standard of truth, their only divinely authorized hand of union. This was also the practice of the primitive churches, and should be the practice of all churches at the present day.

When the Bible speaks we must act with promptness, and see that God's law is carried out to the letter. Where the Bible does not tell how a thing is to be done, but leaves the manner of doing it to the church we should learn to be subject one to another, and work together in peace and harmony, but where the Bible is as silent as the grave let us learn to be silent too.

## TO DISTRICT MEETINGS

AS the time is here, when District Meetings will be held in various parts of the Brethren, we take the liberty of offering a few suggestions in regard to missionary work. As a general thing all other business is attended to first and missionary work delayed till the last thing in the afternoon, and of course hurried through and little done. This is not the right way of meeting an important question. It should come up in the early part

of the meeting and receive the due attention of all who take part in the transaction of business. It is the most important work in which a district meets, and therefore should not be passed over lightly. Let every district make a move in the right direction and, if possible, put one or two men in the field, and see that they are properly provided for in carrying on their work.

We think each district should form its own plan, and adopt her own method of spreading the Gospel. It is better that each district should do its own thing, than that all should do the same; but it will be found far better than any other plan, as it can be improved as the churches become more accustomed to missionary work. We think it useless to waste time attempting to draw a plan adapted to the wants of the whole Brotherhood, and thus endeavoring to secure co-operation of all the churches in the work. We have no need of such a plan. We are well as likely to be short of a few years' work in the future. Before we can expect a general co-operation of all the churches in the spreading of the gospel we must first develop a stronger missionary spirit among our people. The only successful way of doing this is to work through the District Meetings, not by forming a separate mission society, but by getting the District Meetings to take hold of it. Let every district make its own plan, appoint its own ministers, raise their own money and apply it as in their judgment may seem best. Some districts are doing this, and are meeting with excellent success. They do not waste time wrangling over plans for other districts, but adopt one—and try their surroundings and go to work. This is just what we want to see every district in the Brotherhood do. We want to see them go to work and do all in their power toward spreading the gospel, and building up churches. More real work and less general planning is what is needed.

Nor do we think it prudent to urge the matter on the Annual Meeting too strongly. Our people are not yet prepared to adopt a general plan, but they are ready to do so. The Apostolic churches did this. They had their Annual Meeting for a plan to enable them to carry on missionary work. The Lord told them to go into all the world and preach the gospel to every creature; this they did, and that without wasting time on plans. Every district, and every church is divinely authorized to preach the gospel wherever it is needed, and requires no further or additional authority than any existing body.

## THE HARBESY MOVEMENT.

IT does seem to us that some of the Brethren are becoming unnecessarily excited over what is known as the "Harbsy Movement," thinking that it will cause a split in the church. Now we are satisfied that nothing serious will result from it. It will not make even a ripple in the entire State of Illinois. Nor will it materially affect either Missouri or Iowa. What of that danger need be apprehended. How it may be east of Illinois we are not definitely informed in every particular, but are confident of members. There is nothing in the "Harbsy Movement" which will cause a split in the movement to cause it to take, and even if it is accepted in a few localities it will not be permanent. We hope Brother Harbsy will withdraw his motion and harmoniously work for the union and peace of the church. Our people are too truly united on all the vital points of Christianity to be divided by a few side issues.

As regards the other movement in the East, we are also confident that it will not do as much damage as was at first anticipated. It may have weakened it, and in some respects tend to paralyze it. Had the movement been sprung when it was first inaugurated two years ago it would have done serious damages, but at present we have no great fears. There may be a little sliding off, but the main body of the movement is still solid and rock. There is no body of people in the world so firmly united as the Brethren, and it will take something more than the whims of a few men to separate them.

At different times there have been a few shooting stars among our people. They caused a little sensation for the time, but soon vanished. Just so it may be in the future. The main body stands firm, and like a well drilled army, will move on to victory.









## The Church in California.

(From the *Progressive Christian*.)

**W**OULD have said that there are two organized churches in California, the outermore the California Church, and the other Standard Church, both of them organized twenty years ago, and the latter four years ago, by Brethren H. D. Dary and B. F. Mooney, committee sent by Annual Meeting to settle certain difficulties then existing in the church. At the time the Standard Church was organized, four years ago, had about sixty members. The California Church is scattered over a large scope of country, over some eight or ten counties, and its members live far apart. There are seven ministers belonging to this church, three of them being ordained elders. These elders live more than one hundred miles apart. Elder George Wolfe is seventy years of age, but still travels some, and practices a good deal. Around him, in San Jose, are some thirty-five or forty members. This church is increasing in members. I have visited many of the members in this church and all its ministers. They appear to be very zealously engaged in the Master's cause. The members of the Standard Church do not live so far apart. They live within easy reach of each other, all but a few. I believe I have seen and visited them all but two or three. The most of them I have visited frequently.

As early as my visit to this church or other, this church has not been prospering so very much since its organization. It had about the same number of members, (50) as the other church, and five ministers, and some thirty or thirty-five members. This is a large number. Yet I must say that the members of this church are very widely, few members. I have them, and have the greatest respect for them. Let me say right here, that all the members in the State of California travel in the most orderly and Christian manner without any exception. I was among these kind brethren and sisters over three months, visiting and trying to get up kind feelings among them. In this I have succeeded above all others. I used to tell the brethren and sisters in the Atlantic States, that the members in California, are worthy of respect and honor. They are warm-hearted Christians. Do not think that there is a wide difference between the members of the Standard Church and the members of the California Church. It is not a small and trifling that it should never cause a separation. God forbid that such should ever be the case. I am confident, that if proper care is taken, and a little more Christian fellowship, relations existing, that will come right in the time. To you, dear brethren and sisters, among whom I have been visiting in California, rest assured, that your unworshipful brother and servant had many a sleepless night in great contentment while he was with you, praying that you might become more fully reconciled with each other. If you treat each other as you have treated me when I was with you, there will soon be peace and harmony among you. Apply to this golden rule, "Do to others as you would they should do to you."

Dear Brethren and sisters, I labored amongst you for years, I now earnestly return to you in the name of Jesus Christ, "Be ye reconciled." Do not ask of you, seek your own, but of each of you seek his brother's good, and in the end you will come off more than conquerors, and each receive a crown of eternal life.

ELIAS K. BUNNELLY.

## Remember the Dead.

**T**HERE have been a great many deaths in our neighborhood the past Winter. Many of our friends have been taken from us. Sorrow for the dead is the only sorrow from which we should be divorced. An old uncle of mine by the name of Nathaniel Drake has been taken from us and answered with the same. He was a minister of the Brethren Church, and a friend of many. Friends and neighbors have never again seen him, and I fear that with such smile and out-stretched to greet us. He is now where smiles are brighter and friendship more lasting, though his earthly existence and fond words, we cherish with fondness and with love. Another friend, Grandmother Brumback, the grandmother of our neighborhood, has been taken from us, not long since. Where is the child that would willingly forget the most tender grandparent, or rest our eyes on the face of the dear old man? It may sometimes throw a passing cloud over the bright hour of gaiety? As I sit by my window, never again shall I behold her treasuring her little path coming to and fro to her mother's side. The dear old lady, that there is a silence within and all is gloom. We hope she is now traveling a brighter path.

From the grave of the righteous, spring none but angels and their resplendent robes.

These are my first words for the paper. I will be thirteen years old the 10th of April. Please criticize and publish.

MARTIE HERRICK.

Greenville, Ind., March 10.

This young friend is wiser than some older people. She thinks those who follow a business are more likely to understand it than those who do not. So she says at the close of her article, "Please criticize and publish." She would rather have the editor send her on her errors than the thousands of readers who get the paper. She knows the editors want every article as good as it can be made, and she has no objections to having hers improved, if she would have the editor send her on her errors than the thousands of readers who get the paper. She knows the editors want every article as good as it can be made, and she has no objections to having hers improved, if she would have the editor send her on her errors than the thousands of readers who get the paper. She knows the editors want every article as good as it can be made, and she has no objections to having hers improved, if she would have the editor send her on her errors than the thousands of readers who get the paper.

## From Nevada, Vernon Co., Mo.

Dear Brethren—

**W**E have preaching every Sunday, but today it is stealing and our appointment is miles away: so I did not go. The Winter has been about the average force; and much snow. The ground has been in condition for plowing for some time. Most of all, snow.

Spiritually, we are progressing slowly; but, we trust, surely. There have been six additions by baptism since the first of September. Foreign ministers seldom stop and help us. We seldom have such a large number of converts, as we do now. We live only two miles from Nevada, the county seat of Vernon county. It is on the great Southwestern road from Chicago to Texas, the M. & T. R. R.

We think those seeking good homes could do no better than to stop and see our beautiful, undulating prairie, and rich bottom lands, skirting the various streams that traverse our country. Much of this bottom land is watered with a heavy growth of timber, which can be bought for from eight to fifteen dollars per acre. Prairie from five to ten dollars. There is plenty of room for a colony of one thousand families to settle, and all be within one to five miles from timber. Stone coal is abundant at from five to eight cents at the banks, red clay, building stone, along the streams, of the finest quality. We have a great freestone of water and soil, from the poorest freestone to the finest. There is a fine limestone, red sandstone, freestone and limestone.

I would advise those seeking a home in the south-west to give us a call and see for themselves, especially in winter, traveling through one wishing further information will please drop us a card or letter.

Dear editors,—we bid you a kind farewell, wishing you God speed in your noble work.

O. CLARK.

## District Meetings.

**W**EING given a number of notices in a paper of District Meetings. It called my attention to a few very important thoughts, or points connected with these meetings, to which our dear brethren throughout the Brotherhood will do well to take heed, viz:

1. That all matters of a local character, or of a general character, should be brought to general satisfaction, let it be decided at the year, and not sent to Annual Conference.
2. That all matter, designed for Annual Conference, be accompanied with a Scriptural answer.

3. That every answer, whether of a local or general character, be accompanied with reference to two or more suitable passages of Scripture as a basis for said decision.

4. That when brethren are selected by the church and sent to preach there the pure doctrine, as taught by the Brethren, has never yet been heard, that they be admonished not to be over anxious for numbers, so as to evade the teaching of the peculiarities of our beloved Brotherhood, and let the general order of the church which are in so exact harmony with the general teachings and spirit of the gospel, and by which we are more particularly known as a distinct and separate people from the world. Experience has taught us that it is a great advantage to brethren, when called upon to organize a church, if all have been properly taught and are willing to comply with the general order of the church; that a great disadvantage to brethren, when they have taught the law, and that they have not the gospel; but rather that all that we have in the plain written word is, the work of men and not of God. My beloved brethren, these things ought not to be forgotten.

LENA, Illinois.

ESSEN EVEL.

## Safe at Home.

**T**ODAY, March 21st, after an absence from a dear family of three months and ten days, I arrived safe at home. The past three months were spent visiting and preaching among the Brethren, in Indiana, Kansas, Iowa, Republic, Oklahoma, Smith, Marion and other counties in Kansas. During this time we were much refreshed in meeting with many old friends, such as forming the acquaintance of many new ones whom we shall never forget. During our intercourse with our beloved brethren and sisters with whom we associated during our visit, we often experienced the foretaste of what it must be to have even "over there."

The Brethren in Kansas seem to be alive, and though many are living in dug-outs and sod-houses, are, nevertheless, hospitable, and are willing to give such as they have, and that is good enough for anybody. We were glad to see so much sociability among them. It is more healthy, physically and spiritually, than to feast upon rich viands and tread soft carpeted floors, or rest upon spring sofas and bedsteads, or to feast the natural vision upon gilded walls and pictures. Love has the same effect upon the heart as it does upon the eye, where else. The ornament of a meek and gentle spirit is the thing that brings real enjoyment to many. Where such a spirit has the sway, the place becomes home-like. Such a spirit engenders in hearts, which often make the thought of the home "over there," also of the friends "over there," and we feel close in the pastor's prayer:

"O Lord, mend our spirits or we, we shall never have our hearts prepared."

And feel what it is to be "at home."

W. J. H. BAUMAK.

Nova Springs, Iowa.

## From C. J. Head.

Dear Brethren—

**I** AM not a member of your church though I believe it to be as true if not the truest church that I have ever found. I would like to write a few words if I thought there would be any room for you, for them. I do not take Brethren's papers, though I have many copies of it, from time to time, but to me by a friend. I read them very earnestly and am very thankful for them. I think it is a good paper. When I receive it I commence on the first page and read it all over, and then I read them over and over again, and then I lay them away for the future.

I attended your church at Cherry Grove, Ill., some six or seven years, and found it to be a good, honest church; and though I was but a youth, I had there were many impressive words on my heart that I have never forgotten. I have heard but one sermon preached by the Brethren, over six times, that I can remember one year ago last fall in a school-house near Hudson, Iowa. It was preached by Brother Babler, from John 1:17. It was a powerful sermon, and I think it had much good. I have often thought I would join your church, and probably will if I ever live near the church again.

I was glad to hear that you had started out in such a good way, and I would say to all the Brethren, wherever you are, that you may be at last in the harvest.

Cedar Falls, Iowa, March 20th, 1879.

## From Hamlin Brown Co., Kan.

To Whom this may Concern—

**I** MARK LAZAR, Illinois, on the fourth of March, landed in Beora county, Kansas, on the seventh. My family there. Found a beautiful country and a good climate. Land rates from four to twenty dollars per acre. A good country for those seeking homes. Well watered, and plenty of timber along the river. Fruit of most all kinds can be raised here. School-houses are plenty in the country, and meeting-houses in most every town or city. There is quite a number of brethren in this country, and they are all well. I was surprised to meet so many dear brethren and sisters. It seemed like home. Brethren Jack House and Warner preached for us. The ministering here is not very strong here. I would like to have a minister come from West and help our dear brethren to spread the good news of salvation. Quite a number inquiring after the truth. My all who are in Utah's darkness, come to the light and accept of the truth. I will be glad to see you. My Lord, Lord, shall inherit eternal life, but they that do the will of my Father which is in

heaven. My Lord bless the brethren and sisters of the Mill-ville Church. Remember me in your prayers.

JOS. E. SPRINGER.

## From Lewisburg, Arkansas.

Dear Brethren—

**I** AM away out here in Arkansas. We have no church near here, but we need one very much, for this is a wicked place. The most of the people around here would rather go to a dance than to church. We have been here nearly fifteen months, and, at that time, there have been more than twenty dances within three miles of our home.

I recall rather have meeting, singing and prayer, than dancing. I have not been at church since last Summer, and, at that time, there had so much sickness last Summer that I could not go, and this Winter there has been no meeting to attend.

Winter has been excellent here. The peach trees are coming out in bloom. Some cuts have been sown in some corn plowed. I like the country here very well, but not the people. There are seven families of Indians in this neighborhood.

I do wish some of the good Brethren would move in here so that we could have meeting. A church building could be built on our farm.

EMELINE KUMMER.

March 9, 1879.

## From Ogden's Fork, Indiana.

**O**N February 28th, Brethren P. P. Leiby, G. W. Cripe and Joseph Leiby came to us. On Saturday a choir for help in the ministry was held. Two were selected, Stephen Elder and Perry A. Early.

Brethren Leiby and Cripe continued with us, preaching night and day. On Friday evening, Father Leiby talked to the children. Fifty or sixty bright and cheerful little ones were present. When we beheld them and heard them singing praises to God, we remembered, "Of course is the kingdom of heaven," and took courage.

Our meetings closed on Sunday, with nice addresses by laymen and one applicant. All except one are young in years and members of our Sunday-school. O Brethren, should not this encourage us to put forth stronger efforts as we see our neighbors and their children signing into the fold? O may we not forget poor despise the command, "Feed my lambs, feed my sheep?"

G. LESTER.

North Manchester, Ind.

## From Macon Church, Indiana Co., Pa.

Dear Brethren—

**O**UR church meeting passed off quietly and in love and order. The time set for our Love-feast on the 10th of June.

Brother Spence closed a series of meetings at the Macon school-house, in this district, on the night of February 26th, with no additions. While the meeting was in progress, the brother preached on doctrine on baptism, and I am told by some of the people that were there, that it was one of the most powerful sermons ever delivered in that house. Hope the brother will not forget us, but return to us again. We have church every Sunday at noon, on our faith, with large congregations and good attendance.

JOHN W. FET.

March 18, 1879.

## Notice.

Dear Brethren—

**I** HOULD say to you who subscribed to me \$1 or \$2, for the report of A. M. of 1878, that I have nothing to say, please write me by a card, and I will try and look up the loss. A few have reported missing. C. C. BOOT.

Minerals, Mo., March 25, 1879.

## From J. H. Miller.

**I**F request, I met the Brethren near St. Joe, Ind. I recall meeting, for preaching, a brother, Brother Jacob Steel, from Whitley county, Indiana; had meeting at a school-house, where the Brethren's doctrine has been known only one year. We found almost all classes of people—some Universalists, and a few infidels, as what we thought about baptizing children, etc. One old Methodist brother asked Brother Steel and me to come back and hold a



*"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."* — LUKE 2: 10.

No. 16.

EDITED AND PUBLISHED WEEKLY

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I want to do right.—F. P. Lewis.....  
Bless and Curse Not.—H. P. Brinkworth.....  
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From Mower, West Va.—R. Harry  
From Jackson Springs, Alabama—Lila C. Ing-  
bergh  
From Indian Creek Church, Iowa—Laura A.  
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On the way to Palestine—J. W. McGrew  
From D. B. Gilson  
Missionary Work—James R. Gish  
From Butte, Mont.—J. A. Nease  
A Serious Accidents—J. F. Nease  
From Washington, Iowa—Abraham Welfe  
To Travelers—Howard Miller  
From—  
In Memory of H. W. Wagner and J. E. Eiken-  
berry

Prop. 1st—Brethren (or Tunker) Churches possess the Bible Characteristics which entitle them to be regarded as Churches of Jesus Christ.

J. W. STEIN, Affirms.  
D. B. RAY, Denies.  
[Mr. D. B. Ray's article did not reach us in time for this issue. Eds.]

## BY J. A. MURRAY.

**O**h, how joyful news! How thrills the heart! It makes the angels rejoice and saints glorify God. Joined the church! Let us consider the meaning of our heading service. Does it simply mean to have our names entered upon the church-book? or to be baptized? or to meeting? or attend to the external ordinances of the church? Not so. The church is the assembly of those who believe that you have heard the words from Mount Sinai; "Whoever is every one that continually not in all things which I written in the law to do them." It means that those last heard the voice of God saying, "Awake thou that sleepest and arise from the dead as Christ shall give thee light." It means that they were brought to a saving sense of their need of Jesus God, and having received life by baptism in His name, would be forever united, and you found it necessary chase your entire course of life, loving, being,

dead "in trespasses and in sins," you now desire to cast your lot with the people of God in order to be made alive to God through Jesus Christ. There you surrender your will entirely to the will of God, and, by an unwavering faith in God, your heart becomes changed from a love of sin to a love of God.

This choice of heart implies a change of affection which are now set on things below. You become dead again; not dead in sin, but dead unto sin, that you should not live the rest of your days to the lust of men, but to the will of God. This means that you have repented and turned from sin to serve the living God. Here you make application to the church to be received by baptism, at which time, you solemnly renounce, before God and witnesses, to remain Satan with all his sinful and pernicious ways; and to love and serve God to the best of your ability the remainder of your days. Under these solemn obligations you joined the church.

Kind reader, did you ever consider the great responsibility you were brought under when you joined the church, aside from the solemn promises which you made? You assumed a position which involves very important consequences. Every member of society adds either to the advantage or the disadvantage of it. Your influence will be left either in favor of or against the church. This being true, how very important that we cut our influence in the proper direction. Thus we can do by being consistent with the order of the church which we have joined.

Do we not sometimes see persons who are members of the church act not though the church had joined them? They want the church to conform to them, instead of their conforming to the church. They are anxious to be the cause of joining the church. There is another class which we sometimes find in the church that feels perfectly satisfied with the church as long as the church lets them do as they please. They are willing to follow the fashions of the world themselves, and to let others do the same, but just as soon as the church calls them to account for their conduct, they are ready to say, "This is not my fault, but the fault of the church. It is just as they would not wish brother or sister A or B to do. There is no one finds fault with them, and I am no worse than they are. Are you not indirectly charging the church with partiality?" "Oh no," they say, "as do not find fault with the church, we are willing to let alone if it will only let alone." This is

The church of Christ, of course. Was it the church of Christ before you joined it? "Certainly it was." Did not the church of Christ always require a separation from the world, as you did, it did. How then can you belong to the church of Christ and follow the vain fashions of the world? By so doing you throw your influence in favor of the world rather than the church. The church of Christ is not a body of idle or dead members, but of members who are alive to the cause they have espoused, which will make any necessary sacrifice for the advancement of the cause of Christ; for they know that whatever will be for the interest of the church will be for the interest of the individual member. Hence, every one who joins the church assumes all these responsibilities, according to the wisdom which God has given him.

## ANNUAL MEETING

SOMETIME ago, I noticed an article under this head from the pen of Brother J. H. Moore, suggesting a plan for holding the meeting, which would make it self supporting. This was merely a suggestion in that direction, and I have noticed nothing since towards maturing the plan. I think it is full time to go a step

author. I am strongly in favor of changing the arrangement for holding the meeting. Let the standing committee and delegates with their wives, stand as at present. But change the floor where the convention sits—give it such a shape that all can see and hear. Thousands come for that purpose, and why not accommodate them? Not one Annual Meeting has been held in twenty years giving all present an opportunity to hear the proceedings. Well, my home, it is impossible to provide for thousands in that respect, and it would cost too much, if it were possible. No, it is possible; and the cost of it no burden to the district holding it, if the proper plan is taken.

Now I will suggest a plan, and I hope others will help to provide the wanting features. First, let the burden of expense rest on those attending the meeting; which in a sense is fair, if properly divided. Erect a stand in the ground, and let the speaker pay for dollars of space, and his presence and comfort during the meeting. Suppose five thousand attend, don't they show where the funds will come from to carry the meeting through? And for each one attending only a trifle of the burden. The price of the ticket might be increased or diminished, as seemed proper. The floor of the hall might be arranged to have the standing committee and delegates on a level (for spectators) the remotest seats being the highest. Where the standing committee and delegates are, fix up a sounding-board, to convey the sound, and thus all will be able to hear with satisfaction. Now I submit these as the main features that should be put forth on the consideration of the brethren. It is open for suggestion and improvement.

Wm. HARTZMAN

## BY JAMES MINT

\*They shall speak of the glory of thy kingdom and talk of thy power; to make known to the sons of men his mighty acts of the glorious majesty of his kingdom." (Psalm 145: 11, 12).

DAVID, the writer of the Psalms, is frequently lauded the sweet singer of Israel, and is the author of, or was moved by the Holy Spirit to pen down the words used at the beginning of this article, where he evidently refers to the saints publishing the glad tidings of the gospel of peace; and it may here be stated that the press rightly conducted can be made a mighty power or means for the fulfillment of these prophetic words of David.

The grace and majesty of Christ's kingdom consists in the superior character of its King. He bears such titles as Wonderful Counselor, Mighty God, Everlasting Father, and the Prince of Peace, and the superior number of its subjects. They are represented by the sands of the sea shore, and the stars of the sky, and the illimitable extent of his dominion, and also the perfection of his law, which is of such a nature as to be adapted to the wants of those it is to govern.

In the full dispensation of God's righteous government, the glory of the Redeemer's kingdom will be more fully revealed to the inhabitants of earth, for every eye shall be permitted to behold his power and glory, every knee shall bow in humble obedience to him their rightful Sovereign, and every tongue confess that he is Lord to the honor and glory of God the Father.

All prophecies point to a brighter period in the world's history, and which will be brought about by the peaceable reign of Christ. Where-ever the doctrines of the cross bear sway, their effect is as plainly to be observed, for they universally purify the morals and enlighten the

of men, that is where the Christian system is put in practice. "The law of the Lord is perfect converting the soul." That the saints have a social and communicative disposition is plainly inferred by the parable of Scapegrace under consideration, where it is prophesied that they will speak and talk (and might it not be appropriate to write and print) in order to make known to the sons of men the plan of salvation. The church of the new age is the establishment of Christ's kingdom on earth, and the church is revealed in the last will and testament of his Son Jesus Christ. Here it will be proper to mention his incarnation, minisrty, sufferings, death, resurrection, ascension, and intercession. The church militant is invested with his regal power and authority and is acting as his representative body on earth, and will do so until the church triumphant is introduced when Christ shall be seated on his government as his own person, and the millennium shall be proclaimed to the world with all its attendant glory.

### ITEMS OF INTEREST

—The work of tunnelling the Detroit River for railroad purposes is to be commenced early this month.

—THE ex-Vice-president of the Southern Confederacy is a member of the United States Congress.

—QUEEN Victoria has arrived at Lugano, on Lake Maggiore, where she will remain during her stay in Italy.

—A BILL has been introduced into the Illinois Legislature, providing that any person who "treats" another in a liquor saloon shall be fined not less than \$3, and not over \$15, for every offense.

—It is believed that the newly-invented microphone may be utilized by detecting and announcing the subterranean explosions in volcanic districts which immediately precedes earthquake shocks.

—AN ingenious Meriden mechanic has made a perfect steam-engine, the works of silver and gold, which only weighs fifteen grains, and three drops of water, when heated into steam, will drive it twenty minutes.

—THERE were about 300 Jews in Jerusalem at the beginning of this century; now about 13,000. A rich Jew of Venice has established a school of agriculture.

—FRANCOIS tempests are reported from Algeria. During one storm the hailstones killed a woman working in the fields. A flight of pigeons were also killed, and after the tempest a great number of hares and partridges were found dead on the ground.

—In New Hampshire women are allowed to vote in school matters. Hope Illinois will soon allow them to vote in school matters.

—English troops in South Africa have lately met with quite a reverse. Forty men were killed and a large number missing.

—It is proposed to organize in the city of New York, at an early date, a society, limited in number to about a dozen esoteric workers, lay and clerical, for the diffusion of Jewish knowledge among the Jewish working classes.

—FOSSILED remains of what is reported as a gigantic pre-historic man have been found two hundred feet beneath the earth's surface in a cave recently opened in a mine near Eureka, Nev. The lower limbs, head, and neck are said to be clearly defined and natural.

—THE largest Sunday-school in the world is probably at Stockport, Chester county, England. The school-building cost \$100,000, and has between 80 and 90 teaching-rooms. Since the institution was opened, 3, 085 teachers have been employed and 10,894 scholars registered.



## A HYMN.

BY T. MELLAND.

IN the writings of the prophets,  
As ordinance you will find,  
And in the third of Matthew,  
That ordinance is enjoin'd;  
Enjoined, and all believers,  
Come witness unto the Son,  
Who came and was baptized,  
By his forerunner John.

Not at the river Jordan,  
But in the flowing stream,  
John the Baptist was baptizing,  
When he baptized the Lamb;  
Then Jesus Christ the Savior,  
Put out the water came,  
To show that we must follow,  
And then perform the same.

Those infants brought to Jesus,  
Were brought, I to have them hild;  
Then all the infants, babes like these,  
Who do shall go to rest;  
For these none baptized,  
But those who did believe;  
And thus the Lord of glory,  
Will no one else receive.

You've read the third of Matthew,  
Look for another thing,  
Which says, none was baptized,  
But did repentance bring;  
If you believe in Jesus,  
Then be unsaved like him;  
As long as you neglect it,  
To you it is sin.

This ordinance of Jesus,  
Doth stand to firm and strong,  
There's none can err from it,  
Though they're out of control long,  
For Jesus and his kingdom,  
Will stand for evermore,  
When anti-christian powers,  
Will seek to rise no more.

## I WANT TO DO RIGHT.

BY F. L. LOHMEYER.

THIS was my motto from my childhood, because in the reading of the Bible I saw whoever did right was approved of God, and enjoyed his favor, and whoever did wrong, met with the reverse. Now then, if we want to do right, we must always take God at his word, without any ifs or and's; as in the instance of Noah building an ark, and Abraham leaving his father's house and his kindred, or offering his son Isaac as a burnt offering. On the other hand, where wrong was done, chastisement followed as a consequence; or in the instance of Rebecca causing her son Jacob to dissemble, the consequence was, she never got to see her son afterward, nor he his mother, besides the dread and fear he suffered to meet his brother. Then again, the wickedness practiced by the sons of Jacob, and the pure and spotless life of their brother Joseph to the other hand, who was exalted to be a ruler and governor in Egypt for the salvation of many thousand people. Whereas, his brethren, in his presence, reproached themselves bitterly with conscious guilt for hardening their hearts against his lamentations when they sold him to the Ishmaelites. These and thousands of other instances all through that blessed Book, the Bible, fastened upon my mind indelibly, so that when I was grown to manhood, the motto, "I want to do right," caused me to examine the doings of the church in which I was brought up, and lo, the very fundamental principles of Christianity (the peace principle) was not there. I made search for that church which was driven into the wilderness because of her peace principles, by a false and apostate church, which, instead of promulgating peace and good will upon earth, took up the sword to deluge the world in blood under the guise of Christian zeal.

There truly was a people called Wal-

denes, Ephraim Brethren, and various other names who taught the doctrine of peace, and were, therefore, persecuted; but where are they found? Do we find them in the pilgrim fathers that fled from England to America to be at liberty to worship God without molestation? Alas! the fundamental principles of the gospel—love and good will to men—was lacking; for we see them very soon persecute the unassuming, peace-loving Quaker.

Where, then, shall I go to find that people—that church—of which it is said, "The gates of hell shall not prevail against" it? Wherever I go, the gates of hell stand ajar. At the entrance of every church in Christendom, all adult, and not only adult, but teach and practice retaliation—brother going to law with brother, one Christian nation going to war with another. Their Christian preachers serve as chaplains to encourage the soldiers to kill their enemies, and ask God's blessing upon it. Oh shame, where is thy blush?

I turn myself to reading history and everything that might give me a clue to that church that believes and takes God at his word. Thomas Dick tells us of such a people that lived and were hid for 130 years in the Alleghany Mountains; but they were found by the monks and scattered and killed; though their number was 18,000 souls, they did not fight.

Ah me! where shall I go now? I find Buck's Theological Dictionary. I there find among the many named religions, a people organized themselves into a body who teach and practice the pure doctrine of the cross. But fines and imprisonment, and persecution from country to country is what they get at the hands of the Christians who had themselves escaped persecution by the "mother of harlots." They come to America, here Back loses them at Ephrata, Pa., under the names of Tunkers. So that church is lost again in the wilderness, and for more than a century and a half they were careful not to make their non-resistant, non-swear, non-conforming principles for which they had suffered so much for 1,200 years by the dragon that even cast a flood after that woman which represented the true church of Christ. But that flood (false doctrine) did not inundate nor swallow her—she stands to-day in all her primitive purity of doctrine and practice under the despicable appellation *Dunkards*, and is now at this very day attacked by one that lacks but little to fill the bill of a Goliath, he is going to expunge her name from the public records of Christianity; but it is so, let her name be wiped from the face of the earth; her principles stand fast and herself upon the Rock.

One great consolation remains, the days of her exile are ended, she can now be persecuted with fire and sword. All the batteries of hell cast those that door which the Lord himself has opened, that no man can shut. Rev. 3: 8. I call on you this day, fellow-workers, rise up in your manhood, assert your right, as ministers of the gospel who are commanded by the Master, "Go," go out into the lanes and highways and urge them to come in that "my house may be filled." You men of great renown, that stand on the pinnacle of Christian society, arise, make for you me, scourges of chords, go to work; cleanse your temples, cast out the merchants with their merchandise—your pew societies, your donation parties, your pious, your socials, your thousand and one schemes by which you make my house a den of thieves. Throw

out your man-made creeds, confessions of faith, disciplines, etc., and stop up the pipes of your organs, call together the poor, the neglected of the land, breathe into them the Spirit of the Lord by preaching to them the pure gospel of Jesus Christ, and they will make better music than all your costly organs and choirs can produce. Tell your rich members to lay aside their costly array and buy modest apparel for the poor, and themselves. He that is Christian churches cast out with your own hands the gods of silver and gold and pearls and precious stones and costly array that the Lord, when he comes, may know you that you are his.

Would it not be a great pity that you should have spent your thousands in sending the word of the Lord and gospel teachers to all the ends of the earth—yea, of having eaten and drank before the Lord, cast out devils and done many wonderful works, and yet hear the words, "I know you not, depart from me." There is no need of one single soul to be lost. Only take the Lord at his word, do what he says. It is not hard to be a Christian, but it is hard to serve two masters.

## BLESS AND CURSE NOT.

BY H. C. BRINKWORTH.

"Bless them which persecute you: bless and curse not." Rom. 12: 14.

PAUL in addressing his brethren in the different churches among whom he labored, well knew what were the obstacles against which he found him so often contending, and the contrary spirit manifested, so often grieved his heart, consequently we find him giving such advice and counsel as the above; and in referring to the Savior's language in the sermon on the Mount, we again hear the language, "Love your enemies, bless them that curse you, do good to them that hate you, pray for them that despitefully use you, and persecute you." Matt. 5: 44.

The Savior well knew the heart of man; and how quick nature rises to resent every little injury that may arise; therefore, as the old law, "an eye for an eye, and a tooth for a tooth," thirty-eight verse, was now no longer in force, it was their duty as brethren to cultivate the Christian graces, and to grow in knowledge and wisdom, becoming more and more imbued with that spirit of love and forgiveness, till when even their enemy, who would try to overthrow and do those things contrary to God's law, must be not only forgiven, but prayed for. Brethren, how many of us are there, who can truly say we have crucified the old man of sin to that extent? Who amongst us if he were smote on the one cheek, will turn the other? Do we not rather retaliate, or try to avenge ourselves?

Christ in all his daily labors among men showed a mild, long-suffering, and charitable spirit, and we never find, even under the severest provocation, any desire manifested to retaliate. Paul endured hardness as a good soldier of Jesus Christ. Stephen was stoned to death, praying for his murderers; and, lastly, we also find the dear Redeemer, after having suffered all things, having meekly and resignedly to the will of his persecutors, even to the death of the cross on Calvary's rugged brow, and there pouring out his soul in prayer to God, for those who so cruelly put him to death. Is not this love for enemies? Are not these patterns for us, as followers of our blessed Master?

Oh, dear brethren, it seems that when we compare our lives to the foregoing, and then think of what we are, we certainly have need to cry out, Oh God! forgive, forgive! The apostle's language seems to fall upon us with a condemning power, for instead of blessing those who persecute us, even in the ways of righteousness, we are found to be among the class who would rather yield to cursing. Often does the tempter say, "have nothing to do with such contemptible and mean persons as those professing Christians are, you can do far better, and have more Christian-like, and still be a follower of Christ—curse them; you, curse and bless not." But the Word says, "Bless." Do good to them that hate you. Oh, how can I do this? my heart is hater against such teaching; I have not the right spirit; the spirit that my dear Lord and Master exhibited. I can not do as I ought to do. Oh, God help me! "Create within me a clean heart, O God, and renew a right spirit within me."—Psalmist David.

Such are too often the expressions of the heart not thoroughly subdued by the indwelling of the Holy Spirit of God; and the spirit characterized by the professed Christian because the absorbing topic of the unbeliever and the trite; and we hear fightings without end fears within—the cause of Christ suffers—the unity of the spirit is paralyzed, and Satan, the arch enemy of our blood-bought souls, is made to rejoice, and the votaries of sin here below to say, "truly Christianity is a sham, a farce, for the true spirit of Christianity is not found as it once was."

Oh God! ourselves go out in prayer and heart-felt desire, that these would receive the pardoned feelings for a living Christianity, for a soul-enjoying, a soul-reviving feast of searching after, and receiving of the Spirit's divine influence; that men today may cast off that prejudice with which Satan has fast bound them, and be unshackled from every deterring hindrance, to a free and soul-progressing and God-fearing Christianity, that men may thus be enabled to serve God with a full purpose of heart, and thus glorify God their Father, and honor their dear Redeemer, and be no longer a stumbling block, but a grand and glorious success through the instrumentality of a free and truly Christian spirit. Surely if ever there was a time when Christians should unite to work against the hosts of sin, it is now! and now more than ever do the different professed ministers of Christ, to day array themselves against each other. Certainly, brethren, "these things ought not so to be," and the spirit thus manifested is a growing evil among the churches of Christendom. Cannot we exert an influence for good by keeping out this selfishness, and the stunted evils thereof; for if we have the spirit of love which endureth all things, we shall be enabled by God's grace, to encounter and overcome through his Spirit all of the opposing elements, and thus become fashioned more after our blessed Redeemer, who has taught us to "be of the same mind one toward another," and to "condemn all things."

Then let us "hear all things," endure all things—soldiers of the cross, and though professed saint, or sinner may aim the arrow of persecution at us, either by open assault, or by private, and unnumbered devices, let us not be moved, for we are assured that those are often enemies of the cross who are thus earnestly prosecuting their Master's work; their Master being him whom, of course,



they serve most faithfully: let us be "wise as serpents," yet "harmless as doves," and possess the true characteristics of a devoted heart to the Master's cause; so that by and by we may receive the welcome plaudits, "Inasmuch as ye have done it unto one of the least of these my servants; ye have done it unto me"—Christ. "Bless them which persecute you, bless, and curse not."

ECHOES FROM THE SOUTH.

A Pleasant Church Meeting—Devotional Exercises—Singing Joy—The Dark Side—God's Government Regarded.

On last Saturday our congregation met pursuant to appointment, at Johnsville and

A PLEASANT CHURCH MEETING was the result. More than the usual amount of business was presented for our attention. At our last meeting committees were appointed to visit the congregation preparatory to holding a love-feast.

The reports developed the rather extraordinary accident of a congregation without a complaint, save one. Our contributions for the love-feast ran up rapidly, and, like Moses did on a certain occasion, we had to tell the brethren we had enough and some over; yet, after all that, they still brought in their gifts. The Lord will bless them when the cheerful givers are called up. We also arranged our matters for the coming District Meeting.

On the Sunday following a large congregation met in the meeting-house for DEVOTIONAL EXERCISES.

Brother B. F. Moorman preached an impressive discourse from Hebrews 2:6. Devoted attention was given to the sermon, and we think we will learn to it when the records of the earth are reviewed in the coming day.

There is a time of

CELEBRATING JOY

approaching for our congregation. The 12th and 13th of April are the days set apart for our love-feast. We have several weeks, dear brethren, wherein to examine ourselves; therefore, do not wait till the eve of the feast to do that important work. Now if you remember that your brother hath sinned against you, "go and be reconciled to him, and then come and offer thy gift." If that "night" which he has against you, however, is the result of the perverseness, or obstinacy, or the improper conduct of your brother or sister, and his or her displeasure was caused by the discharge of your duty to the church, for the preservation of her principles, the obligation to "go and be reconciled" devolves on him or her and not on you.

I will take occasion here to say that we handle the above Scripture in a very one-sided way sometimes. I do not remember ever to have heard it quoted on any other occasion than that of communications, when it is just as applicable in a score of other cases. Will mention a few. Praying, "forgive us our debts as we forgive our debtors," is a gift for the altar. Preaching the commandments of our Lord is another gift for the altar. Almsgiving is another gift for the altar, etc.

Notwithstanding the brightness of our expectations and the pleasantness of the picture spread out before us, we must not shut our eyes to

though it is so, for by the grace of God we must be steadfast firm for the cause of truth and righteousness.

This process, through which the Lord is lending us, is his plan of brightening our crown.

St. Paul endured the same fiery trials. Covenant breakers, secret-plotters who slunk behind the grin shadow of darkness to mature their unrighteous schemes, false brethren, who would kiss and curse him with the same lips, defamers, backbiters, evil speakers, who would defoul his best works with their misrepresentations; everlastingly dogged him through their Satanic hounds. But he laughed them to scorn, and exclaimed that "none of such things moved him."

Neither do we mean to avert from our convictions of duty and right a hair's breadth. God has given us our commission and when we return it to him at death, we want it to testify to our faithfulness in fulfilling all of its terms and conditions.

GOD'S GOVERNMENT

has been repudiated practically, and men have in their acts as good as said that he does not know how to run a world. Hear how they grumble at the weather. See how they transform and untransform their bodies by various and sundry devices. In fact men have manifested this spirit to such an extent in some parts of the world that they will not hold Christian fellowship with persons who will not in some way amend and improve the work of creation.

Well, we are a race of imperfect beings at best, and we should neither blinch nor weep at people's follies, but seek to amend them. Throw the gold-threaded cloak of charity over them. We do not exercise this divine virtue enough. If our Master should deal with us as we deal with one another, I fear very few of us would be saved. Further, if God will accept of our kind offices in the work of damnation there will be very little of that kind of work for him to do. We frequently act as though there was little else for us to do but to consign each other to the gentle embrace of Satan.

We would do well to try to accept the situation, and try to adopt our tastes and wishes to the inevitable. We shall not be here long. A king once seemed to be much disturbed on account of certain difficulties which he supposed to be very grievous. After suffering much on account thereof, a prudent servant asked him if he thought God governed the world wisely before he was born. "Yes," replied the king. Do you not think he will govern it as wisely after you are dead? "Yes," responded the king. Well, would you not do well to suffer him to govern it during the short while you live here?

Let us set ourselves about the more important work of reducing our sinful propensities to submission to all the variations of the golden rule. This life is too short to waste it in fruitless efforts to amend or improve what God has declared to be perfect. When we get "over there" it will add nothing to our joys to remember that if we would have had our will with many of the ransomed, they would not burden the Lord with their presence.

D. C. MOORMAN.

ECHOES FROM THE EAST.

NUMBER XVI.

MONTHS have elapsed since our last was communicated to these worthy religious columns. Church cares and daily duties have pressed upon us their claims, but we again find time to report.

Private correspondents who have written me words of appreciation for the "Echoes from the East," and all others, will please excuse their non-appearance for a time, and also pardon my want of proper time to answer their many letters. Time carries us on whether we will or not. Our days are passing by, and our duties and privileges are multiplying. So it is with all of us.

"KNOW THYSELF"

is a proverb which is said to have been written by a Grecian philosopher long long ago. It is replete with meaning. It may be easy to utter, but to fulfill its unobtrusive injunction is everything of import to each one of us. Could we know ourselves as we might and ought, how very differently we should demean ourselves in all the relations of life! Could we know the value of time, we should make a better use of it. Could we know the brevity of life and the fleetingness of our days, we would improve each day with a purpose single to the nobility of life and the glory of God. May Heaven help us now to vision that we may apply our hearts to wisdom's ways.

REVIEWING THIS PAST.

We have it to say that we have had our regular religious services as usual. Besides these we had a very enjoyable series of meetings centered to all the appointments in the congregation. The preaching was done by our well-beloved Brother Jacob Holsapple, of Cambria county, Pa., whom we can recommend to all the churches as an able minister of Christ in all the doctrine of our fraternity, and one who practices what he preaches. We rejoice that the church has many such quiet, unostentatious men who stand up for the true old plain order of dress among the brethren. There is all the more need of this to-day, since there is so much soul-impurity creeping into the brotherhood. We hope the brethren everywhere are faithfully on the Lord's watch-tower, and although their warnings are unheeded by some, unheeded by others, yet may the Lord's cause be maintained and watched over with a holy zeal.

We also had calls by Brother C. Inger, of Blair Co., Pa., and Brother J. D. Treacy, of Ligonier, Md., both plain brethren, and preaching the whole doctrine. May the Lord bless them, and accomplish great good by their ministrations in their respective fields of labor for Christ.

After an absence of about seven years our very dear Brother Daniel Holsinger, of Marion, Iowa, returns to pay us a brief visit. Without bragging his coming, he made us the more glad for his sudden coming. He preached for us a number of times with much grace, and acceptance to the church. He feels the care of keeping house in the church—the responsibility, the duty, and the hardships to be encountered. He is an elder of Paul's description, and what is lacking in the gift of delivery in preaching is made up in wisdom and deportment. Do you say it is too much praise, dear reader? Nay, for say a faithful apostle, "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." But now-a-days we should be careful whom we commend. Some have turned aside from duty, and must not be encouraged. Some are easily elated, and seek the flattery of admirers. "What shall the end of these things be?" Paul says, "I praise you," for your attention to teaching and your obedience; but "I praise you not" for your dissidence and neglect. 1 Cor. 11. When

we hear the true and original doctrine of the church defined, and the same exemplified by a quiet, kindly, and peaceable life, we joy and rejoice in the hope of Zion.

THE LORD'S DAY-SERVICES.

Our only regular meeting yesterday morning was at the Price's meeting house. A good attendance, the weather being favorable, but winds somewhat bad.

"O Lord, be not unequaled here,

Reveal thy shining face."

This beautiful hymn introduced the services. After exhortation and prayers, a deacon visitor, by request, read Mark 14. A ministering brother then chose the circumstances of the precious ointment being poured upon the head of Christ by a believing woman.

I. The offering of love.

II. The offering accepted.

III. The offering a living memorial.

These seem to be the prominent features of the passage, and are most wholesome food for those who hunger after righteousness. By application the church was admonished to more liberality to the necessities of the church than the cause of Christ be not hindered or in want. The Lord's cause ought to be remembered first, and our spending ought to be according to his will. Wisdom in giving is necessary, and O that we all had wisdom in giving and receiving. Brethren and sisters, let us be liberal for every good work, but see that you be not the means of encouraging what is contrary to Christ and His Holy Church.

The 330th hymn was sung in conclusion.

May peace be with all who love Christ and the Brethren. D. B. MENYER, Waynesboro, Pa., March 31st 1875.

THE MOOMAW PROPOSITION.

Dear Brethren:—

I THINK, to select two brethren to preach to cities by a direct vote of the donors is not the best way to do it. A better way would be for the donors to choose the editors of the Primitive Christian or the editors of the BURNED AT WORK a board of managers, to select competent brethren as near the cities in which the preaching is to be done as they can get. Said board of managers to receive the donations and pay the same over to the brethren doing the work and report it through the paper. Donors to decide by a vote addressed to the moderator of next Annual Meeting, sent in one of next Annual Meeting postmaster; and there decide whether the editors of the Primitive Christian or the editors of the BURNED AT WORK shall be the board of managers.

The following are some of the advantages of this plan over that:

1. This board would have much better facilities to select competent brethren for the purpose than the donors, who are scattered over the States.
2. A much larger amount of work could be done with the same expense by selecting brethren as near the place of labor as possible.
3. Being nearer home to the brethren sent, when a good work would be started it would more readily be seen after by suitable brethren.
4. In this way the work could be carried on in more than one city at the same time.
5. Having more than one company of brethren to labor in cities would furnish us a more varied experience and give it a better test.

DANIEL VANDER.

THE DARK SIDE.

Satan means to make our pilgrimage as rough and stormy as he possibly can. We must wear the thorn-crown here, and weary to him and all his co-workers, press it down as hard as your malignant heart









also speak, and could do much good. May the Lord help him to perform.

From Raleigh I went to Fulton Mountain, where I met with the Brethren, and delivered two discourses. The Brethren were well pleased with my visit, and manifested a Christian spirit.

I handed home on the 4th of March. Pleased all well except one son who was very sick with liver complaint. In my absence they had the doctor brought. In my absence they had the doctor brought. In my absence they had the doctor brought.

Years in love,

R. HART.

#### From Indian Creek Church, Iowa.

Dear Brethren.—I have been very happy in saying to you, that in the Indian Creek congregation, the Master's cause is prospering, both by accessions and more practical piety among the members. We have just passed through another season of divine grace, another rich season of mercy, which causes the truly devoted Christian heart to be lifted entirely above the ordinary affairs of human life, and which enables the immortal longings of the soul to enjoy a constant satisfaction of that immortal bliss which both soul and sin are ever craving. We enjoyed a series of meetings held by our home minister, and with the angels of God we are trying to rejoice over the adoption of some precious souls into God's family. Brethren, we are rejoicing, and becoming willing to follow the sympathizing Jesus. Dear young fellow-Christians, we will not try you, by divine aid, to excel in our conduct and deportment. Let us watch and guard the avenues to our hearts, and may never again become entangled with the yoke of bondage. Let us learn from loud laughter and foolish talk, and let us try by a meek and quiet spirit, and cheerful obedience to Christian doctrine, to show that we have been with Jesus and learned of him. Let us have power of good example and sincere Christian deportment. My memory calls to mind just now, of a dear loving young disciple that was the means through God, by her good, sympathetic appeals in behalf of religion, of one coming to the Saviour, I said, although we enjoyed her endearing association for a short time only in the church militant, and a few days ago had to take a sad farewell for this life—yet I know and realize that her influence for good is still going on and may yet add further to her unending crown of glory. Let us remember our influence. Keep the lamp burning.

A young Disciple.

LUCIA A. BURDICK.

Iron Center, Iowa, March 22.

#### From Bremen Springs, Michigan.

Dear Brethren.—I TAKE my pen with a very feeble hand, as I have gone up my leg, (where I have been lying for three months) to address a few thoughts to, and to make a request of, my brethren and sisters that I have been desirous of doing for some time. My thoughts have been of late very much occupied with my husband and myself as members, is not in a very prosperous condition. My eleven year's experience, that I have been a member, has taught me to know that the church greatly lacks in her duty of caring for her members. But I do not wish to cast any reflection on the church, for I believe the wheel is beginning to turn in the right direction, and I wish to add my own strength to help keep it turning. Let the truth prevail.

My husband and I are both in feeble health. He is more patient and resigned than I am. My sorrow seems at times greater than I can bear. Our children are young and they are greatly loved. The request is this: That my brethren and sisters pray for me. To every one whose hands this silent appeal may fall, I conjure that you pray as you would have me pray. Were I well and you lying on a bed of sickness, I have faith in the efficacy of the prayers of the people of God. And understand by the teachings of the Testament that there is a labor for the people of God to perform in order to obtain the things that we desire, and that labor is the prayer of the people. I ask you, my brethren, that you pray the Lord in the name of our common Master, that I may be raised up from this bed of affliction and be spared a few years to my children, and that labor, which I have, in my heart, believe God, to try, by the help of the little strength he may be pleased to bestow upon

me, to faithfully do the work that is for my name to do. Pray for my husband, for he has a good burden to bear. My brethren, pass this on lightly by, for I am your sister in affliction.

LUCIA C. BURDICK.

#### From Pike Creek Church, Ill.

ON Saturday, the 15th inst., this congregation met for the purpose of electing a minister. Elders Thomas Lyon, from Hudson, and George G. Woodland, presiding. Brother Frederick Shultz was elected to that important office, to divide the ministerial labors with Brother Daniel Mast. The said elders, with Brother Daniel Mast, made some very touching and appropriate remarks, which brought the whole congregation to tears. In the evening we had preaching by the elders. Next morning Brother Gish departed for home, where he had left his daughter suffering with lung fever. Brother Lyon remained with us over Sunday, and departed twice on Monday. It was a short but happy time for us to have such noble words of advice from the brethren. The latter are too well known to the brethrenhood at large, as to render it necessary for me to lecture again. My to their saintly capacities and prominence as spiritual speakers. It is ever a glorious time to see the brethren in our midst, and the purging horn is decreed by every one.

TAMMIE I.

A Tunker elder is called upon, to perform a duty pertaining to his ministerial office, he leaves at once the exchequer of his child, his dearest on earth, travels thirty miles to the place of duty, exerts, advises, preaches, and writes, and returns, and returns to the bedside of his darling, happy and contented, and having obeyed the summons of his flock, and labored once more in the field of his heavenly Master.

A Roman Catholic priest is urgently called to the death-bed of a poor woman, a member of his congregation; a distance of but a few miles from his residence; he refuses again and again, on the ground that she had not been liberated from her financial obligations; only after having been repeatedly called upon, and entreated in the most heart-rendering manner, would he consent to be taken there at all to give the poor departing soul, for—dollars and cents—his last rites in St. Lawrence Church, Ill., March 22nd, 1879.

#### A Sad Scene.

JESSE E. son of N. H. Albright who lives near Troy, Ohio, and grandson of Samuel Albright, (deceased), was accidentally killed March 15, 1879.

At the time of his death he was engaged in hauling fruit trees to Tullahoma Station, three-fourths of a mile from home; and in descending a large hill, a post which was used to prevent the horses from running, and in doing which he had placed his foot to brace himself, was broken, when some of the trees slipped forward upon the horses, frightening them into a run, and causing him to fall forward upon the tongue of the wagon, and the supposition is that his neck was broken by the fall. The frightened team ran a short distance, dragging the body and horribly mutilating it. One of the legs was broken and portions of the spine and chest were exposed, and the limbs were scattered upon the ground. It required four hours for skillful surgeons to make the body at all presentable.

Jesus was ever a model boy of the neighborhood, and, although at his school, was ever a faithful son of his mother and a small child. He also lightened the cares of his father, by overseeing all things about the farm himself. Every dumb beast upon the place was his and obedient to his guidance, even the wild and vicious wild and cruel in a human manner, and walked beside the horse to the grave. He told his aged grandmother but a short time before the accident that he was not afraid to die.

Dear reader, we so love and obey God's command that we, too, may not be afraid to die.

F. E. TREMPER.

#### From Phoebe A. Holtz.

Dear Brethren.—

WE are receiving the glad tidings, through our periodicals, from almost every direction, that sinners are fleeing the wrath to come.

I have been rejoiced when I read of the soul-refreshing revivals of the Ten Mile Church, Washington county, Pa., for it is the place of my spiritual birth. Truly God is good. He is

everywhere present, and that to bless all who are willing to take up their cross and follow him in all his appointed ways. Now let us be more excited—live closer Jesus every day. Let us thank the young brethren and sisters, by our walk of conformity and self-denial, and self-comfort. Let us stick close to the word of God, which alone is able to save us. Let us be steadfast—strong in "the faith once delivered to the saints." Let us not be carried about with every wind of doctrine, but let us try the spirits whether they are of God.

I like Brother Moomaw's proposition very much. An glad there is an effort made to preach the gospel to the poor in the cities. Put one dollar on the collection list for me. My time soon come when the gospel shall have been preached to every creature. May God's blessings rest upon us all, is the prayer of your unworthy sister in Christ.

Tyler, Ohio, March 21st, 1879.

#### Preaching in Cities.

MOOMAW'S proposition is certainly a move in the right direction. I have often wondered why the Brethren preach little in the cities. It is true, I suppose, but the faith of the gospel as believed, preached, and practiced by the Brethren is more readily received by country people; but that does not excuse us from preaching in the cities. The "Teeth all nations" and the "Preach the Gospel to every creature" include the cities as well as the country.

I firmly believe that there are some in every city that would gladly accept the faith and practice of such a Brethren, if they only had a knowledge of such a Brethren. God long since, the writer declares, a religious correspondence between two old gentlemen in the city of Zion, Illinois, (in reality where there are no Brethren). I soon learned from the run of this conversation that neither one professed religion. The one made the remark that he could thought he would join the Campbellite Church, "But," said he, "how could I observe all the commandments taught in the Bible, for they don't do it."

And there may be many in every city in the union that would gladly receive the gospel if it were preached to them in primitive purity. By so doing we could clear our skirts—they could not come up in the day of judgment and say, as my friend, that he did not invite them, that we did not offer them the free means of grace in its simplicity. Count me good for one dollar.

J. F. NIMBLE.

Salem, Ill.

#### From George W. Cripe.

Dear Brethren.—PREACHED here (in Sugar Creek Congregation, Ind.) one week. Baptized eight. Some of the United Brethren thought we were rather late in our work of converting members into the Christian kingdom, but we baptized them the same day. So we were compelled to look up the matter, and we thought we were safe in consulting the Bible. So we tried to preach a few sermons on faith, repentance and conversion. We brought up the conversion in the Bible, and especially that of the jailer, the three thousand, the eunuch. We had Paul up telling his experience. Some got out of fix. Truly the time has come when men will not only believe, but will turn to the things of the heart, which is desperately wicked and deceitful above all things. When men will turn away from the commands of the Lord, and turn to mourners' benches, truly their own souls are unacquainted. And we will tell the day when men will either entirely deny the reality of the Scriptures or hold them more sacred than now.

This congregation is in good working order. Dear Kevler is their elder, and Ones, Minister in the second degree. The Lord bless them for their labors of love shown to us while with them.

Pitts, Ind., March 27.

#### From Willow Springs, Kansas.

Dear Brethren.—OUR church is in a fair condition. Love and union seem to prevail. The brethren are alive to our Master's cause. Brethren Jesse Gendelshier and George Myers, are both with us at the 1st of March. By their preaching many were made to rejoice and sinners to tremble. Four were buried with Christ in baptism, to walk in newness of life. One is quite an old man, the other in the bloom of youth. And two who had wandered from the fold were reclaimed.

The church is much built up and encouraged.

Brother Maraher of the Three Mile Church also preached several sermons for us. We look for a large ingathering of souls soon. The meeting was held in the new meeting-house, three miles south-west of Lawrence, Kansas. Eastward of brick is the city of Kansas, and among them are some Brethren. Health is good.

Yours in love,

E. W. FLOYD.

#### From Compton, California.

Dear Brethren.—

WE left Wisconsin February 10th, and arrived here the 21st. When we left Wisconsin it was cold and wintry, but when we arrived here it seemed like Summer—things were so forward here as they are in Wisconsin. The climate, health and soil are good. Land sold from \$20 to \$100 per acre. Some have lived too fast and are compelled to sell.

So far as I have ascertained there are no Brethren here. Your paper is a welcome visitor on the part of my thoughts, and I have read it. The people like nothing else but doctrine. They say they have never met any of our members. This is too nice a country for none of our brethren to show. All kind of fruit does well—peach trees are now in bloom.

R. McCLINTOCK.

#### Brief Notes.

BY JOHN DODD.

NEXTER III.

MARCH 3rd. We again met for public worship, and a Brother Eideholm had been requested to preach on the "Female covering, while praying or prophesying," he thereupon introduced to his audience 1 Cor. 11:1-16. Upon which he pertinently presented the following points:

1. Unanymity of the audience on the subject.
1. The females all had their heads covered with caps, hats or bonnets—this was evidence on the part of females, testifying in favor of their part of the subject in time of worship.
2. The male portion had their heads uncovered—had their heads uncovered of their acceptance of the apostle's instructions to the church of God.
3. Hebrew customs—covering their heads with veils at time of marriage—a token of submission to their husbands.—Gen. 24: 45, 46; Ex. 13: 18.

- IV. An article covering—proven not the hair, as referred to by Paul in the 5th and 6th verses in the above named chapter.
2. A head dress to be put on as a special covering in time of prayer or prophecy, and is not to be worn at all times.

3. The above facts clearly proven beyond successful contradiction by supplying the word hair for covered in the 2nd and 6th verses of said chapter, &c., so the world thus prove abashed in covering men hair in the first thirteen verses of said chapter, then as a matter of course, when the definition hair is used instead of covering it ought to make sense, but it does not—hence the hair is not meant by the apostle.

- IV. The glory covering—Nature's teaching a natural covering—a woman's glory, consists in long hair, for her hair is given her for covering.—i. e., a covering means one covering, a woman's hair is given her to serve her in common attire—a covering taught by nature itself. And so eager are some of our young maidens in this our day for this glory or natural covering that may will buy the longest and costliest covering men hair in the world.

- It is a part of the head, and to cover the head we must cover the hair also. It is hence was also made to other religious societies, who once recognized and wore a neat and humble head dress in time of worship, but now many of the same societies have exchanged the neat plain cap for hats and ostentatious feathers, and perhaps many of them neither pray or prophesy.

- A prominent point was also presented to our minds, as bearing upon this subject, in reference to our judicial conduct, in having the male portion appear in court, with their heads uncovered—hats off. These are some of the facts in the case that the world in general accept.

- In conclusion of the article, I will say that Brother M. M. E. did the subject justice, and left some permanent impressions on the minds of his hearers, as to the utility of a uniform head dress on the part of our female children in time of prayer or prophesying.

- But I must be brief, or I will betray my laziness. Glorious, be it.

## In Memory of J. R. Wagner.

BY J. F. ECKENBERG.

BROTHER J. R. WAGNER, Clarksville, Iowa, of the Cold Water Church, died March 17th, 1879. He was born in Huntington County, Indiana, where his parents, brothers and sisters are now living. He was born at the time of his death, 33 years and sixteen days old.

When a youth he desired a thorough education, and sought to obtain the coveted prize at Hillsdale College, Michigan. When he left school he only lacked one term of graduation. After leaving college he attended Normal school one term in Minneapolis, Minnesota.

He then came to Nova Springs, where, some years united with the church, in which he held his membership until death.

In October, 1878, he was employed as principal in the Clarksville schools, which position he held until June, 1879, when he returned to Greece, where he took charge of the schools of that place. He also came a partner and editor of "The Press," published at Greece. But about two years ago he disposed of his interest in the paper, and gave his whole attention to teaching. In March, 1878, he was again employed as principal of Clarksville schools, which position he held at the time of his death.

As a man and a citizen he was far above the average in his daily walk and conversation. He was an exemplary character, widely the friend of all our young men. As a Christian he was strong in the faith and doctrine of the Brethren, and worthy of imitation, both by old and young. His great aim seemed to be to do right, and was always ready to receive instruction from others as well as give it.

In whatever business he was engaged, he had the same energetic man, doing with all his might that which he found to be do. His disposition was such, that wherever known, he made many friends, and no man in this community had more than he, and no man had been taken from our midst whose death was so keenly felt by the entire community, and whose loss is more sincerely mourned and regretted than that of Brother Wagner. The announcement of his death was a shock to all.

The funeral took place at the M. E. Church, in Clarksville, the place of his residence, on Wednesday, the 19th, at 10 o'clock A. M. The writer addressed the large congregation that was in attendance, from 1 Peter 1:24, 25. The funeral is said to have been the largest ever witnessed in the town—every crack of room in the church was full, and many could not gain entrance. It was the most solemn occasion that I ever witnessed. There was hardly a dry eye in the audience. Many wept like children, and their sobs gave rise to the great grief of the loss of their teacher. At the request of the deceased, his remains were deposited in the Brethren's cemetery, two miles south of Greece.

Those who have passed away whose memory will long be remembered; and especially those of his near and dear relatives, father and mother, brothers and sisters, who live in Indiana, and did not have the opportunity to attend his funeral.

But, let me say to his dear bereaved wife and child, parents, brothers and sisters, though it was hard to part with one so useful and intelligent, yet he had to leave this world in the prime of life. You are all called on to be sure to secure the loss of a dear friend, and we truly sympathize with you in your bereavement; and yet you need not mourn as those that have no hope, as we believe your great loss is his earthly one. Then, dear friends, brothers and sisters, let us all cheer up, trust in God and his word, live faithful in our calling, and eventually we will all obtain the crown of everlasting glory.

Brother Wagner's death was said to be remitted fever, accompanied by great nervous and mental prostration brought on by overwork and anxiety.

His wife will visit her husband's parents for a time.

Private Christian, please copy.

## A Serious Accident.

At the Marion County, Illinois poor-house, on the 12th, 1879, Tempus Mauston, a blind sister, about sixty-five years of age, met with a fatal accident. She was sitting in a room, and was about to get up, when she fell from a stool, and before any one came to her aid she was so seriously burned that after four days excessive suffering she died. Though she was blind and her suffering intense, yet she bore it all patiently.

She spoke of the great suffering the Savior had to endure. She gave direction how she wished to be buried, and where buried.

The history of this sister is an awful one. Her children showed little respect for her, especially after the loss of her sight; and she had possession of her property. Her son, when she had her home, one day took her with the impression on his mind that he was taking her to her brother; but he was taking her when she was unloaded, she found herself at the county poor-house, where she became very much distressed, not only about her present state, but also about the future of her children. In the meantime the Brethren preached at the poor-house, when she desired to be received into the church, which was done according to order. The Brethren then (knowing the order of the Brethren in this respect) made her a member, and a church charge kept her time about five or six months, when she became dissatisfied and concluded she was burdensome, and desired to be taken to the poor-house; and when she could not be persuaded otherwise, she was taken on the first of her day, when the Brethren took charge of her, and buried her respectfully in Christian order.

J. F. NICHOL.

From D. S. T. Butterbaugh.

## Dear Brethren—

D. C. MOOMAW'S article on Hamber's proposition, P. C. P. of April, 1879, page 17, gives rise to the following:

We strongly advocate Brother Moomaw's remarks; and we do feel justified in asking all the churches in our fraternity to meet (prior to their coming A. M.) in solemnity, prayer and fasting, that the union of God may be glorified, and that the cause of faith and doctrine may prevail; that all our young men, some things, better the same thing, and practice it the same thing.

Now I submit the case to the editors of the B. W. and P. C. P., hoping they will be interested enough to consider the matter as worthy of our every notice; and if authorized by the brotherhood general, would be a great and shining light to the world.

North Manchester, April 5, 1879.

## Missionary Work

TO the brethren and sisters of the Southern District of Illinois, I would say that I have been holding meetings through the Fall and Winter at various places, and have been mostly out in the highways and hedge where the brethren had never preached. And it was easy to see in some places the thorns, the lusts of the flesh, the lusts of the eye, and the pride of life had sprung up about the seed was sown. Nevertheless we tried to scatter the good seed among the rocks and thorns, hoping that the good spirit would yet press the seed into good ground, that it might bring forth life unto eternal life. No additions in these places as yet.

Respectfully, J. A. G. Goss.

From Washington, Iowa.

## Dear Brethren—

BROTHER S. YETTER and myself commenced a series of meetings in our neighborhood, known as the Low school-house on the 6th of January, and continued until the 10th. There were the very best order and attendance manifested during the meetings. We tried to scatter the good seed among the rocks and thorns, hoping that the good spirit would yet press the seed into good ground, that it might bring forth life unto eternal life. No additions in these places as yet.

ABRAHAM WOLF.

## To Travellers.

A special arrangement with the railroad authorities, I am enabled to furnish cheap transportation to travellers. Those who are contemplating removal or business or pleasure trips, will do well to write, asking rates prior to point. All passengers go first-class fast express trains, and a very considerable saving made. The arrangement was effected with especial reference to the Brethren. Write and ask about it.

HOWARD MILLER.

Elk Park, Somerset Co., Pa.

## From D. B. Gibson.

AM now (April 6th) in Appanoos County, Iowa, holding meetings with good interest. Two Baptists and one Methodist have been

received. In all five have been baptized and one reclaimed.

Wherever I have been the pamphlets that are in circulation have done good work. "Principle, not Policy," has the true ring. Stick to your position and let extremists howl. They are not the church, but the church. The pamphlets are with the body of the church, and cannot wait for plans, which is our motto.

From Arkansas.

MY address is changed from Beaufort to McQuay's Store, Washington County, Arkansas. I changed to get closer the place of precious faith. There are just three of us now, but as soon as we can get a preacher to baptize us, there will be three, if not five more. My prayer is that they may come and that quickly.

We only know one gospel, but I can count seven different needs in my district, all claiming to be churches of Christ.

They ask me many questions. I give them Brother Nether's book as revised in 1867. They say it and its author ought to be burned up.

Dr. J. B. THOMPSON.

## Fallen Alep.

Based on the fact that the Lord—see Ps. 137. Observe that he said, written on both sides of the paper, and express from all other nations.

ECKENBERG is in the Cold Water Church, March 25th, 1879, of the Brethren, also May, daughter of Rev. J. K. and Sister Maria Jane Eckenberg, aged 3 years, 1 month and 24 days.

SHLOATEL is in the Buffalo Falls Church, Ohio Co., Pa. March 25th, 1879, of the Brethren, aged 10 years and 1 month.

CHAPMAN is in the County, Indiana, February 21st, 1879, of the Brethren, aged 15 years, 3 months and 2 days. Passed suddenly by Sister John C. Chap. from Job 3:21. Disease gangrene.

The deceased, now deceased, was deceased to become a member of the Brethren Church, and his death would not result in his death. She was loved and respected by all who knew her. She was a loving husband and mother, and a good friend to all who were in need. She was a true Christian, and a true member of the Brethren Church.

OVERHOLSER is in the Oldham Church, Dark County, Ohio, March 11th, 1879, of the Brethren, aged 18 years, 1 month and 1 day. Daughter of Rev. J. K. and Sister Maria Jane Eckenberg, aged 18 years, 1 month and 1 day.

BAERES is in the Union Church, Sullivan Co., Tenn., March 10th, 1879, of the Brethren, aged 12 years, 1 month and 1 day. Daughter of Rev. J. K. and Sister Maria Jane Eckenberg, aged 12 years, 1 month and 1 day.

It is said he weighed 55 pounds before he took sick. He was sick for six days. The cause was the fact that he was a member of the Brethren Church, and his death would not result in his death. He was loved and respected by all who knew him. He was a loving husband and mother, and a good friend to all who were in need. He was a true Christian, and a true member of the Brethren Church.

BERGEL is in the Waynesburg congregation, January 22nd, 1879, of the Brethren, aged 12 years, 1 month and 1 day. Daughter of Rev. J. K. and Sister Maria Jane Eckenberg, aged 12 years, 1 month and 1 day.

The subject of this notice was elected in the office of deacon about ninety months ago, gave promise of great usefulness in the church—believing that our love is his great gift to the world. He was a devoted and true Christian, and a true member of the Brethren Church. He was loved and respected by all who knew him. He was a loving husband and mother, and a good friend to all who were in need. He was a true Christian, and a true member of the Brethren Church.

BUCKLE is in the Nashville church, Indiana, March 10th, 1879, of the Brethren, aged 18 years, 1 month and 1 day. Daughter of Rev. J. K. and Sister Maria Jane Eckenberg, aged 18 years, 1 month and 1 day.

It was a constant wonder for many years and a miracle for a year or two, but he was a true Christian, and a true member of the Brethren Church. He was loved and respected by all who knew him. He was a loving husband and mother, and a good friend to all who were in need. He was a true Christian, and a true member of the Brethren Church.

ALBEN is in the residence of the husband, near New Lebanon, Ohio, March 20th, 1879, of the Brethren, aged 40 years, 10 months and 1 day. Daughter of Rev. J. K. and Sister Maria Jane Eckenberg, aged 40 years, 10 months and 1 day.

The deceased was a constant wonder for many years and a miracle for a year or two, but he was a true Christian, and a true member of the Brethren Church. He was loved and respected by all who knew him. He was a loving husband and mother, and a good friend to all who were in need. He was a true Christian, and a true member of the Brethren Church.

PUPPNER is in the Preston, Wisconsin country, Minnesota, Brother Preston Puppner, aged 11 years, 1 month and 1 day. Daughter of Rev. J. K. and Sister Maria Jane Eckenberg, aged 11 years, 1 month and 1 day.

ORBAT is in the bounds of the Pioneer Creek Church, Dark County, Ohio, February 19th, 1879, of the Brethren, aged 18 years, 1 month and 1 day. Daughter of Rev. J. K. and Sister Maria Jane Eckenberg, aged 18 years, 1 month and 1 day.

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## Business Department.

Noted below, for the purpose of notice, writing the Lord—see Ps. 137. Observe that he said, written on both sides of the paper, and express from all other nations.

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ALBEN is in the residence of the husband, near New Lebanon, Ohio, March 20th, 1879, of the Brethren, aged 40 years, 10 months and 1 day. Daughter of Rev. J. K. and Sister Maria Jane Eckenberg, aged 40 years, 10 months and 1 day.

The deceased was a constant wonder for many years and a miracle for a year or two, but he was a true Christian, and a true member of the Brethren Church. He was loved and respected by all who knew him. He was a loving husband and mother, and a good friend to all who were in need. He was a true Christian, and a true member of the Brethren Church.

PUPPNER is in the Preston, Wisconsin country, Minnesota, Brother Preston Puppner, aged 11 years, 1 month and 1 day. Daughter of Rev. J. K. and Sister Maria Jane Eckenberg, aged 11 years, 1 month and 1 day.

ORBAT is in the bounds of the Pioneer Creek Church, Dark County, Ohio, February 19th, 1879, of the Brethren, aged 18 years, 1 month and 1 day. Daughter of Rev. J. K. and Sister Maria Jane Eckenberg, aged 18 years, 1 month and 1 day.

It was a constant wonder for many years and a miracle for a year or two, but he was a true Christian, and a true member of the Brethren Church. He was loved and respected by all who knew him. He was a loving husband and mother, and a good friend to all who were in need. He was a true Christian, and a true member of the Brethren Church.

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# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."—LUKE 2: 10.

Vol. IV.

Lanark, Ill., April 24, 1879.

No. 17.

## The Brethren at Work.

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### STEIN AND RAY DEBATE.

Prop. 1st—Brethren (or Tunkers) Churches possess the Bible Characteristics which entitle them to be regarded as Churches of Jesus Christ.

J. W. STEIN, Affirms.

D. R. RAY, Denies.

[THE BRETHREN AT WORK] refused to publish the ruling part of Brother Stein's 12th affirmative in its proper place. They simply cut off part of his argument, and left the Brethren's own words to be published, and read in connection with his statements. It is hoped the *Prac.* will not be so unkind.

J. W. STEIN'S 12th AFFIRMATIVE CONTINUED.  
R. RAY misquotes the action of our Annual Council. The "sympathy" it expressed was a declaration of non-opposition to the government, when our brethren were fined by the government for their non-observant principles, and was expressly qualified by the following language, viz: "It shall have our aid in any way which does not conflict with the principles of the gospel of Christ." In the same article they said, "We exhort the Brethren to steadfastness in the faith, and believe that the times in which our lots are cast strongly demand of us a strict observance of all their precepts, and especially to our non-resistance principle, a principle dear to every subject of the Prince of Peace, and a prominent doctrine of our fraternity, and to can-

dure neither our sufferings and to make whatever sacrifice the maintaining of the principle may require and *not to become in any way the practice of war.*" Minutes of Annual Meeting for 1864, Art. 35. When the question was asked our Council, "Can a brother be held as a member of the church who will, when put into the army, take up arms and use to shed the blood of his fellow-men?" The answer was, "He cannot." Minutes of Annual Meeting for 1865, Art. 15. Our brethren cheerfully paid tribute to civil authorities whenever they were doing the *unrighteous*, and paid the fines imposed upon them, whether North or South, but *did not take part in the unrighteous and did not human blood.* I repeat it: As a church our *principles have never been called with human blood.* There is no evidence that Carleton continued in his military office after he became a Christian. John the Baptist told the soldiers to "do violence to no man." Does that permit war? Abraham slaughtered kings, and Moses led armies, and practiced polygamy, and many other things which the gospel forbids. The law made unrighteous, which he was superseded. Christ said, "It hath been said by them of old time, as ye have said, 'But I say unto you, that whosoever shall kill his brother, he shall be liable to judgment.' But I say unto you, that whosoever shall kill his brother, he shall be liable to judgment." (Matt. 5: 21, 22, 23, 24, 27, 28, 29, 30.) *Abrogates the authority of the old and establishes the new.* My friend becomes excited over the imagined slaughter of women and children, and thinks the sword is their means of defense. Does this not bespeak more confidence in the sword than in the *sanctified Spirit* who put it up? Matt. 23: 32. Mr. Ray truly remarks: "We may defend ourselves; not, indeed, by violence, blood shed and revenge—but by diggers, spades and bayonets, which after all, furnish a most precarious and uncertain means of defense, the use of which, even when successful, only expiates a thousand fold, against some future occasion, the principles and positions they are meant to curb and cure. Defined ourselves against aggression from others; yes, we may; but how? By enlightening their minds; sanctifying their tempers; by teaching them through our own examples, to overcome evil with good; by deeds of benevolence and mercy, uniting ourselves in bonds of sympathy and gratitude with our fellows; by displaying a spirit of forgiveness and gentleness, and the patient endurance of wrong, cause them to feel how awful is goodness."

REDS D. R. RAY'S TWELFTH REPLY.

WE do say that the unmercenary, trembling or not, is a child of the devil. "Fists tremble." Devils believe and tremble, but they do not tremble in the name of God. 1 John 3: 1. The Tunkers baptize in order to regeneration; rather they make "baptism and regeneration two names for the same act." New's Works, p. 218.

Mr. S. makes his charges against us in the form of questions, so that he can creep out. When he asks they do, or do not, thus on that thing, he charges us as really as he possibly can in any other form of words. He wishes to prove that the Norrians and Waldenses were not true immersionists! Let him prove that they were Tunkers, if he can. We said that the ancient Waldenses held only two "church ordinances." This shows that they were not Tunkers.

The scriptures referred to do not authorize a general council of "pre-ordained" to govern the churches of Christ. According to the Bible, a local church is the only body authorized to transact church business. The church is to exclude the unworthy. Matt. 18: 15-18; 1 Cor. 3: 4-7. The church must restore. 2 Cor. 2: 6, 7. There is monthly for a general council to decide in the absence, any matter than the Pope. If he helps a church ordinance, it should be equally administered to all, or upon the unmercenary also? For we say that faith was reckoned to Abraham for right-

ness. Mr. S. says that we think that "Christianity may fight and kill each other as citizens of civil governments." We said so such thing. The most that we have said is that it is not unlawful for Christian citizens to "aid in retaining the land from the army of robbers." We do not object to the most that Mr. Stein says of the evils of war in general. But as neither Christians nor apostles made law prohibiting Christians from serving as soldiers under civil governments, it is not unlawful for them to do in the execution of civil law against the evil doers. The commandment, "Thou shalt not kill" was in force during the Mosaic economy, yet God's people were allowed to bear the sword against the enemy. Therefore, to slay the enemy in battle was not a breach of the commandment. "Thou shalt not kill," because in the army the soldier used only in the authorized order of the government. We are not to disobey Christ to obey political powers. Ministers should not bear the ministry of the sword for any secular employment.

*Tooth negative argument continued:* The Tunker churches are not churches of Christ, because they are governed by a "National Conference," whose special object is "to decide matters which no two with the Lord can be found?" The observance of the decisions of this annual council is made a test of membership. This is absolute spiritual slavery. This council is composed of the elders, so that the Tunker churches are ruled by the elders. In 1877 the council decided that "evangelists" who do not observe the order respecting dress "ought to be restricted." Also, the question was decided "Whether the standing or rolling [and] color should be worn." The standing only was established. It was decided that the elders should not be allowed to wear "fashionable hats." The Tunkers have decided that the women must wear a cap which they call a "spiritual covering." Its work called One Faith, by M. M. Eschelman, p. 30, this leading Tunker says: "That the long hair of a woman was given for a glory [verse 15], and that this glory covering should be covered with a veil, in order to spiritual strength and power. Instead of the veil the Tunkers require their women to wear a white cap, which they regard as *essential to spiritual strength*, if not to salvation."

The Tunkers follow the mercenary example of the church of Rome in attempting to establish uniformity in dress. We do not apologize for extra-gown in dress; but we do say, that any church that dares to add to the requirements of God's word by dictating the color and style of dress, is not a church of Jesus Christ. The Tunker churches are churches of Christ, because they have rejected the word of God as the only rule of faith and practice.

*Our eleventh negative argument against the Tunker churches is, based upon the fact that the Tunker churches reject the plan of salvation by grace, and that they depend upon works which they do.* They make it depend upon works and ceremonies—both have been simply proved us our negative bond.

But the Bible plan of salvation is stated: It was 4: 2-3.

"For of Abraham were justified by works, he hath *every* day for good; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh it is reckoned as a reward of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describes the blessedness of the man, unto whom God gives righteousness without works. Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man in whom the Lord will not impute sin. Canst thou righteousness then upon the circumcised only, or upon the uncircumcised also? For we say that faith was reckoned to Abraham for right-

ness. How was it then reckoned? when he was uncircumcised, but in circumcision? And he received the sign of circumcision, a seal of the righteousness of the faith which he had before being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also; And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

Also Eph. 2: 8-10.

"For by grace are ye saved through faith; and that not of yourselves: it is *granted* God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus, unto good works, which he hath before ordained that we should walk in them."

Our brethren with Abraham is not of law; "Therefore it is of faith, that it might be by grace, to the end that the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; which is the father of us all" Rom. 4: 16. True believers are the spiritual seed of Abraham; for we know therefore that they which are of faith have the same as the children of Abraham." Gal. 3: 7. This Bible plan of salvation is sure to all the believing seed of Abraham.

But if the Tunker plan of making salvation depends on baptism, *net-washing*, kneeling and other works of righteousness which they have done, then some true believers will fail of salvation. Surely the Tunker churches which reject the plan of salvation by grace through faith are not churches of Christ!

### THE DESOLATION OF BABYLON.

It is usual for travelers to dwell upon the utter desolation of Babylon, and to paint its site as a strip of desert, especially woe-begotten and unlovely. But the eloquent imagination who fell upon this aspect of the place could not have seen it in the middle of April. The date groves and gardens along the banks of the Euphrates are then things of beauty in their fresh spring verdure, and the plain itself is hid down with crops. Irrigation canals cross it here and there and give trouble to the herdsman. No great groves upon the mountains, and there are patches of the level while with the water which is to be found here as in other parts of Mesopotamia; but the surface of the soil, on the whole, green and pleasant to the eye. The glad waters of the river flow on in the bright morning sunshine, with palm and mulberry hanging over its banks, drinking in sap and life. The great city which counted its population by millions, and filled the world with renown as yet forgotten, has disappeared under the dust of twenty centuries, but nature is as fresh and jocund as when Babylon was still unspiring. Birds sing overhead in the pleasant spring air; butterflies flutter about in search of flowers; balmy odors breathe the breeze. It is difficult under the circumstances, to feel or sympathize with the gloom which the great capital which once numbered this ground. Nature does not mourn for it, and it is hard to be at the bidding of sentiment when the bright spring hides its grave—*Through Jordan Valley.*

We may safely lay it down as a rule of life that thoughts of doubtful expediency are always to avoid. Not that your good will be evil spoken of.

If prayer does not come up to leave off sinning, sinning will soon make us leave off praying.

## A FREE SEAT.

HE was old and poor and a stranger  
In the great metropolis,  
A he bent his footsteps thitherward,  
To the study school, and said, "This"  
"Church of Christ," he hears them say;  
"Ah! just the place I am looking for,  
I trust he is in today."

He passed through the anxious colonnade door,  
And up the carpeted aisle,  
And then passed on many a face,  
He saw surprise and gladness,  
From pew to pew, up outer aisle,  
And then across the broad front space,  
From pew to pew, down the other side,  
He walked with the same slow pace.

Not a friendly voice had bid him sit  
To listen to gospel truth,  
Not a sign of welcome had been paid  
To the aged one by youth;  
No door was opened by generous hand,  
The pews were paid for, seated;  
And he was a stranger, old and poor,  
Not a heart to him related.

He paused outside a moment to think,  
Then again passed on down the street,  
Up to his shambled list a stone  
That lay in the dust at his feet;  
And here it up the broad, grand aisle,  
In front of the ranks of pews,  
Choosing a place to see and to hear.

He saw a seat for his use,  
Calmy sitting upon the high stone,  
Folding his hands on his knees,  
Slowly reviewing the worshippers,  
A great confusion he sees,  
Many a cheek is crimson'd with shame,  
Some whisper together low,  
And wish they had been more courteous  
To the stranger old and poor.

As if by magic, many filly doors  
Open instantaneously,  
And as many seats and books and hands  
Are proffered lustily,  
Flushing his face for a cushioned pew,  
And wiping a tear,  
He thinks it was a mistake after all,  
And that Christ came late that day.

The preacher's discourse was eloquent,  
The organ in fullest tone,  
But the most impressive sermon heard  
Was preached by an humble one  
"Twas a lesson of lowliness and youth  
Which I could in many a heart."  
And the church presumes the sacred stone  
That the truth may not depart.

—Selected.

## THE CARELESS TONGUE.

BY W. S. KILGORE.

"Death and life are in the power of the tongue,  
And they that love it shall eat the fruit thereof."  
Prov. 18: 21.

THERE is nothing more common than talking. It is a means used to exchange thought or convey ideas. We have different methods of talking: some use their fingers; others, their tongue. Nothing is more common, and more carelessly used than words. We talk everywhere and are constantly using words without stopping to consider their importance, or effect. Shall we condemn talking, (the use of words,) because it is abused? Verily not. Talking is essentially necessary. "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12: 3. Death and life are in the power of the tongue, and if we love life, we will choose the fruit of it. "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Mark the language, "at sundry times," not at times when not needed or for mere talk sake, but when he spoke he meant something. "In divers manners"—that is he chose different ways to convey unto the people what he wanted them to know; and the last means he made use of, was his Son, whom he hath appointed heir of all things. "And there came a voice out

of the cloud saying, "This is my beloved Son, hear him." Luke 9: 35.

Life is generally what we make it, and it is to be measured, therefore, by our thoughts and actions rather than the length of time consumed. What we say goes very far toward determining the nature of our lives. The tongue properly used becomes a source of enjoyment to ourselves, and all with whom we may meet, except those who oppose Christ. If used, it becomes a curse to us, and all that may chance to fall under its influence. Notwithstanding the many sharp rebukes we receive and the warnings in God's Word, yet we will talk, and that unadvisedly. The apostle says, "neither foolish talking nor jesting which are not convenient." Eph. 5: 4. Our Master tells us to speak to the one concerned. How much trouble we would avoid if we would always remember this, and go directly to the one concerned. I hope that the brethren retain enough of the love of God, if their brother trespass, to go and tell him his fault between you and him alone, and follow the golden rule, "do unto others as we would have them do unto us." Gospel sometimes ruins characters, and death is the final result. There is a time to keep silence and a time to speak. Eccl. 3: 7. It is not always best to speak too soon. It is the part of wisdom neither to applaud or condemn too soon. We sometimes commit ourselves by speaking too soon, and being in possession of a false pride frequently obliges us to maintain our mistakes, even after our judgment condemns them. When it comes to giving up what we once advocated, although the truth may be staring us in the face, we are so afraid of spoiling somebody (of course we can't be spoiled) and think it best not to acknowledge or submit, as the case may be. Hence God is not glorified and we lose the fruits of life. "A fool's voice is known by a multitude of words." Eccl. 5: 8.

It is the part of wisdom not to talk too much. If we have nothing to say, better remain silent. "Every prudent man dealeth with knowledge, but a fool layeth open his folly." Prov. 13: 16. For by producing a man so governs himself and regulates his actions as to avoid impending evils, and to obtain that good which is suitable to his necessities. And it is the effect of folly not to foresee evils to prevent them and to regulate matters so we can obtain that which is good.

Solomon tells us, "He that walketh with wise men, shall be wise, but a companion of fools shall be destroyed." Prov. 13: 20. Solomon would teach us that a man's life is governed very much by the company he keeps, in as much as like begets like. If we are not clothed with wisdom, a man's conversation will be similar to that of his comrades, so if we seek wise counsel, he will speak words of wisdom; but if he hides his time away, listening to foolish talking, can we expect any thing else but that his mouth will be filled with folly? It is not best to converse with foolish or thoughtless persons. We should not let ourselves be persons of important matters. We frequently get into trouble in this way. Speak, therefore, to the wise about serious matters, but toward the foolish (while you treat all courteously) reserve your confidence. "A good man out of the good treasure of his heart bringeth forth that which is good, and an evil man, out of the evil treasure of his heart bringeth forth that which is evil; for the abundance of the heart his mouth speaketh." Luke 6: 45.

## ONE BODY.

BY WM. HODGKINS.

"For as the one body, and has many members, and all of the members of that one body, being many, are one body; so also is Christ. For by one spirit we are all baptized into one body, whether we be Jew or Gentile, whether we be bond or free; and have all been made to drink into one Spirit." 1 Cor. 12: 13, 15.

HERE we have the church referred to as being the body of Christ, composed of members, as our temporal bodies are. These members are separate and distinct, having different names to distinguish them; yet it requires all of them combined to form the body. In the body of Christ, as in the temporal body, there are functions to perform. Some of the functions require the labor of one; some, two or more members; and finally all are brought into requisition. The health of each member depends upon the manner in which it performs its functions. This, then, is a point to which we call your attention: "For if one member suffers, all suffer with it; if one receives honor, all rejoice" with it. If a member of our temporal bodies receives an injury by disobeying the laws of health, how all the members of the body suffer with it, how we nurse and try to restore that member to health again; but if it is so badly lacerated that it cannot be restored, and if left connected with the body would destroy the whole system, what then must be done? A painful operation takes place—the member is amputated—cut off from the body, then what is the result? The body has lost a member and is crippled, deformed, maimed,—its place is vacant, its loss is remembered with sorrow.

So with the body (the church) of Christ; if any of its members have to come afflicted with sin, how sorely the entire body feels the affliction; with what sympathy should we try to restore that member. But if it is so badly lacerated with sin that it cannot be restored, and if left with the body (the church), would destroy it, with what regret not pain is the member severed from the body. What a mark of deformity it displays to the eyes of those who suffer such a loss! The body, deformed, is in plain view of the world, the Devil knows it and rejoices. Theo, to view of these facts, how careful we should be, for if we bring affliction upon ourselves, we, at the same time, bring affliction upon all the faithful members of the church.

We should avoid all doctrine that is not in harmony with the teachings of the gospel, that there "be no schism in the body," "be not unequally yoked with unbelievers," but, "having your conversation honest among the Gentiles; that, whereas they speak against you as evil doers, they may, by your good works which they shall behold, glorify God in the day of visitation, submit yourself to every ordinance of man for the Lord's sake." That is, obey the civil laws of the country in which you live, out for the purpose of bestowing honor upon the rulers or yourself, but for the Lord's sake, that no reproach may come upon the body. "Study to show yourselves approved unto God; that all the members of the body may rejoice." "Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ, as obedient children, not fashioning yourselves according to the former lusts of your ignorance, so be ye holy in all manner of conversation; because it is written, be ye holy, for I am holy."

North Liberty, Ind.

## DEUS HOMO.

BY C. M. BALDWIN.

THE fragment on the "Trinity of the Godhead," in No. 14, I beg leave to supplement. The Divine Father has as real Paternity to the humanity of Jesus, as Mary has maternity. Had it not been for the Divine impregnation, Mary would have had no Son to bear. The relation of Fatherhood is as direct and vital as that of motherhood. The life of God was the quickening principle of the human germ, and the sustaining power of its development both pre-natal and post-natal. God was the Father of Jesus in His dual constitution. Therefore Mary is the mother of Emmanuel, and not only of a human Son. "She brought forth a Son, and called His name Jesus," who was "God manifest in the flesh." Her motherhood contributed nothing to His Divinity, but she had it in keeping, the same as if the supernatural had been imparted by a human father. In this sense she was the mother of God. What she bore in the human, and by the human, was as truly God as that which originally made the human. The Uncreated assumed the limitations of the creature. "The Word was made flesh," and this was the offspring of the virgin mother.

The Trinity is more than a distinction of office. It is Tri-personality. Father and Son are personal relations, the basis of separate functions. Not only is the Father greater than His human generation in the Incarnation, but superior to the eternal generation. Inferiority of relation, or official position, does not imply inferiority of nature. The lower in office may be the higher in quality. There was a Trinity prior to the assumption of humanity, and consequently a Son. That Deity is a unit is a fundamental truth. But if the Tri-unity is not a Tri-personality, then Fatherhood and Sonship are fictions, because there would be no opportunity in the Divine constitution for such a relation.

Brother Longmeyer is such a magnanimous, noble-hearted Christian, that I feel confident he has the perspicacity to perceive the logic of these remarks, and the integrity to appropriate it. Unreserved surrender to the truth clarifies the judgment. John 3: 30.

## COMFORTING WORDS

BY JOSEPH L. MOORE.

To Sister Loretta Gans, of Middlebranch, Stark Co., Ohio—  
YES, Bertha is good; she sleeps in Jesus. O how sweet! It is the language of the eternal I AM, that "dust thou art and unto dust thou shalt return." A mother's love is deep, but you mourn out as those who have no hope. The claim of Jesus to your darling babe is superior to yours. Hearken to the voice from the Excellent Glory, "Is it not lawful for me to do what I will with mine own?" "The Lord gave, the Lord hath taken away, blessed be the name of the Lord." The Babe of Bethlehem and Little Bertha are in each other's embrace. It is well with her. "Suffer little children to come unto me and forbid them not; for of such is the kingdom of God." A great part of God's kingdom is composed of such literally; and those who resemble little children shall be received into it. Christ loves little children, because he loves simplicity and innocence; he has sanctified their very age by passing through it himself—the Holy Jesus was once a little child.



You went with your husband down into the liquid stream and was buried with Christ in baptism and rose to walk in newness of life. But before another day had made its appearance God saw fit to call your husband away, and now he has come and taken away your only child. Twice has the two edged sword of the spirit executed its dread commission and pierced "even to the dividing asunder of the joints and the marrow," bearing your piecemeal to the sepulchre. One little soul on whom voluntary sin had never impressed its ghastly stain has been carried by the angels into the crystal-doored, golden floored, diamond-walled, beauty-bathed, song-ravished metropolis of the King of kings. One little sparkling jewel of you furnished for the diadem of Emmanuel. One little head for the coronet of Eternal life. Two little hands to sweep the golden lamps of redemptions anthem. Two little feet to tread the sapphire pavement of the pavilion of ineffable beauty. Once has heaven been enriched with a pearl out of the ocean depths of your being. Your heart bleeds, your spirit vibrates with anguish, and, like Rachel, you refuse to be comforted. That you have one little star in the firmament of glory should add fresh beams to the pile, of fire that leads you through the wilderness. God has bereft you, and he can all your sorrows heal. Keep yourself on good terms with the Holy Ghost, and he will show you wonders. His office is to comfort with the beauty and love and glory and work of him in whom dwells all the fulness of the Godhead bodily.

Marlboro, Ohio.

#### ANNUAL MEETING PLAN.

A plan by which Annual Meeting could diminish the crowd of those attending it, maintain better order, and defray all its expenses. ADAM BILHAM.

THE above items are matters of importance to the welfare and progress of Annual Meetings. I have observed that while the brethren are eating, or attending to business of the meeting, a mixed crowd, no brethren, on the outside, interfere with the harmony and progress of the meeting. The crowd is made up of wild and roving men from a surrounding circle of perhaps twenty miles. They hear of free boarding and crowd there to get it.

The plan is this: Let Annual Meeting be supplied with five thousand coupon tickets. Let them be headed with love and glory and work of him in whom dwells all the fulness of the Godhead bodily, and each attendant buy the coupon for \$1.00, this will entitle the holder to two meals. Let those who have charge of the tables take up a ticket at each meal, (of course each holder can dispose of his tickets as he pleases). The purchaser can collect at the close of the meeting 10 cents for each ticket which his coupon yet contains.

Let the one who sells the coupons profit with one, which none will make them fail. Let each attendant buy the coupon for \$1.00, this will entitle the holder to two meals. Let those who have charge of the tables take up a ticket at each meal, (of course each holder can dispose of his tickets as he pleases). The purchaser can collect at the close of the meeting 10 cents for each ticket which his coupon yet contains.

If I can pay \$20 to get to Annual Meeting, I can pay \$1.00 for my meals. If our district can raise \$40.00 for two delegates, it can raise \$20.00 more for their meals.

These tickets should be purchased immediately upon arrival at Annual Meeting. This plan could be varied so as to be adapted to circumstances, and it will

always enable Annual Meeting to be self sustaining.

(Brother's Periodicals please copy.)  
Dillsbury, Pa.

#### THE CHILDREN.

WHEN the lesson and tests are all ended, And the school for the day is dismissed, And the little ones gather around me, To bid me good-night and to kiss me: Oh, the little white ones that encircle My neck in a tender embrace! Oh, the smiling faces that halos of heaven, Smelling sunshine of love in my face!

And when they are gone I sit dreaming Of my childhood too lovely to last; Of how my heart will remember, When I soldier to the pulse of the past, How the world and its wickedness made me A partner of sorrow and sin; When the glory of God was about me, And the glory of goodness within me.

Oh! my heart grows weak as a woman's, And the fountain of feeling will flow, When I think of the path so short and stony, Where the feet of the dear ones mark go; Of the mountain of sin hanging o'er them, Of the tempest of fate blowing wild! Oh! there is nothing on earth half so holy As the innocent heart of a child!

They are idols of beauty and of beauty; They are angels of God in disguise; His sunlight still stops in their tresses, His glory still gleams in their eyes; Oh! their tremors from home and from heaven, They have made me more sure and mild; And I know how Jesus could like them, The kingdom of God to a child.

I ask not all of the dear ones, All radiant as others have done, But that life may have just enough shadow To temper the glare of the sun; I would pray God to guard them from evil, But my prayer would bound back to myself; Ah! a selfish may pray for a sinner, But a sinner may pray for himself.

The truth is so easily bened, I have banished the rule and the rod; I have taught them the goodness of knowledge, They have found out the goodness of God; My heart is a danger of darkness, Where I shut them from breaking a rule; My brow is sufficient correction; My love is the law of the school.

I shall leave the old house in the Autumn To traverse its threshold no more; Ah! how I shall grieve for the dear ones, That meet me each morn at the door! I shall miss the "good night" and the "bless, And the glow of their innocent gleam, The group on the green, and the flowers That are brought every morning to me.

I shall miss them at noon and at evening, Their song in the school and the street; I shall miss the low hum of their voices, And the tramp of their delicate feet. When the lessons and tasks are all ended And death says, "The school is dismissed!" May the little ones gather around me, To bid me good-night and be kissed.

Selected by CLARA BILHAMER.

#### MEDITATIONS UPON SCRIPTURE.

BY JAMES WISE.

ALL the children of God will acknowledge that it is profitable to meditate upon the truths of Inspiration, that it is eminently useful to be well acquainted with the teachings of the Bible.

The apostle asserted the truthfulness of these propositions when he referred to Timothy's youthful instructions, by saying: "From a child thou hast known the Holy Scriptures," thus commending every true disciple that is willing to exemplify the teachings of the gospel in practical life.

Thorough knowledge of the sayings of Christ and the apostles are requisite in order to render a spiritual compliance with the same, and this will enable those thus informed of the spirit and doctrine of the gospel also to speak the things which become sound doctrine, and by frequently

meditating upon the written word their profiting may appear.

There is much gained by reading and studying the word of God. The Christian's hope of eternal life is based upon their obedience to the mandates of heaven, and while ignorant of the law of God it is not probable that they will obey its requirements now will they know that this word testifies so plainly of Christ. The New Testament is the embodiment of Christ's perfect law to man and by dwelling upon the facts therein contained, the nature of its Author is imbibed and piety towards God, and zeal for his cause is manifested. The disciple of Christ will become more Christ-like, and will live more consistent—will shine as lights in the world, constraining others to accept the doctrine and live. A command by one of the apostles directed the Holy Spirit given to a preacher of the gospel, was to "show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This was given that all might be equipped with the armor of God, and by patient practice become skillful in handling the sword of the spirit, and continually manifest a zeal according to knowledge. It is right to be zealously affected always in a good cause, and a good cause makes a brave heart.

As a stimulus to an attainment of the virtues and perfections of Christian character; it is proper that the friends of Jesus should know what their Lord doeth, and how can this be ascertained in any better way than by meditating upon that word that became flesh and dwelt among men in the person of Christ on earth? And while he was here in the flesh he gave unto man a perfect rule of life. A knowledge of this rule obtained, it is necessary to reduce it to practice, which will insure to the saint a reward in the future state. A belief in the existence of God and that he is a rewarder of all those who diligently seek him, is a fundamental truth, and upon this principle is based all spiritual progress, though the soul properly instructed will not rest satisfied here, but will eagerly strive to advance in the knowledge and practice of divine things; neither will we be satisfied till we awake in the likeness of our blessed Redeemer in his glorified state, who being the brightness of his Father's glory, bears the express image of his person, to enjoy the fulness of divinity.

Vindon, Ill.

#### A LESSON ON PRAYER.

THE DUTY OF PRAYER.

Matt. 26: 41—Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak. Phil. 4: 6—Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

Col. 4: 3—Continue in prayer and watch in the law with thanksgiving. 1 Thess. 5: 17—Pray without ceasing.

1 Tim. 2: 8—I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

IN FAITH.

Matt. 21: 22—And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

John 15: 7—If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Jer. 33: 3—If any among you afflicted be! let him pray. Is any merry! let him sing psalms.

Ps. 147: 14—An ark among you? let him call for the elders of the church; and let them pray for him, saying, him with oil in the name of the Lord.

Jer. 33: 3—And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Jer. 33: 3—If any of you lack wisdom, let him ask God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

1 John 5: 14—And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

PRAYER HEARD.

1 Pet. 3: 12—For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil.

1 John 3: 22—And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

WITH CONFIDENCE.

Mark 11: 25—And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses.

Mark 11: 26—But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

AVOID REPETITIONS.

Matt. 6: 7—But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking.

LORD'S PRAYER.

Matt. 6: 9—After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

#### THE JORDAN VALLEY.

THE Jordan Valley was one blaze of beautiful flowers, growing in a provision not often to be found, even in more fertile lands. The ground was literally covered with blossoms; the great red anemone, like a poppy, grew in long tracts on the stony soil; on the soft marls patches of the delicate lavender color were made by the wild stocks; the reben or white broom (the juniper Scripture), was in full bloom, and the rich purple netties contrasted with the fields of the larkspur, or yellow St. John's wort. There were also quantities of orange-colored marigolds, and long fields of white and purple clover, tall spikes of salsol, and clumps of asparagus, purple salvia and white garlic, pink geraniums and cistus, tall, white umbelliferous plants, and large camomile daisies, all set in a border of deep green herbage, which reached the shoulders of the horses.—*Tent Work in Palestine.*

There is to be a National Convention of colored men in Nashville, Tennessee, Tuesday, May 6th, to consider the present condition of the race in the South, and things pertaining to their welfare and future prosperity as a people.

It is said the death rate from famine in Cashmere, India, is terrible; at the present rate the province is liable to be depopulated by the end of the present year.

## The Brothers at Work.

PUBLISHED WEEKLY.

J. H. MORRIS, EDITOR AND MANAGER.  
M. M. LEBELMAN, PROPRIETOR.

N. J. HARRISON, CHIEF CLERK.

THE BROTHERS AT WORK will be sent to \$1.50 per annum in advance. Any one who will send us eight dollars will receive a copy of the paper for one year, and for each additional year (over and above the first year) the price will be reduced from the money before sending it in. Money by Postal Order, Registered Letters or Bank Drafts, properly addressed, will be all right. When sending draft, be sure that it is not a check. If it is a check, it is not an order, and while it is not a check, it is not a draft. Drafts always pay for one month in advance, but drafts never pay the money if it is not a draft. Subscriptions and communications intended for the paper, or sent to all addresses connected with the office, should be addressed to:

MORRIS & LEBELMAN,  
Kansas, Carroll City, Mo.

KANSAS, Mo., APRIL 24, 1879.

G. W. PHILIP'S address is changed from Princeton, Indiana, to Nrodesia, Kansas.

BROTHER J. W. SMITH, of Smithburg, Pennsylvania, changes his address to Pen Ron, Indiana County, same State.

BROTHER J. W. STEIN is expected to preach in Lunenburg on Saturday evening, May 10th, Sunday morning at ten, and also Sunday evening, May 11th.

BROTHER W. H. GURNEY, of Fulton County, Illinois, says they have organized a Bible School on the plan proposed by Brother Eschelman a few weeks ago.

It is not to teach our children, Satan will, and if the teaching is left to him, we be unto the rising generation. Fathers and mothers, take warning and do your duty.

MR. B. SELL has changed his address from Muslinville, Harrison County, Missouri, to Etteville, Grady County, same State. Success to Brother Sell in his new field of labor.

To those desiring Lesson Leaves for the use of Bible Schools will send for sample copies of the *Children of the Work* they will likely find the very thing they want. See notice of the paper on last page of this issue.

BROTHER D. HAYES lately held a public debate in Virginia with Mr. F. S. Hilde. Subject, Free-will. Brother Hayes is said to have acquitted himself well, and denied the truth to the credit of the cause.

We are in receipt of a letter from Hill's Dale, Pennsylvania, containing ten subscriptions to the Missouri Proposition, but the writer fails to give his name. We must have the writer's name before accepting the promise made.

A NUMBER of congregations have dispersed with Sunday Schools and in their stead are organizing Bible School's on the plan proposed in the *BARTHELEMY AT WORK* a few weeks ago. The plan once adopted will doubtless give general satisfaction to all Bible students, and will save for good reasons, not to be opposed to Sunday Schools, not one will likely object to Bible Schools, and let the Bible be the Book of the school.

A FEW weeks ago we requested those who subscribe, or send for either of the papers, always to state how they wanted it. Notwithstanding this notice very few let us whether they want the paper just to the end of 1879, or for one year from date subscription began. Now we cannot tell how much to charge for the paper, or how long to send it. The subscription to the end of the year is \$1.00.

In some of our exchanges we read of "dancing Christians." Who ever heard of Christians engaging in a fashionable dance? To talk of "dancing Christians" is about as logical as talking of "Christian sinners." Men and women who attend dance places of gayety and amusement are not the meek and humble followers of the Master.

MR. JOHN LEMLEY, former editor of the *Golden Era*, but now editor of the *Golden Era* at Kansas, after a three week's trial, has been acquitted. The editors of the *Center* published a number of charges against him, but it seems that they failed to sustain their charges. Mr. Lemley is a hard working editor, and publishes one of the best papers coming to this office.

PROF. M. GARTY'S next letter, "On the Way to Palestine," was written from Paris on the eve of his departure for Rome. It will appear next week. He will soon reach Jerusalem from which point our readers may look for interesting letters.

BROTHER HOWARD MILLER writes that he is making special arrangements on all the roads leading to the vicinity of the Annual Meeting. As Brother Arnold has a notice on railroad arrangements in this issue we suggest that Brother Miller confer with him that there be no clashing.

BROTHER W. B. SELL says: "I have calls for preaching that would keep me in the field all the time, but as for poor, cannot go, and let my family starve. I held some meetings in a new place, and baptized two. One of them a lewd and infamously artful, who has caused wonderful uneasiness among the Campbellites and Baptists."

A MINISTER, who had fallen into the habit of grumbling very much about the way his members treated him was thus interrupted: "Did they ever come to the church?" "No, they haven't come to that." "Did they ever smile you?" "No." "Did they ever crown you with thorns?" This last question was too much for the preacher. He ever after quit his grumbling.

THE BROTHERS in Southern Indiana are going into missionary work in good earnest. They have organized two societies to take the field, and others to raise the necessary means to defray the expenses of the work. We hope the churches in Indiana will respond liberally towards supporting the mission. The Gospel must be preached, and the church must be built, and it is done. If each member will do his part, and give as the Lord has prospered him, the burden will be easily borne.

A BROTHER minister once preached on "The Recognition of Friends in the Future," and was told after service by a hearer that it would be more to the point to preach about the recognition of friends here, as he had been in the church twenty years, and he knew all of its members. There was certainly a sensible rebuke. A little more recognition here would add greatly to the usefulness of the church, and be instrumental in bringing away many of the sinners who are now driven away by cold formalism.

The following is thought to be the number of religious denominations amongst English speaking communities throughout the world:

Episcopalians	17,750,000
Methodists of all descriptions	14,000,000
Baptists	13,500,000
Presbyterians of all descriptions	10,000,000
Anglicans	8,000,000
Congregationalists	7,000,000
Unitarians	1,000,000
Minor religions sects	1,200,000
Of no religion in particular	7,500,000
English-speaking population	80,150,000

## NOT SOMETHING NEW

IT is the easiest thing in the world to be mistaken, and even some of our readers have formed mistaken ideas about Children's Meetings, and for that reason may be opposed to them.

These meetings are not a "new thing" as some have thought. Those who maintain that meetings for the special benefit of the youth, as a new thing, are not well posted on the practice of the Primitive Christians, for with them the teaching of the children was a speciality. They remembered the language of the Savior to Peter—"Feed my lambs, and I have bid thee to feed my sheep," and I have bid thee to feed my lambs. Bible instructions to their children, that bringing them up in the way they should go. This was also a common practice among the Jews in their early history: their children were carefully instructed in the Law and Prophecy. Nor is the practice new among the Brethren. We have known of such meetings years ago, and have seen children who take great delight in preaching to children. We learned the practice from old brethren, and some of them have been at it for years. These old brethren obtained the idea from the practice of the Primitive Churches in the first centuries. It is therefore venerable with age, and in addition to that it is according to the Bible, and hence called on to do so we can give no other reason.

In several instances, when holding meetings in adjoining congregations, we have had the

little boys and girls to occupy front seats. Other ministering brethren have done likewise and a noticeable improvement was quite apparent. The children were attentive; took part in singing, and frequently, with the Bible in hand, would turn to and read the passages as they were named by the preacher. Their zeal for the truth inspired their parents and made them feel that they were not parents in name only, but for in these Bible meetings, and at the close would say, "Oh! how much better off we would be if we could have attended such meetings when we were children."

Parents should not be afraid to have their children taught the Bible doctrine while young. Plant the good seed in their tender hearts and let it take deep and lasting root, and then they will know and understand their duty.

We need more preaching adapted to the needs of the young. Much of our preaching is hard to be understood even by the aged and well informed, and therefore is no food to young minds. The food is placed so high that most of the lambs cannot reach it, and in too many instances preaching is of no interest to them. Let preachers learn to preach and talk so that even children can understand what they hear. Their period will be more edified. We want more of this plain preaching that can be easily understood. In this connection a little incident will be impressive: A learned clergyman once wrote an able sermon which he intended to deliver before his congregation the next Sunday. Calling the hired girl into his study, he said to her, asking her if it could not be made much better, she replied that she could not. He then revolved it, endeavoring to make it plainer. The second time he called for his servant girl. After listening to the reading carefully she said, "Mr., please plain a little more." He did so, but felt very much mortified, thinking his sermon would disgust the congregation. The next Sunday, after the sermon was delivered, the hearers pronounced it the most impressive sermon that man ever preached. It was so plain and simple that the people could understand it. That preacher learned a lesson, and some other preachers can learn a lesson if they will quit their declaiming, come down to plain speech and tell things so simple that even children can understand them. Place the food down so low that the lambs can reach it, and they will never eat any more. It will not hurt the old sheep to stoop down a little.

Those who have never attended these meetings think it would look strange to see the children occupying front seats, and the parents sitting further back. It is the most pleasant sight you ever saw. Just imagine seventy-five children occupying front seats and their all parents sitting behind them, and all of them with happy parents. What fathers or mothers would not be happy to see their children eagerly listening to the simple narrative of some Bible incident?

God be thanked for it, our Savior used to pay attention to children while here on earth, and it is the little creatures good. Minister with your own children, and let the little ones minister, and they appreciate it. God bless the little folks.

J. M. S.

## MT. MORRIS SEMINARY.

LIKE most of our readers, we were anxious to know how the brethren were getting along with their school project at Mt. Morris; so, it being only a half day's drive across the country, we drove over to see them.

Between here and Mt. Morris is perhaps some of the finest farming country in the State; it is well irrigated, and is covered by industry and thriving people, many of whom are Brethren and River Brethren. The latter have a large settlement about six miles east of Lanark. They are noted for their industry and honesty.

Mt. Morris is visible for miles around, and when the traveler gets within ten miles of the place he plainly sees the Seminary, which stands on a beautiful elevation in the center of the town.

We found Brother Stein and family in one end of the busy boarding house, pleasantly and comfortably lodged, where they now expect to make their home. Their surroundings are pleasant and the situation a desirable one. We are gratified that they are so well pleased with their new home.

The buildings and grounds have been purchased and paid for, and are now undergoing some

repairs. The object is to make the school a pleasant home for all who may attend it.

The school will open sometime in the Fall, and it is to be provided with an excellent corps of teachers. The faculty is being selected with great care, and will consist of none but experienced educators, who are capable of imparting useful instructions in anything from the common school branches to a thorough knowledge of the sciences and classics.

Preparations are being made to accommodate from two hundred to three hundred pupils, one hundred and fifty of whom can be furnished with rooms in the buildings, and the rest will be accommodated with boarding in the town. Prospects for a large patronage are good. It is thought there will be almost enough home patronage to support the institution. Being one of the oldest schools in the State gives it a wide reputation. We suggest that all who think of attending the school write Brother Stein for circular. That will enable him to make preparations to accommodate all who may attend. Brother Stein had this an excellent place to send the children, and the school will be a most excellent discipline, and therefore young people will be well cared for religiously. It should also be remembered that all who attend this school must dress plainly—fashionable attire and costly array will not be allowed on either teachers or pupils. All the teachers will be required to dress in the order of the church. They will willingly conform to this regulation, knowing that it will enable them to maintain better discipline in the school.

About one year ago Brother M. S. Newcomer conceived the idea of purchasing the institution and turning it into a Brethren's school. He received but little encouragement at first, but at one time passed the interest increased, so he finally purchased it, paid for it himself, and was liberal enough to turn a half interest of it over to Brother Stein, who is now in charge of the school. These brethren do not themselves solicit donations, yet they are receiving and will receive their expectations. Not only members, but many outsiders are donating liberally. They still need some donations to defray the expenses of the improvements they are making; hence all who feel to help the institution along should contribute liberally, as we do. It is one of our excellent fellowships, with the best of prospects before it.

The following we clip from the Mt. Morris Democrat:

"The deed conveying the Rivk River Seminary property to M. S. Newcomer and J. W. Stein, has been duly recorded. The deed is being filed under the control of the Methodist Church for over forty years, and 'Salem' because the property was purchased by the church, and the school, either, as of late years all Methodist influence has been centered in Fayetteville, to the neglect of this institution. The school to acquire a greater number of pupils, and it is never less hereafter. Elder J. W. Stein is at present a resident of Newton, Mo. He is an excellent gentleman and one of the prominent men of the denomination. The property is purchased by M. S. Newcomer, a resident of Ogle County, a wealthy man with business and a school, and is being conducted in the interests of the German Baptist Church, but there will be room for all. Whether in the future or not to acquire a greater number of pupils, and it is never less hereafter. The school is bound to prosper."

We publish this hoping it will be satisfactory to all who are making inquiries about the institution. Number 18 of the *Children of Work* will contain a beautiful engraving of the buildings. Those wishing to see the picture, and description of the buildings will send for that number of the *Children of Work*.

J. M. S.

## A LARGE COLONY.

THE CHURCH, published at Abilene, Kansas, says: "Probably the largest colony that ever located in our county arrived during the past week. For along time arrangements were being made for these new comers and their arrival has created considerable stir. The River Seminary is in the vicinity of Abilene. Those who have been here for a few years have taken rank as our best farmers and no doubt—as predicted by the *Christian* some















## A WAIL FROM THE WEST.

TELL me, ye winged winds,  
That round my dwelling blow,  
Where you do not know some poet  
Who mothers do not use you?  
Some quiet, pleasant dell,  
Some valley in the West,  
Where freed from pipes and smokes,  
A soul in peace may rest?

Tell me those ocean deeps,  
Where billows oft I see,  
Knownest from some island home,  
To which our sex are sent free?  
Sub from tobacco quips,  
And streams of filthy juice,  
Ejected from men's mouths?  
Oh, what a vile abuse!

And thou bright silver moon,  
When on thy mighty round,  
Thou hast not somewhere found  
A spot yet unblemished by those  
Who use the weed?

Tell me, ye spirits bright,  
That now are hovering o'er't,  
Must we endure this curse  
For ever, or cease?  
O search beyond this earth!  
Search regions of the blest;  
Can ye not find some place  
Where we unsmoked may rest?

The loud winds dwindle to a whisper low,  
And sighs for pity as they answer—Not  
found a cloud the smoke without her fair;  
A voice in sadness answers—Not a place!

Faith, hope, and trust—  
Best boon to mortals given—  
Waved their bright wings  
And whispered—Yes, in heaven.  
Selected by D. E. BOWMAN.

## A FEW OBSERVATIONS.

BY KNOCK DEERY.

I HAVE observed, for a number of years, that in some of the congregations some of the elders and other officials of the church are extremely careful to keep their members in the old order of the church in regard to plainness of dress. This is all right. I approve of this watchfulness against the ever-changing fashions in regard to dress. But there is another fashion of the world, which, in my judgment, and in the judgment of a good portion of the brotherhood, is a great deal worse than, for convenience or comfort, to deviate a little from the generally adopted order of dress in the church. The fashion to which I allude, I am sorry to say, is too greatly indulged in even by some of our good old elders, other officers of the church, and lay members. I allude to the worldly fashion of raising and using tobacco.

I have noticed that those brethren will select the very best part of their farm-land and bestow extra labor on it to prepare for tobacco; and then special care is taken to tend it well while growing, even sometimes to the neglect of their necessary crops of corn, wheat, and potatoes. This certainly ought not to be so amongst the plain-dressing, humble followers of Jesus Christ. Could any of us for a moment suppose that Christ or his apostles raised or used the weed as some of our brethren raise and use it? By their raising and using it, they help to keep up the most unnecessary and expensive fashions that I can think of just now.

If I were a good writer I would write a long article and try to bring to the surface some of the evil consequences attending the use of tobacco. If you will just give me a few more space, I will try—poor writer as I am—to show a few of these evils, and can just now think of no better way to do it than in the shape of a dialogue between a young man and an honest druggist. We will suppose a well-dressed young man approaching the druggist in this way:

Young man.—Doctor, I have a little ailment to my throat, can't you prescribe something to relieve it?

Doctor.—I think I have a medicine here that will suit you, and will relieve that trouble in a short time, and as I see you are a man of style I can the more heartily recommend it to you, I can assure you that this is the most popular of medicines now in the human family.

Y. M.—Thank you, doctor, I am really glad I have called on you if you have such a popular medicine, and if it is so extensively used, it will be good and safe for me to use it. Please issue a full prescription with directions for its use.

Dr.—We are not quite ready yet for that. I purpose to be an honest druggist, and, consequently, feel it my duty to tell you the probable consequences at besting the use of this medicine.

Y. M.—If there is any danger connected with the use of it I should like to know it. I thought when you said it was so extensively used, there certainly was safety in using it. Please tell me all about the effects it will produce.

Dr.—Perhaps I had better tell you first about the expense of its use. The first ten years it will cost you from five to ten dollars a year, and, as you continue, the use of it from year to year, it will become so pleasant to your (artificial) taste you will naturally want to double the doses and take them more frequently, so that in the course of fifteen or twenty years, the expense will be about double that of the first few years.

Y. M.—Why, doctor, that is discouraging! both in regard to expense and in regard to the length of time necessary to use the medicine. Is it possible that it will take you that long to remove this little trouble in my throat?

Dr.—That trouble in your throat will be removed in the first two or three months; but, as I just told you, your taste for it will become so strong that you would rather take it than not. In fact, you will pretend to think you can scarcely do without it.

Y. M.—Well, doctor, this is a little discouraging, but perhaps the pleasure one derives from the use of this medicine will overbalance the expense of it. You intimated awhile ago that it will effect the body in some way. Please explain that.

Dr.—I will first give you directions how to use it and what effects the first few doses will have.

Y. M.—All right: Proceed.

Dr.—Well, the first two or three doses will make you very, very sick, but don't get scared, the sickness won't prove fatal—it will last but a short time. But should this sickness be too severe, take very light doses for a few days; persevere and you will soon overcome this, and, as I said awhile ago, you will create an artificial appetite for it that you can take full doses.

Y. M.—Still worse, doctor, but let us hear it all.

Dr.—You will find it necessary to have a supply of this medicine with you wherever you go, whether in the field, at work, or on a visit to your friends—or even on a preaching tour, (should you ever be a preacher); and even to suit your own taste, you will find it necessary to take from six to ten doses a day.

Y. M.—Well, doctor, I begin to think I had better not commence taking this medicine, but as we are talking about it you may proceed to tell me all about its effect.

Dr.—In the first few years it will have but little that will be visible, but slowly and surely it will effect you in the following ways:

As you advance in years and in the use of it, you will become more and less fitly; so that, in the course of time, you will become disagreeably so to your wife and family, and even your neighbors will notice that you are no longer the clean, neat man you once was.

Y. M.—Worse and worse, doctor, I guess I won't detain you in giving details in regard to the effects.

Dr.—Sit still, young man, I am at leisure just now, and would rather talk about this tobacco business than not. I was about to say that, as you advance in years, it will effect your nerves and finally stupefy your mind, and in some cases it shortens life. In some cases when the taste for strong drink is connected with the use of tobacco it has led to untimely and drunken graves.

Y. M.—Doctor, I am determined to have nothing to do with that kind of stuff. Have you so other medicine that will remove this little derangement in my throat that is not attended with this everlasting expense and filth?

Dr.—Certainly I have. Here is a medicine that won't cost you the hundredth part of what tobacco will, and it will remove that trouble in less than three months. But as I said in the start, I thought you wanted to be a popular man, I thought this would just suit you; why the use of tobacco is one of the most fashionable things I can think of! Why, my dear sir, there is scarcely a lawyer or doctor in all my range of acquaintance but what uses tobacco; and as for the officers of our great and good government, from the President and his cabinet, U. S. congressmen, state governors, state representatives, county officers, and so down to supervisors and school-directors,—I will venture the assertion that two-thirds of them use tobacco in some form.

I can just now think of but one class that is entirely clear of it,—and even a few of that class (though very tempered) use it.

Y. M.—Pray tell me what class that is.

Dr.—They are the educated, refined, Christian gentlemen. They are the only ones (as a class) that don't use it.

Y. M.—How is it that you say that even a part of this class use it?

Dr.—They contracted the habit before they were Christian men, and now they imagine that it is scarcely possible for them to quit. I think all that is lacking is a little more resolution, and a little more Christian firmness and they will soon get rid of it.

Y. M.—Thank you, doctor, for the lengthy explanation of the evil consequences attending the use of this tobacco medicine. I shall certainly never use it, and will use my influence against it—fashion or no fashion. Good-bye, doctor, thank you again for your information.

Dr.—You are certainly welcome to the explanation I gave you concerning the effects my drugs may have on my customers. It is rather my duty to do so. Good-day, young man.

Now, to prove that I have not exaggerated either in regard to expense or sickness, I will just say that a year or two ago a high-toned gentleman of Cincinnati had business at my house. When through with business, and preparatory to leave, he began to light a fine cigar, and as I have for years considered myself able to talk with any man on the

subject of tobacco and whiskey, I had no fears to approach the gentleman in question, and to my surprise, he did not attempt to say a word in defence of using tobacco, but acknowledged that it was an unnecessary and expensive habit; adding that the use of fine cigars and tobacco cost him about two hundred dollars a year.

Another circumstance. A few years ago the writer was seated at the communion table in a crowded and warm house. The brother next to me asked me to change seats with him, saying that the brother next to him used tobacco and the smell of it was making him sick. It is possible that the body of a Christian, which should be a dwelling place for the Holy Ghost, should become so defiled with tobacco as to sicken his brother at the communion table! Brethren, please think of this.

Let I be considered radical, I will in conclusion say that I agree with the BRETHREN AT WORK in advising old brethren (that have used it perhaps from their youth up) to use it very moderately; and to middle-aged ones I would say, quit it while you can; and to the young I would say, in the name of every thing that is good, don't commence it. Let me say further: let me say to parents and guardians, by all means, don't allow the boys under your care to commence it under twenty-one years of age.

Covington, Miami County, Ohio.

## "CRY ALLOUD AND SPAKE NOT."

BY E. P. BRUNSWATER.

THE truth of God's words ever and anon come resounding in our ears; and oftentimes we mourn that the pure word of God is so widely misrepresented. Especially so when we find that those who profess to be his children often ignore the doctrines therein taught. Paul says, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

Now, dear readers, tell me does this refer to missionary work or not? Does it really mean that that work must be confined to any particular country, locality, or place? Does it not refer to the command where it reads, "All nations?" How is this, loving readers?

Then again, I hear some saying, we will do well to get the gospel preached to our own people, or in other words in America alone. Yes, I believe it would be well if we could do that, and we hear of brethren that are in the work earnest, untiring and zealous, doing much for Jesus; we see sinners returning home. Oh, we thank God for it! yet we are made to mourn. Brethren, sisters and friends, I ask you in the name of my Master, I appeal to you in Jehovah's awful name, in whose name we all trust, will you help? Is there any one who will read these words, these appeals from day to day, from week to week, from year to year, who will come to the front? Ask you, will you continue in lethargy? Will you not arouse from your slumbers? "Awake thou that sleepest! Awake, oh, awake! Cannot your sympathies be aroused for those who, to-day, cannot have the gospel preached to them because you will not help. "Bear ye one another's burdens, and so fulfill the law of Christ." Your Master does not ask or require the laborers of the vineyard, as ministers, to do the traveling and the declaring all of themselves, but awake and help. Be zealous for Christ's sake,



and send forth those who are willing, to be spent for the Master's sake.

While in the City of Bath, England, one day a certain person of prominence, asked as to the probable worth of the church in which my membership was cast. I answered with great reluctance, "I should suppose millions of dollars, but how many I cannot tell." Next question, "How many foreign missionaries have you in the field?" Answer, "None." Am I wrong brethren? If so, please correct. I felt like, oh, that something could swallow me up, to represent a doctrine of which I could report only one foreign missionary. Can you conceive my feelings? If so, come to the rescue. Don't you desire to enhance the work? I believe all do. Won't you, then, lend your pennies, your dimes and dollars? Won't you do so? Not grudgingly, but out of a heart that feels its love for the Master's cause, and that would not keep back for any bribe whatever. "The love of Christ constraineth us."

Brethren, there are people who cried unto us from Denmark and brethren there as the result. There are those that to-day are crying aloud for the true word in England. Will you respond? I hear of brethren every little while who would go and preach if they were sent according to Paul in Romans? Will you send them? Then again we hear a faint voice from still another shore, even Australia. Shall we say "too far off?" Our Master says to "all nations."

#### ECHOES FROM THE EAST.

##### NUMBER XVII.

**APRIL 6th.**—This morning our meeting was at the Wely meeting-house. A pleasant day and a good attendance. Services were begun by singing a hymn and exhortation to prayer. What is more needed than this exhortation in order that we may come in the proper manner to the throne of grace? We know of some of our ministering brethren who neglect this very important duty. May Heaven help all to see the beauty, propriety, and power of the order of the church in this particular. The apostatized churches of sectarianism do not have their members

##### EXHORTED TO PRAYER.

Shall we indeed be found to follow them? God forbid! We have not so learned Christ. We have a better order of things, and would do well to see that we let nothing slip. It is the aggregate of small departures that causes the "can-dialectic" to be removed. Brethren, let us be faithful in all the doctrines of the church. It is a good doctrine. See that ye do good service with it, and not be found wanting in the end.

An old deacon brother read, by request, the third chapter of first John. A minister then chose for his text, the words: "Now are we the sons of God." We deduce the following:

I. Our Heavenly Father.

II. Our adoption.

III. Our future inheritance.

Thoughts.—We were strangers to God—reconciled in Christ—begotten of God—born a second time—received by faith and repentance into God's dear family on earth—sons and daughters of God—admitted to all the privileges of the true church of Christ—the hope of life eternal set before us—Heaven in prospect.

##### OUR DISEN SAVOR.

**April 13th.**—This beautiful rest-day morning we are permitted by the kindness of our heavenly Father to assemble in the Price's meeting-house. How soul-

lifting to hear all the gathering congregation sing.

"I love thy kingdom, Lord.

The house of this abode;

The church our blood's Redeemer saved,

With his own precious blood."

O how comforting to know that those outside the pales of the church do love the church! We shall be made joyful in their full surrender to the government of this glorious kingdom. But it is a saddening thought that some are in the kingdom who have not made the surrender, and who neglect their duty to "adorn the doctrine" in all things. Come, brethren and sisters, let us in very deed love the church; for in doing so, we shall be obedient and faithful in all things.

The 55th hymn was lined and sung—a hearty expression of gratitude. After exhortation and prayers, the twentieth of John was read to all the congregation. A preacher then dwelt upon the confession of Thomas, the apostle: "My Lord and my God." We deduce,

I. Christ risen.

II. Faith confirmed.

III. Blessed hope.

Thoughts.—The time of year when the most interesting scenes in the life of our Lord occurred—Christ crucified and buried—raised from the dead—a sister first at the sepulcher—an empty tomb—the living Master—meetings of the believers—Jesus appears—the confirmation of faith—the most doubtful established in faith—they are blessed who believe without seeing—no resurrection, no hope—the resurrection gives us hope and comfort—fulfillment to Christ and true love to his church will bring us at last to a home in heaven.

A deacon brother offered some remarks of testimony, and exhorted us all to faithfulness, so much the more as the Master's second coming may be very near at hand. Dear brethren, are we ready for his appearing and kingdom?

That beautiful and appropriate hymn was sung:

"Mary, to the Saviour's tomb,

Hasted at an early dawn;

Spies, she brought, and sweet perfume

But the Lord she loved had gone."

Read it all—it is well worth reading. As Christ is resurrected from the dead, so we should be risen with him from the death of sin to live in "newness of life." May God grant every reader this gracious experience. D. B. MENTOR.

Waynesboro, Pa., April 14th, 1879.

#### THE ANCIENT JEWS AS FARMERS.

IN his laws, Moses made agriculture the basis of the State. According to this principle he appointed to every citizen a piece of land, marked by fixed boundaries. Land grabbing speculations were prevented by the law, which required all ground in the Commonwealth to revert to the heirs of the original owner on the jubilee year. The occupation of the farmer was held in honor through being thus protected. Various means were resorted to by the Hebrews to increase the fertility of their soil. The stones were gathered and built into walls, water was brought in aqueducts from great distances, and many kinds of manure were used. The hills were terraced to the tops, and planted with vineyards and gardens. They cultivated wheat, barley, millet, beans, and rice. In agricultural implements the Hebrews were not so far behind the present age as we are prone to think. Israel lived more than 2,500 years ago, yet in his day iron plows were in use, for he prophesied of the time when swords should

be turned to plowshares, and spears to pruning hooks. The animals used in plowing were cattle and donkeys. Horses were not in common use. The original method of harvesting was to pull it up by the roots, but sickles were in use among the Hebrews from the time of Joshua.—*The Reformer.*

#### THE LIFE OF MAN.

BY J. W. SOUTHWELL.

THE life of man

Is but a span,

It is so quickly o'er,

That soon he's no more.

Till it is run,

Then he's on earth no more.

To life he's born

In childhood's morn,

Then quickly passes on

To youth and man;

Then ends his span;

Then he's forever gone.

He's gone from time

To try the clime

Of bliss or endless woe;

If he's lived well

He then shall dwell

Where none do sorrow know.

But if his life's

Been spent in strife,

And wickedness he knew;

His doom will be,

As he shall see,

Eternal death and woe.

Come, then, live right,

Of Christ, keep right

In darkness and in day;

Be always true,

Your whole life through.

Don't mind what shrewds say.

Be firm, be bold,

The truth unfold

In all you do or say;

Help others, too,

The truth to view,

And Christ's commands obey.

Your life improve,

And onward move,

In Christ's most glorious cause;

Then death nor hell

Can make you quell—

Christ's gospel has no plans.

A life spent well,

In bliss will tell,

A happier tale than this:

It will be joy

Without alloy

A heavenly home of bliss.

#### ADULTERY.

BY JOSEPH FAIRBANKS.

IN Matthew the 19th, the question is asked, whether it is lawful for a man to put his wife away for every cause. Christ answered them and said, what God has joined together man had no right to put asunder. The Pharisees again asked, why then did Moses give a writing of divorcement? The answer was because of the hardness of their hearts. But from the beginning it was not so, clearly showing them not to put away their wives for every cause, for that was the question asked, and further instructs them that for one cause only man and wife had a right to separate. This law of separation is of God and not of man. The 9th verse reads, "Whoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." For a plain view of this we shall call up a case: Mr. A married a wife, she was unfaithful; committed adultery, and he put her away and married another. Mr. B married a wife and for some other cause, he put her away and married another. Now if we take Christ at his word, he has excepted Mr. A—he has committed no adultery, but Mr. B he has not excepted,—he has committed adultery. If Mr. A

and Mr. B had simply put away their companions, they would have been no adultery in either case; but in marrying again, the one sinned and the other did not; this is clearly seen, but if it be claimed that both have committed adultery in marrying again, then are none excepted; but this would conflict with Christ's language, for he has excepted for one cause which the text clearly shows.

And, again, if it be claimed that they may separate, but must remain unmarried, what then would Christ's law of adultery be for? as we know that man and wife separate for other causes, if they remain unmarried and are received into the church; but we are referred to 1 Cor. 7: 10, 11, where we read, "Let her remain unmarried, or be reconciled to her husband, and let not the husband put away his wife." This could not have been for adultery, for Paul well knew such had a right to put away his wife. According to Christ's law of adultery, it seems to me he would have also said there must be a reformation of life before he would have a Christian unite again with an adulterer, for he says in 1st Cor. 6: 16, "He that is joined to a harlot, they twain are one flesh." The 7th chapter from the 12th verse on has reference to such as had scruples about the lawfulness of living in marriage relation with unbelievers. To put on Christ, we must first be baptized into his kingdom here on earth. And to exercise great caution on the subject I have written, is what we want, not to receive such as have no legal right, and not to prevent or keep believers out of Christ unless we have the word of the Lord in plain language to sustain us, but how or in what way is it plain to reject such whom Christ justifies and why is it that so many brethren can't understand or see it so? "Except it be for fornication and shall marry another," if this language is not plain that they may separate and marry again, we confess we do not understand language.

We hope this subject will be thoroughly examined before our Annual Council.

Corvinton, Ohio.

#### HATE NOT.

BY JOHN BAINBRIDGE.

HATE not. It is not worth your while. Your life is not long enough to make it pay to cherish ill will or hard thoughts. What if this man or that one has done you wrong? What if your friends have forsaken you in time of need or, if having won your confidence, your warmest love, has concluded that he prefers to consider and treat you as a stranger? Let it all pass. What difference will it make to you in a few years when you go to the spirit world? A few more smiles, a few more pleasures, much pain, a little languor, burying and worrying through this world, and the injured party will be laid away, and, ere long forgotten, and at the sound of the trumpet all will come forth and be judged according as their work has been. Is it worth while to hate?

#### A WARNING.

A MAN once took a piece of white cloth to a dyer, to have it dyed black. He was so pleased with the result, that, after a time, he went back to him with a piece of black cloth, and asked to have it dyed white. But the dyer answered: "A piece of cloth is like a man's reputation; it can be dyed black, but it cannot be made white again."

A few years ago the great Brooklyn preacher was on trial before the world, and now before the shock fairly subsides, Dr. Talmage is called upon the stand to answer certain charges made out against him. The room is filled with eager listeners who laugh and clap their hands in high glee when anything amusing occurs. The world looks on, the devil grins, and Christianity is to suffer just because of some awful blunders.









1. Junction, change cars for Lansak, and arrive here at 1:57 in the morning.

*"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."*—LUKE 2: 10.

No. 19

But to the ungodly, this scene will not be so grand, but *awful*, *awful*! No wonder they will "cry for the mountains to fall on them" when this great event will come to pass.

Thus while we view the great beauty seen in the clouds, we can also contemplate the wonders yet to come.

Luke 13:3 may be construed to make salvation possible in any case without repentance? By what logic, then, will we infer meaning into the pivot-word *under* considering which turns the wisdom of Christ into foolishness? Had Satan seduced Eve in her conjugal elation, as he did in her desecration to adultery, she would have been the best way to achieve the goal of putting the world under the heel of the half to both. Such a connection on the one hand would have been a breach on the other. The sexual bond is the summation of the duality of human nature, and a rupture there is a perfect liberation of the innocent party. Eve was taken out of Adam's substance, and returned to him; and to be one flesh with any other is to break bond with the first. *Eve* *is* *one* *with* *Adam* is a contradiction in terms, and a conjugal fraud. It is pitiable weakness to see how this primary law, and falsity (because to

**TIME** (*Chm.*) *Advertise* apply *ays*. In the revised edition of the New Testament a new text will appear. That is, if the translators will feel at liberty to put into the Acts of the Apostles what should be there to justify some modern practices. In one of its first chapters we find the apostles Paul and Silvanus, and elders and brethren at Jerusalem gathered together to discuss the means to support the mission. How to raise the funds to support the mission, among them, to provide the funds to liquidate the indebtedness on their house of worship, and to pay off an old bill wh ch the church owed to a former pastor; also, to secure funds to start a mission in the northern part of the city. They decided to have a grand supper, followed by a fire of the wind up with an ice cream social and a march and song to the city. The correctness of this conduct we, we refer the reader to "Our Bible known and read of all Men," edition of the nineteenth century.

## FATHER, TAKE MY HAND.

## THE PRAYER.

THE way is dark, my Father! cloud on cloud  
Is gathering thickly over my head and hood  
The thunder rumbles in the air, I stand—  
Take care, how I do! Father, take my hand  
And through the gloom  
Lead safely home  
Thy child.

The way is long, my Father! and my soul  
Lingers for the rest and quiet of the goal;  
While yet I journey through the night, and  
Keep from wandering—Father, take my hand,  
Quickly and straight,  
Lead to heaven's gate  
Thy child.

The path is rough, my Father! Many a thorn  
Has pierced me, and my feet, all torn  
Am bleeding, mark the way. Yet thy command  
Bids me press forward. Father, take my hand  
Thou, safe and blast,  
Lead up to rest  
Thy child.

The cross is heavy, Father! I have borne  
It long, and need not bear it. Let my worn  
And bleeding spirit rise to that blood land,  
Where cross are given. Father, take my hand,  
And, reaching down,  
Lead to the crown  
Thy child.

## THE ANSWER.

The way is dark, my child, but look to light!  
I would not always have thee walk by night.  
My dealings now thou canst not understand;  
I need it not; but I will take thy hand,  
And through the gloom  
Lead safely home  
My child.

The way is long, my child, but it shall be  
Not one step longer than is best for thee;  
And thou shalt know at last when thou shalt  
stand.

Safe at the goal, how I did take thy hand,  
And cross and straight,  
Lead to heaven's gate  
My child.

The path is rough, my child; but oh how sweet  
Will be the rest for weary pilgrims' feet!  
When thou shalt view the wonders of that land,  
To which I lead thee, as I take thy hand,  
And, safe and blast,  
With me shall rest  
My child.

The cross is heavy, child, yet there was One  
Who bore a heavier! but—My Son,  
My soul-bearer! For him bear thine and stand  
With him at last, and from thy Father's hand  
Thy cross laid down,  
Receive a crown  
My child.

Selected by MARIA SURLY.

## "WHAT DOEST THOU HERE, ELIJAH?"

## BY KNOC'S EYE.

"And it was so, when Elijah heard it, that he  
wrapped his face in his mantle and went out  
and stood in the entering in of the cave, and  
behold, there came a voice unto him, and said,  
What doest thou here, Elijah?" 1 Kings 19:  
13.

THE above language of the Lord was  
addressed to Elijah while he  
was in the cave on Mount Horeb.

Elijah had become exceedingly trou-  
bled and disheartened at the sad condition  
of Israel. Hear him: "I have been very  
zealous for the Lord God of hosts, be-  
cause the children of Israel have forsak-  
en thy covenant, thrown down thine al-  
tars, and slain thy prophets with the sword,  
and I, even only, am left; and they seek my  
life to take it away." And in his extreme  
trouble, and grief, and anxiety of mind, into  
which he had fallen, by looking constantly on  
the dark side of the picture, he finally began  
to entertain erroneous views concerning the  
true character and condition of Israel;  
though it was bad, it was not quite so  
bad as he thought. I presume so far as  
digging down the altars, forsaking the  
covenant, and slaying the prophets is  
concerned, he was correct; but when he  
concluded he was the only one left, he

was wrong; for he had the Lord: "Yet I  
have left me seven thousand in Israel,  
all the knees which have not bowed un-  
to Baal, and every mouth which hath  
not kissed him." Verse 18. Had Elijah  
viewed things in the proper light, and  
seen things as the Lord saw them, his  
grief would not have caused him to with-  
draw a step's journey into the wilder-  
ness, and sit down under a juniper tree  
and request to die; (see verse 4) and the  
result was, he fell asleep, and the angel  
came, and baked a cake for him, and  
awoke him and told him to arise and eat  
and drink. He did so and went in the  
strength of that meat forty days, and  
came to Horeb, the mount of God, and  
lodged in a cave, where the Lord ad-  
dressed him in the language of the above  
text. "What doest thou here, Elijah?  
Go and anoint Hazael king over Syria,  
and Jehu king over Israel, and Elijah  
shall thou anoint a prophet in thy room;  
and it shall come to pass that thou shalt  
occupy the sword of Hazael shall Jehu, and  
he that escapeth from the sword of Jehu  
shall Elijah slay." 1 Kings 19: 17.

Mark well, dear reader, the manner  
in which the Lord addressed himself to  
Elijah in the cave: "A mighty wind rent  
the mountains and brake the rocks, but  
the Lord was not in the wind; and there  
an earthquake, but the Lord was not in  
the earthquake; and next a fire, but the  
Lord was not in the fire; and last of all  
a still small voice; and when Elijah  
heard it, he wrapped his mantle about  
his face, and went and stood in the en-  
trance of the cave; and then a voice came  
and spake to him."

While there are some good practical  
thoughts suggested to our mind, in the  
history of good old Elijah, may we not  
with propriety, make an application, of  
at least some of them, to our own in-  
dividual advantage? Can we not connect  
them with the history of the church in  
the present age, with the feelings, and  
prayerful apprehensions of many of our  
dear brethren?

We need only take a glance over the  
pages of at least some of our periodicals,  
to ascertain the fact that there are many  
brethren and sisters among us, who deep-  
ly deplore the condition of things, as they  
seem to present themselves to our view  
in the church, (both read and prospective)  
as good old Elijah did the apostasy of  
Israel.

We also ascertain another fact from  
the same source; and that is, that there  
is much cause given for the entertain-  
ment of such fearful apprehensions, and  
forebodings, because some manifested dis-  
position to depart from the faith and  
"give heed to seducing spirits," and hence  
break or forsake the covenant they had  
in their holy Christian baptism, i. e., to  
forsake the world and its lusts, and now  
seem to manifest a desire to conform to  
the world in many respects. Others may  
be ready to find fault with the brethren  
who labor, contend, weep and pray for  
the good old way, and thus virtually kill  
the good old prophets, if they could,  
(spiritually); and some may pull down  
the altars their fathers built with unpol-  
ished stone, and build one with well  
dressed material, etc.; and also there may  
be a strong desire, on the part of many  
to be more like other churches: (as the  
children of Israel were when they de-  
sired a king to reign over them, so they  
may be like other nations), but is that  
any thing more than we could or should  
expect will come in the last days accord-  
ing to the apostle's writings? Did he  
not warn us abundantly that perilous  
times would come? And again, the  
apostle Paul says, "after my departure

grivous wolves shall enter in, not spar-  
ing the flock; even of our ourselves shall  
men arise of corrupt minds, speaking  
perverse things, and shall draw away  
disciples after them."

The church in different periods, has  
had a similar element to contend with,  
and always had bad, unly members,  
who would not walk according to the spir-  
it of the gospel; some went back while  
the Savior was here among them; and  
many in the apostles' day walked disor-  
derly and at last went to the world  
again; and the apostle says the end will  
not come until a falling away come, (if  
not in number, it will be in principle).

Dear reader, let me here remark, if  
you excuse yourself from uniting or re-  
maining with the church on the simple  
grounds, that there are some proud, big-  
ginded, disorderly members in it, you  
never will enjoy a spiritual home, or the  
presence of Jesus in this life or in the  
world to come eternal life, for he that  
cannot exercise patience and self-denial  
cannot to stay with the church, simply  
because he cannot get everything the  
way he wants it, is not qualified for the  
kingdom of glory. The Savior knew  
Judas was a devil when he chose him as  
an apostle, and associated with him to  
the last night, and he certainly had an  
object in view in doing so.

Admitting, my dear brethren, that, at  
least some of the above statements, in  
reference to many of the members of our  
own beloved fraternity, are correct, is it  
not, nevertheless possible, yet even prob-  
able, that some of us, who feel a greater  
concern for the welfare and purity of the  
church than many others whose experi-  
ence has not been so extensive, to take  
a magnified view of the condition of things  
like Elijah did, and become disheart-  
ened, and perhaps bear a greater burden  
of grief than we are able, and then the  
Lord designs we shall hear; and are  
made often to exclaim in the language  
of the young man (who could see the ar-  
mies of the enemies only and his horse-  
men and chariots; but did not see the  
mountain filled with the armies of God,  
and their chariots, and horsemen): "Alas,  
my master! how shall we do it?" 2 Kings  
6: 15.

A very important question has already  
been answered by some of our dear breth-  
ren, through some of our periodicals,  
with a view, we trust, of doing that  
which is best for souls and the glory of  
God. With all due respect to the piety,  
sincerity, and wisdom of those dear breth-  
ren who think a division of the church  
would be the best way to do, we must  
confess we cannot see the propriety of  
such a course. We fail to see how the  
most good could or would result from  
pursuing that course, but rather the re-  
verse. We think it would have an evil  
tendency: "A house divided against  
itself cannot stand;" what cannot be ac-  
complished by mild, persuasive, yet firm,  
influencing church government, cannot  
be accomplished by force, or by storm.

Remember the Lord did not address Eli-  
jah out of the terrible wind, or out of  
the earthquake, or yet out of the fire;  
but first calmed the rolling element, then  
a still small voice was heard, and that  
was the Lord; that is, spiritual, but the  
noisy elements are natural. Is it not like-  
ly we may agitate the matter by being  
too strong, and using too strong lan-  
guage in our investigation of the matter,  
and thereby fan the elements of matter  
still into a greater flame? And have  
we not already sold our beautiful robe  
more or less by publishing so much of a  
schismatic nature to a reading world?  
Has not our beloved gotten a stain there-

by that may take years of praying and  
fasting, and holy living to wash it away!  
Is there not a lawful way and place to  
determine such matters? We think there  
is: if there is anything current in the  
church that would suggest the propriety  
of a division to the minds of any of our  
dear brethren, let that proposition be made  
to the church at home, and if they ap-  
prove it, send it to the District Meet-  
ing, and if they approve it, send it to  
our Annual Conference, and let it be de-  
termined there in a careful assembly, and  
not through the press. I feel very cer-  
tain it would have been better if the  
first proposition for a division would  
have been answered privately, or sent  
back to the originator instead of publish-  
ing it; but I sympathize with the editors'  
critical and perplexing position, hence  
can easily throw the mantle of charity  
over it, and feel to pray for them,—their  
important station demands the prayers  
of the faithful.

It may, however, with some propriety,  
be said, that hitherto the government of  
the church has failed to reach and arrest  
the growing evils of this age; for, while  
she seems to be laboring to retain her  
holiness, corruption and a spirit of re-  
bellion to her wholesome counsel, she  
still on the increase; not because the  
government is not right, (for that is per-  
fect, and hence will apply to any case);  
but because there is failure, offences on  
our part to execute that government;  
hence matters become worse instead of  
better. But, while we strongly advocate  
necness, kindness, and gentleness in  
all our executive labors, we nevertheless  
just as strongly urge the propriety of  
applying church government to the full  
extent of the spirit, as well as the letter  
of the Gospel.

Let us look at the beautiful type of  
church government given to us in the  
language of the Lord to Elijah as given  
in the chapter above alluded to in the  
17th verse, (where he was required to go  
and anoint three different officers, so that  
if they escaped the sword of one, they  
would fall into the hands of another. So  
the Savior said in reference to individual  
trespasses, first go to him alone (with  
the sword of the spirit which is the word  
of God); but if he will not hear thee,  
take one or two more; use the sword  
again, but if he escapes again, tell it un-  
to the church; if he tries to escape the  
church, cut him off, let him be unto thee  
as a heathen man and a publican. This,  
however, only applies to individual cases.

But now we will consider that mem-  
ber who sets up his judgment against the  
general order of the church, which is  
based upon the principles of the gospel,  
and is in strict harmony with the spirit  
of the word, (save a few departures in  
the last few years from the advice of  
former years), and see whether our sys-  
tem of church government will allow  
him to escape, and bring dishonor upon  
the body of Christ, by walking disorderly  
and manifesting a spirit of insubordi-  
nation.

For any offense against the body,  
the church in which that member lives,  
must notice his case, and use the sword in a  
church capacity, but should they fail to  
do so, or he escape the sword of that  
church meeting (Hazel) by cunning  
craftiness or otherwise, shall the matter  
stop, and he be permitted to corrupt the  
whole body? Nay, verily; it is a duty  
of adjoining churches to see to that mat-  
ter, and, if no other way, to that Dis-  
trict Meeting (Jehon) and let that meet-  
ing use the sword skillfully in the spirit  
of his Master. But should they fail to  
accomplish the desired end, (the salva-



tion of the refractory member and the purity of the church), or neglect to do their duty, let the matter be sent to Annual Meeting; if they neglect to send it unitively, as a church, a suffering minority can appeal to Annual Meeting and be heard, and oftentimes, at least, it would be very profitable, after A. M. has considered and decided a matter, to send men of their own company with them to explain the nature of the decision, and the importance of complying therewith, as the best that could be done in the case; and then exhort them to be firm and stand united in the faith. So they did at the first Conference at Jerusalem, Acts 15.

In the minutes of A. M., of 1849, Art. 8, is a request of somewhat similar nature, that for A. M., to send brethren sound in the faith and much experience, two by two, to visit all the churches, to labor with them for a greater unanimity in practice and appearance. My opinion is, if that were done in the right way, much good would result from it, from the fact that those who are present and hear the investigations are better qualified to give the reasons for such decisions, and show the advantage of heeding such advice, and that they are in perfect harmony with the spirit of the gospel, and that the A. M., only gives the best advice she can in the absence of plain Scriptural specification on the subject, and that the A. M., does not claim to be a law-making power, (as some erroneously assert she is), but simply gives advice in harmony with laws already made. The Supreme Court of the United States does not legislate, she only decides matters agreeably to the law already made; precisely so with A. M., and, to my great satisfaction, he said that I never heard one of the objectors to the decisions of the A. M., prove anything to the contrary; but all will acknowledge, if carried out, they will have a tendency to purify the church, and keep her humble and separate from the world, and surely that is gospel.

Furthermore, my convictions are that if the above thought was properly taught, and understood, by many of our dear brethren, we would never hear the very unpleasant, and uncharitable, still I say, unchristian remarks, or phrases: *iron rule, iron heel, etc.*, but rather, the yoke is easy and burden light.

It is true, some of our very zealous brethren will, and do say, these are many we cannot get into the church if we are so strict, but we are sure that numbers should grow up in this matter; or is it the gospel? The Savior did not get all into the church either, not because he had not power, but he taught certain principles of self-denial, and these they would not accept, and even some, after being with him as followers, forsake him again; he made no compromise in order to retain them in church fellowship with the church without its true self-denying principles, as their characteristics will only deceive, in the end, instead of save.

There are two extreme elements in the church, a fact that cannot be denied; (the one may be stronger and more dangerous or injurious than the other), and I suppose always has been, and always will be. But that there is a conservative element is equally plain; and hitherto has been, and I trust in the future, will be strong enough to form a nucleus around which the two extremes can be reconciled upon a safe gospel basis, and labor together as brethren, and let our difference of opinion only draw us closer together, forbearing one another

in love, and not separate and alienate our feelings toward each other, and in order that we may labor together successfully in that direction, I would recommend much fasting and prayer by all who feel a deep interest in the welfare of Zion, especially our dear elders, whose influence materially effects our beloved fraternity, through the medium of the press, and who, in a few instances some of them recently have not manifested that Christian courtesy and spirit of forbearance toward each other, nor yet their editorial criticisms contain as much salt as their high, responsible and important positions, (in our judgment) would seem to demand.

And as a day of fraternal fasting and prayer for the unity, purity, peace, and prosperity of our beloved Zion, I would heartily endorse, and strongly recommend the proposition made by our dear brethren at A. M., of 1848, and generally responded to by those present. (The greater part of those old posts who signed those minutes are fallen asleep,) and if they, 31 years ago felt the necessity of fasting and prayer, surely we at this time should feel it, if possible, more so. The minutes read as follows:

"Lastly, at the paring meal Wednesday noon, it was proposed, and heartily responded to by all, to recommend every Monday, of our future Annual Meeting as a day of general fasting and prayer, not only to the members that may be gathered at the place of meeting, but to all the members in every part of the Lord's vineyard, who yet desire to be faithful, and to see the household of faith continue steadfast in the apostles' doctrine, and in fellowship, and in breaking bread, and in prayers, even until he comes, who hath said, 'Surely I come quickly,' Amen. Ever so come Lord Jesus." The grace of our Lord Jesus Christ be with us all. Amen.

Leno, Ill.

# THE DAYS OF NOAH AND THE SECOND COMING OF CHRIST.

BY M. W. STUCKEER.

"We are of God, and the whole world lieth in wickedness." 1 John 5:19.

WE are so apt to understate the evil and overstate the good. Yet, we find the evil advancing and infidelity growing bold; we find men telling us that all religions are equally right or equally wrong; we find philosophic men leveling down the false religion, and leveling down the true; in order to make one vast plane of all religions together, we find men calling the "good evil, and evil good," the "sweet bitter, and the bitter sweet," "putting light for darkness, and darkness for light." We actually find among the Christian race, men professing to believe in Christ who have strange forms of faith, and strange forms of unbelief, and anti-christ in their creed; we find men believing in science, philosophy, and literature, believing in the illimitable power and progress of our race, but setting aside the gospel of the grace of God; setting aside the cross of our Lord Jesus Christ by means of which God proposes in his own time and way to redeem us. But 'as it was in the days of Noah, so shall the coming of the Son of man be.' The days before the flood, and the days before the coming of the Son of man are to resemble each other. If men's hearts during that time were evil, we are sure that those same hearts will be found speaking out to the last; and that the days before the Son of man—the days in which we live, will be found like the days of Noah.

Our Lord distinctly lays down the comparison between these two periods. That which gave such prominence to the days of Noah was the termination in the flood; that which gives such interest and solemnity to our day, is this; that it is to terminate in the "coming of the Son of man." What profound solemnity the deluge throws around the days of Noah, as we read the past history! What profound solemnity the prospect of the "coming of the Son of man" throws over our days, when we read of them; for as sure as the days of Noah ended in the drowning deluge, which swept all men from off the face of the earth, so sure shall our days end in that more terrible consummation—no deluge of water again, but a flood of fire—a fiery deluge in which this earth and its works of wickedness are to be destroyed; for "he cometh in flaming fire taking vengeance upon them that know not God, and obey not his gospel; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." But when the Son of man comes, shall he find faith on the earth?

In 2 Timothy 3, we read that in the last days perilous times shall come. This chapter seems to be a recapitulation of the evil of the days of Noah, as carried out in the last days. In the second chapter of Isaiah, we have a similar scene: darkness and desolation and crime and judgment. Then in the third of second Peter, a similar scene: "scorners shall come, walking upon their own lusts, and saying where is the promise of his coming?" These passages, and several similar ones, bring out the likeness of the two times. I want to show you, in reference to men, the two periods are like each other; and how, in reference to God, they are like each other.

1. In reference to man, we see increasing worldliness, forgetfulness to God, "crime—we hear the voice of the scoffer speaking; we see God set at naught, righteous men despised, judgment of God set aside; and whereas in our day, they say, "where is the promise of his coming?" So, doubtless, they said in the days of Noah: "where is the flood for which we are preparing this ark?" If you will study them in connection with second Timothy, third chapter, you will understand more fully what I mean.

But we find, on the part of God, forbearance and long-suffering. "A hundred and twenty years in the preparing of the ark whereby eight souls were saved," we in this land, have not only had a hundred and twenty years, but more than twice that since the reformation. God says "My Spirit shall not always strive with man; but as wickedness increases, it seems as though this striving increases: God's striving with men, pleading with them, and saying, "turn ye, turn ye, why will ye die?" Brethren, shall we not seek to be faithful, with grace on one hand and judgment on the other, that on that day when we shall be asked to give an account of the deeds done in the body, we shall be able to say, we preached Christ and judgment unto them, we told them to "flee the wrath to come?" When men are saying, "Peace and safety, then sudden destruction cometh, and they shall not escape." Brethren, as the days of Noah were, so shall the days seem now. Let us, therefore, feel whatsoever our hands find to do, do it with all our might, "for the night cometh wherein no man can work."

Loraine, Ill.

## THE RIVER'S CROSSING.

ONE by one they are gathering there—  
There of the River's Crossing;  
The wear of life, its turmoil and care,  
Down by the River's Crossing.  
Thousands have gone to that river's side—  
Thousands have played in its chilling tide—  
There—at the River's Crossing

There waits a ferryman, pile and grim,  
Ooza by the River's Crossing.  
He sits there, solemnly gathering them in,  
There—at the River's Crossing.  
Then, our sisters, so gentle,  
And our brothers, so brave,  
The beautiful children must pass the wave,  
There, at the River's Crossing

Death is the name of that ferryman's pile,  
Down by the River's Crossing;  
He heeds not the stater's deprecating cry,  
His power is crushed when the righteous die—  
He hurries them out to the shore that is high,  
Over the River's Crossing.

We, too, shall stand on that broken strand,  
Down by the River's Crossing,  
And pray for a house in the "better land"—  
Beyond the River's Crossing.  
The friends of peace, the true and true,  
Who loved and sustained, when our hope had died—  
We must part from them all at the water's side,  
Down by the River's Crossing.

The loved ones of "the long ago," too, are one  
Down by the River's Crossing;  
They have paid that way. Each passeth alone,  
Down to that River's Crossing.  
Fare beautiful—hunts must fare,  
Little feet that have climbed the "Golden Stair,"  
Tresses of gold and gray are there—  
Over the River's Crossing.

Methinks "voices" come back when the wind is fair—  
Back from the River's Crossing—  
Singing—"Jesus of Nazareth, with thee,"  
Close by the River's Crossing.

The "City Celestial" is seen from afar,  
With its "Beautiful Mansion," and Gates ajar,  
The rest of God's people you wait there—  
Over the River's Crossing.

Brothers and sisters and friends shall meet  
Over the River's Crossing;  
With parents and children at Jesus' feet,  
Over the River's Crossing.  
Oh! that "Home of the Soul," in its visions  
And dreams,  
Which tell of its beauty, how peaceful it seems,  
Oh! to wander for aye by its murmuring streams,  
Over the River's Crossing!"

—Selected.

## THE HUMAN WANT.

YOU want contentment, and you want rest. You want something to fill you and make you feel that it is well with you. Money won't do it; praise from friends won't do it; high standing won't do it. There will be a turning and a sickening of the soul, and if you do not feel this evening it will come. It stands to the test of truth, that man made like God cannot be satisfied with less than God. And at every hour of the poorest man and the richest man, God is standing knocking and asking to be taken in, in that it may be well with them, so that the child of the Divine shall be made glorious by the presence of the Divine, that the child of the Father may become, throughout the world, the sharer of the glory of the Most High. What a scheme of salvation! Less than this will not do. Less than this will not lead you to glory.

Who knows what mortal desolation is lying in ambush in a bad book, a bad companion, bad social customs—perhaps in a single glass of wine, a single visit to the play! "Beware of beginnings."

You cannot prove a thing to be good and beautiful to a man who has no idea of its excellence.

Good character is above all things—*Isa.*

















## THE PIKE BY THE SEA.

There were seven fishers with nets in their hands.

And they walked and talked by the sea-side until:

Yet, sweet as the sweet dewfall

The words they spoke, though they spoke so low,

Across the long, dim centuries flow.

And we know them one and all,

Aye, know them and love them all.

Seven sad men in the days of old,

And one was gentle, and one was bold.

And they walked with downcast eyes;

And bold, was Peter the gentle, was John,

And they were all sad, for the Lord was gone,

And they knew not if he would rise—

Knew not if the dead would rise.

The live long night, till the moon went out,

In the drowning waters, they beat about:

Best saw through the fog their way;

And the sails drenched down with winging wet,

And no man drew but an empty net:

And now 'twas the break of day—

The great, glad break of the day.

Cast your nets on the other side—

(Thus Jesus speaking across the tide)—

And they cast and were dragging hard;

But that disciple from Jesus leant,

And straightaway out, for his heart was mured:

Is not our risen Lord—

Our Master, and our Lord.

Thus Simon, girding his fisher's coat,

Went over the nets and out of the boat—

Aye! first of them all was he:

Repeating soon the dismal psalm,

He feared no longer his heart to cast

Into an anchor into the sea—

Deep down into the hungry sea.

And the others, through the mists so dim,

In a little ship came after him.

Dragging their nets through the tide;

And when they had gotten close to the land

They saw a fire of coils in the sand.

Aye, with arms of love so wide,

Jesus the crucified.

'Tis long, and long, and long ago,

Since the rays light began to flow

O'er the hills of Galilee;

And with eager eye and lifted hands

The seven before saw on the sands.

The fire of coils by the sea—

On the red, wild sands by the sea.

'Tis long ago, 't is long ago, 't is long ago,

Is kindled just by that fire of coils

That streamed o'er the mists of the sea;

Where Peter, girding his fisher's coat,

Went over the nets and out of the boat,

To answer, 'Lo! I then may'

Three o'er, 'Lo! I then may'

Selected by WILLIAM RICE.

## THE SAINTS EXALTED STATION.

BY JAMES WHEAT.

'Ye are complete in him.' Col. 2: 10.

PAUL has written these encouraging words to the believers who resided at Colosse, yet they apply with equal force when referring to the children of God in all ages and in every clime.

This truth, though expressed in different forms, frequently occurs upon the sacred page. The completeness and consistency of Christian character consists in taking them as a body of believers and not as individuals. How much virtue there is in a concentration of efforts throughout the churches is often made manifest by results affecting the good of the race, and what is thus effected here on earth through the dictates of the Holy Spirit, is ratified in heaven. The many titles used to designate our high calling of God in Christ suggests to the spiritual mind its honorable and dignified position.

The gifts of the Spirit are not to be discerned by the natural mind, and when unbelievers profess they cannot understand the plain, written word, they thus only bear testimony to what they discredited; the light that is in them is darkness to them, but through the grace of God the saints have been translated from the kingdom of darkness into the kingdom of God's dear Son.

The relation saints bear to Christ, their Instructor and Commander, is very close and entitles them to an heirship with him in his Father's glory. Though we live as pilgrims and strangers on earth, we have become sons and daughters of God, and in heaven will share in the unsearchable riches of Christ.

We are commanded to be perfect, even as our Father in heaven is perfect. By this Scripture we would understand that all should make earnest endeavors to arrive to such degrees of advancement in the divine life as rapidly as time and circumstances will permit, using the ability which God giveth to grow in grace and the knowledge of our Lord and Savior Jesus Christ.

Christ, speaking to those who were willing to enjoy the benefits arising from a faithful regard to the perfect law of liberty, informs them of this consoling fact, "that if the truth make you free, ye shall be free indeed;" and one of his inspired writers pens a similar thought: "Where the spirit of the Lord is, there is liberty."

Freedom from the bondage of sin, and liberty for a fully enlightened conscience, places the saint on a plane far above that enjoyed by any of the world's noble men, either by king or emperor, that is not obedient to him who is King of kings.

The reason the Christian holds such an exalted rank in the scale of being even here in this life is by virtue of the atoning blood of Christ, they having been born again of the water and of the spirit, are walking in newness of life and do no longer devote their energies in search of the grovelling things of this earth. They have come to Mount Zion, the city of the living God, and to an innumerable company of angels and to Jesus who has purchased their ransom, enabling them to associate together in heavenly places in Christ.

Vindict, III.

## "IF YE LOVE ME, KEEP MY COMMANDMENTS."

BY E. P. BRINKWORTH.

OUR Lord and Savior's love for his disciples was unequalled in the time of his sojourn here with them on earth, and the oft manifestations of the same, created within them an almost equal degree, so much so, we find, that Peter is ready to go to prison and to death for his Lord and Master's sake; and the fervent spirit of love characterized by the beloved disciple John, who leaned on the bosom of Jesus at certain places, exemplifies that there was more than a mere nominal love,—that there was an under-current beneath the secret recesses of the heart that bespoke true and enduring sympathy and regard for whatever their Lord and Master commanded.

If there is in the heart of man any affection for another, on account of qualities which excite or please sensations, or desire to gratify, on account of favors done, then the same will be manifested in the outward exhibitions of that person's conduct; and according to the ratio of the favor received, so do we often find the generous heart responding. How then can we resist the unexpressed words and ever to be praised love, manifested by him who gave not only his heart's affection, but his life's blood, for those, who, by practice, were against him, who had in every transaction rebelled against his holy and divine law, and who, although they had been treated by the kindest of friends, who had endured such contradiction of sinners,

such buffetings and malignant treatment, even to the agonizing pains of a death by crucifixion, yet after all such love, by actions, manifested towards us, we find that without any reason for so doing, many to-day are trampling the word of truth under their feet. They say that God their Father has loved them, because he has sent his Son Jesus to die for them and all mankind. They know that the Savior loves them, for he says, "I came to save, and to be that cometh to me, I will in no wise cast out." Oftentimes the spirit's drawing power is felt while under conviction of sin, they hear the blessed invitations of God's word to return home from their wandering in the wilderness of sin; and as the callings are being issued, oh, how often do they wish that they had the moral courage to stand up for Jesus, for in reality they love him; they will not bear his blessed name revealed, they cannot bear the thought of even a word spoken against him they love; yet in the face of all these incontrovertible facts, many remain dormant, inactive, and to all appearance indifferent.

When we begin to learn that the word of truth declares that "God's Spirit will not always strive with man" it is to-day we labor under the knowledge of the fact that we are sinners in God's sight, that he requires of us obedience to his law; and that to disobey that law, incurs his displeasure. Oh, how can we longer remain unmoved? How can we longer resist the divine word? How can we stay away from the dear Savior when many are basking in the sunshine of redeeming love, and enjoying the pleasant experience of saved souls on earth, whose hearts are happy, and whose inmost souls cry out, glory to God, praise his name for his abundant mercies towards me?

Shall we be behind in being one of the Savior's followers? Will we see others enjoying the pleasures beyond, and ourselves thrust out, when we also love our Savior with an intense longing and enduring affection? How many of those who have left this earth in obedience to their Master's call, who we can remember, now, some too, who were very near by the ties of nature, how closely we watched their last moments on this earth, how fondly they would grasp our hand and implore with loving eyes and hearts full of affection that we would prepare to meet them in heaven. Oh, how our hearts would at once respond, "I will." Yes, dear one, I will meet you! But soon, soon the loved one passes away, and as we reflect upon the words passed, and the promises made, oh, how our hearts well up within us, with the feeling still cherished, but not carried out, that we will meet them over there.

Perhaps some who read these lines, will remember what their sainted fathers and mothers have told them, and the promises yet unfulfilled. Have you forgotten? Do you still intend to come to Jesus? For the sake of the dear one now gone home to heaven. I reiterate the pleading to-day, "Come home! Return ye wandering ones, return! Obey your Lord and Master's divine injunction, where he says, "that believeth and is baptized shall be saved." Oh, come out from among the ranks of the opposing, and confess the Lord your love. Be baptized as he commanded; and then go on to fulfill those things embraced in his word, and comprehended in the all things of Matt. 28: 20. "If ye love me," oh, hear his gentle words, "If ye love me," yes, "if ye love," then keep my commands. Will you do so?

## THE DYING HOUR.

BY JENNIE WILSON.

It is a solemn thought, that for each one of us there awaits an hour, in which the soul shall leave all things that pertain to earth and time, and pass through the shadowy portal beyond which lie the infinite mysteries of the spirit world. Then all life's fleeting interests—its hopes and fears—pleasures and disappointments will fade away like a feverish dream, as we feel that we are nearing the threshold of eternity.

When the final moments of our earthly life shall come, we must bid farewell to those around whom our tenderest affections twine, and whose care and companionship have blessed and brightened our oftentimes weary pathway. The gentle ministrations of human love and sympathy can attend us no farther, when we are summoned to enter the unknown realms of the hereafter. Fond, familiar faces may bend tearfully above us, in that parting hour, but they will become more and more indistinct to our dim and dying vision, until they are lost in the gloom that gathers around us. Loving voices may call our name in grief-laden accents, but they will sound fainter and farther away until they can no longer reach our failing consciousness, and we grow silent as we drift out on death's silent river alone. Yet we shall not be left to cross those cold waters alone, if we trust in him who said, "I will never leave nor forsake thee." Clinging closely to the hand of the crucified One, surrounded by the glorious light of Calvary, which for centuries has shone through the darkness of sin, we may peacefully depart from the scenes and associates of earth, hoping soon to join the angels choir in the home of the redeemed.

This world affords us no joy so sweet as that restful confidence in Jesus, which alone can solace and sustain the soul in the hour of dissolution—nothing so precious as the promise, that, if we consecrate our hearts to him, he will be with us always—through life and death and eternity.

May we possess the ineffable consolation of divine love, and the unflinching faith that can ever say, "Father, thy will be done; glorify thyself in me."

South Whitley, Ind.

## I SAY PRAY.

BY D. N. T. BUTTERBACH.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6: 6.

"And I say unto you, Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Luke 11: 9.

"After this manner therefore pray ye: Our Father which art in heaven," Re. Matt. 6: 9.

THE BROTHERS AT WORK, with that perfect form of prayer given to us by the Lord himself, we need not be at a loss how to approach the footstool of grace, while at the same time let us not forget that God is in heaven, and we are upon the earth. No form of prayer can be perfect without the Lord's prayer; and therefore feeling the inquirer after prayer to be in the same situation with the disciples who came to Jesus and said to him, "Lord, teach us to pray," as John also taught his disciples.

Now, friendly readers, I have first directed you to that perfect form of pray-



delivered to the disciples on that occasion, and through them to us and to our children forever.

When we pray, therefore—no matter where—whether in the evening, or at noon, or in the morning; whether with the blushing innocence of infancy, the uncorrupted thoughts of youth, the understanding mind of manhood, or the decaying powers and faculties of age; no matter at what period of the day, or of life you offer up the devotion of the heart to God; no matter either what be your condition or circumstances, whether in pain, in penury, or penitence; whether weak, worldly, or wretched; in the smiles of marriage, or in the tears of death; rejoicing with those who are, or mourning for those who are not; loved or hated; high or low, honored or despised; in your living energies, or in the agonies of death—all the words of Jesus sound the same. How superior is that prayer in excellence, how comprehensive in beauty, how holy in substance, how solemn in manner, how simple in expression. But it were an idle task to attempt to give dignity by human praise to that which proceeded from the Lord of all. It was he who spoke as never man spoke; it was Jesus the wise, the holy, and the just, who gave this prayer for the use and imitation of his disciples; and if we are not moved to adore it by the reverence and gratitude we feel for the speaker, it were in vain to endeavor to influence the heart or understanding by the weak applauses of a creature's tongue.

Remember, therefore, the authority of him who commanded us thus to pray; and remember also in obedience to his commandment, both when, and where soever we pray, to say, "Our Father who art in heaven, Hallowed be thy name, &c."

Whosoever thou art that may cast thy eyes upon this article, whether thy mind be stored with all the classic lore of the schools, and remember that the world by wisdom knows not of God; whether thy mind has been only directed to the farm or to merchandise; or whether thy mind is little stored with anything, save the knowledge of the daily labor with which this hand is occupied. Yes, whosoever thou art, thou art here called upon to remember and believe that of thyself thou hast no power to pray; it is the gift of God's Holy Spirit. He it is who puts into our minds good desires, and he it is who gives us faith, without which we should receive nothing of the Lord. We have need, therefore, to begin our prayers with "Lord, teach us how to pray;" and "let thy good spirit help our infirmities." Suffer me to ask, Have you taught us to pray? If not, do now. Yes, now, while it is called to-day, begin. And if you find it difficult, at least remember this short prayer, and often repeat it from your heart: "Lord, teach me how to pray aright." Yes, be persuaded of this, that the longest prayer without faith will gain nothing; but the shortest, prayer, may, even a sigh or groan sent up to heaven with faith in Christ, will surely be heard. Amen.

North Manchester, Ind.

#### FOLLOW CHRIST.

BY ALLEN A. MCKENOV.

"Be ye followers of me, even as I also of Christ." 1 Cor. 11:1.

THIS language was expressed by one who truly loved the Lord, and labored, and followed him through evil as well as through good, report, and well might he express himself in the above

maner, in his address to the church at Corinth, as he biddeth them as worshippers of God, yet worshipping him in a manner that was not in honor before the Lord of glory; and why was it not in honor before God? Because, the brethren, it appears, in praying or prophesying did not remove the covering from off their heads, and therefore they dishonored their heads (Christ). Paul would not then know that the head of man is Christ; and in order to honor the Lord of glory in worship they must not worship him with covered heads; therefore, brethren, we ought to give the more earnest heed to those things which we have heard, lest at any time we should let them slip."

Inasmuch as the house of the Lord is a house of order, let us labor to keep that plain order of worship that is taught in the gospel of the Son of God; for the vain things that are placed before the children of men to entice them to depart from the faith once delivered to the saints are many, and lamentable, for the adversary of the souls of men will have the greatest army in number. False teachers say it matters not how much you adorn yourself with braided hair, or gold or costly array, if you only have faith in God; but let us remember that the apostle speaks of vain faith; and James, of a dead faith and a living faith. The latter will require the child of God to lay aside the gold ring, chains, bracelets, the costly array,—to leave the paths of a proud and haughty world, and to clothe ourselves in modest apparel; and these false teachers say, too, that it matters not if the sisters worship with their heads uncovered; but what does inspiration say? It says if they do so they dishonor their head (man). Now the apostle reproves the sisters of Corinth for not covering their heads in time of worship, because they were out of order. Now, if the Lord required a covering then, he does now, for his word has not changed, neither will it change till all be fulfilled. "Though heaven and earth shall pass away, my word shall not pass away; therefore we ought to give the more earnest heed, for if the word spoken by which we were steadfast and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation?"

We know that it is claimed by some, that to profess to follow Christ, that there is no use of the sisters wearing the covering now, for that is an old custom. So it is; but it is an old custom of the faithful mothers of the church of Christ, who was taught to observe "all things that I have commanded you." Yes, it is the old custom of those who the Lord said were his mother and sister and brother. "Who is my mother? and who my brethren?" "Whosoever doth the will of my Father in heaven, the same is my brother and sister and mother." If we would be heirs of God and joint heirs of Jesus Christ we must do the will of our heavenly Father; and none will question but that the apostle Paul did teach the will of God to the Corinthian brethren and sisters; hence, we claim that this order should be observed to day in the congregation of the Lord, as we are governed as the church of Christ, by the same Christ disposition; and, although the ancient customs of the world, and the present customs of the world, are not the same, we will admit, yet the words of the Lord speaketh the same now as then, and it is just as binding upon the churches to day as it was on the churches at Corinth, therefore we say, by the word of the Lord, not all of those who cry unto

us, "Lord, Lord shall enter into the kingdom of God, but they that do the will of my Father which is in heaven." Yes, saith the Lord, "many will say unto me in that day Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" Oh, yes, we may preach the gospel and call sinners to repentance, and yet we may be rejected at the final judgment. It is not easy for me to say to the people, Lord, Lord, keep his commandments, and only all that they this teaching shall enter into life, but if I myself do not obey, I cannot enter into life eternal; therefore preaching the Lord's will alone, will not save, but obeying his will, will save to the uttermost all that will come unto him.

Now every professor of Christ is preaching. Some may think that I express my views of the Lord's will rather harshly, but I wish not so to do, but as one who loves the Lord and the precious souls of the children of men, I feel like entreating one, and all, to flee the vain customs and fashions of a vain world, and come and go with King Jesus to an eternal home of bliss beyond the space of time.

#### MARY ANOINTING THE SAVIOR.

BY HARRIET B. JAYSON.

Mosely she stood behind the Lord,  
And on his head the ointment poured.  
She gazed in love to those who said,  
"Why was this waste of ointment used?"

While o'er his body it did spread,  
Her faithful heart in anguish bled;  
She knew her Lord would soon depart,  
Him whom she loved with all her heart.

As she the precious ointment spilled,  
With sweet perfume the house was filled;  
She filled her soul with love and trust,  
And washed with tears the Savior's feet.

She heeded not the crowd around,  
But meekly bowed in grief profound,  
Behold the faithful maiden fair,  
She wipes his feet with her own hair!

And little thought of future bliss,  
As on his feet she pressed a kiss;  
Nor that he'd ever her comment,  
For living faith to the end.

But he who knows when sparrows fall,  
Will let no good thing pass of all;  
And what seems little to our eyes,  
They are the things he'll sometime prize.

He turned unto the crowd, and bade,  
Where e'er ye preach he mention made,  
Of what this faithful one has done,  
Although an humble lowly one.

#### CHRISTIAN UNION.

BY W. A. BAXMAN.

AMONG all the topics discussed either in public or private one are of more vital importance than the one heading this article. The unity of his disciples was something about which the Savior felt much concerned. When we turn to John 17th, we hear him very earnestly praying for it. Not only did he pray for his immediate disciples, but for all who should believe on him through their word. John 17: 20. Among the apostolic injunctions none have more frequent reference than oneness—unity. Note are given with greater stress or earnestness. "Now I beseech you, brethren, by the cause of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." 1 Cor. 1: 10; Rom. 15: 5, 6, 7; Eph. 4: 3; Phil. 2: 1, 2, all of which are of the same import to the one quoted. Many others might be cited.

The Savior also says, "A house divided against itself cannot stand." The necessity of union is an established fact with military men. An ultimate resort on their part when welligh beaten is to form a hollow square which means standing in a circle, thus presenting to the foe a bristling front, let him approach from which ever direction he may.

Christians are warriors. It is true, the weapons of their warfare are not carnal, but spiritual, yet on the part of their general, Christ, is the same essential principle, unity, is recognized as highly necessary. Such is also the case with his subordinate officers under his command. The church at this time ought to think of these things. Something is stirring up mutiny in the camp. What is it brethren? Has the enemy got in? "As Satan appearing among the sons of God" Job. 1: 6. "Have grievous waves entered among you?" Acts 2: 29. "Are men among us speaking perverse things?" "Are there heresies among us?" 1 Cor. 11: 19. "Or are we living in the time prophesied of by Paul?" 2 Tim. 4: 3, 4. If so, it is time for us to form a hollow square, and more fully concentrate our strength.

In our next we will take a glance at the means provided for unity and how to hush to silence the usurper of our liberties. In the meanwhile, brethren and sisters, let us remember in heaven the spirit of schism is not allowed. The accused of our brethren will be cast out. In heaven oneness can exist but love, joy, unity, bliss, unseparable and full of glory. No principle allowed there that will mar communion between God and the saints. Perfect peace will reign there. Peace permanent in the eternal, bliss. Spotless will be the robes of the bride. In that spotless purity may we all shine.

Nora Springs, Iowa.

#### THE INFLUENCE OF RELIGION.

PEOPLE talk about religion being a restraint upon men. In some senses, it is a restraint. But this is not its chief idea. There are in men certain destructive tendencies,—passions, appetites and inordinate affections which need the curb; and religion operates as a curb upon these and reigns then in. But it has other and larger uses than this. Fetters and cords and gags do not represent it. It plants more than it uproots. When the work of correction is ended, it has only begun its operations in the soul—operations which will continue in force eternally. Negatives do not express religious duty. We love to think that religious life means the growth of all the faculties, and not a slow strangulation of them. Religion no more cramps a man than wraps do a bird, or fins do a fish. Piety is not a ship at anchor on a level sea; it is a ship in motion, with every sail set and swelling with wind and the waters around it stirred with white. Christianity makes a man active, vibrant, tense. Great injury has been done religion by teaching people to regard it as a mild form of slavery, in which people consent to be led up that they may not hurt themselves or others. But there is no such religion as this, at least in the New Testament. The gospel Christ taught, is a gospel of liberty. It is a stimulant to man's energies, not a narcotic. It makes him a doer, not a hearer.—Selected.

True courage is cool and calm. But what is done in anger, can never be placed to the account of courage.







—It is stated that a plan is on foot for the establishment of a colony of 3,000 Italians on the north coast of New Guinea. The arrangements have all been completed, and a subscription of \$5,000,000 already received. Communication with North Australia is to be maintained by a telegraphic cable. Every rank of life except lawyers is represented. Quite a number of men of science have enlisted.



## Correspondence.

These things were on our lips, but they were not in our hearts.

Echoes from the South.

## Seed Time and Harvest—The Fulfillment—Our Serial—The Festival.

THE Lord of the harvest has fixed plans for the accomplishment of every thing. Occasionally he departs from the "beaten track," but it is done so before the world has power. From the beginning every body has been singing and reaping, yet it missed manna from heaven for the space of forty years for Israel's sake.

Since the ascension of Christ the command has been "go ye into all the world," yet Paul was converted without a preacher, "that his power might be made known."

Apprehending the first plan we have sowed the grains of truth broadcast throughout this valley for scoreless years, patiently waiting for the harvest time, and it is now. There is nothing newer than that the Lord will take care of it.

THE B. BELMONT.

His promises will be remembered though the world should be deflected. He says to us "plant and water," "sow and pray," "work while it is called to-day," "sleep not as do others." When we do that "we will be with us to the end of the world," there any person can bring who can say that in their own experience, his promises have not been realized? If there is, let him speak.

We have labored diligently for the conversion of our people for these many centuries, warning, exhorting, reproving the sinners, and yet no other fruit appeared but good congregations and attentive listeners.

It was finally determined that the time had come for a band to move conflict with the old man power for the harvest souls. The spirit of the Lord evidently moved the hearts of the servants, and on the evening of the 10th ult., the work began and continued until the evening of the 10th, and the result was, the enrollment of four converts for the pilgrimage "over the river."

OR H. BIAL.

At the first meeting of the kind ever held among the brethren in this district, with one exception it is to say it was the second, and the second occasion of the brethren concerning it is decidedly favorable.

For the benefit of the brethren who read the BROTHERS AT WORK I will give the plan of conducting it. First, it was ascertained what the church desired. This was done in a private way.

Then, when the meeting began, the members were exhorted to be diligent in prayer, as nothing could be done without the divine blessing.

The services of the first meeting were similar to those of our ordinary meetings. On the succeeding day, which was Sunday, an unusually large audience was in attendance, and the morning services were likewise conducted after the usual way. At the close was announced that a meeting for the children of fourteen years and under would convene at 4 o'clock.

At that time the little ones gathered together in great numbers in front of the stand, and were addressed and blessed in each group by the Christ blessing little children, and God calling Samuel, etc. They appeared to appreciate and enjoy the exercises.

At this large audience assembled and one of the preachers delivered a discourse, and at its conclusion, went out among the congregation, through the aisles and courts, and exhorted the congregation individually to repentance and nervous of life.

An invocation hymn was then sung, and it was announced that if there are any present who wished to join the church they should come forward and take a designated seat. At the close of the meeting the members were all requested to return at 12 o'clock the following day for a re-creation of prayer for God's blessing on the meeting. The same programme was followed Monday and Tuesday night.

At the close of the Tuesday night meeting it was remarked that there was one other action we had not and need to make the meeting a success, and that was fasting, and it was proposed on that day following at 12, instead of filling our bodies with food, we would fast and pray. It was faithfully observed, as far as we were able, and the meeting following the grace of our Lord seemed to be pointed out as an extraordinary manner.

Thursday evening we closed the serial and on the ensuing Sunday our Love-feast began. A very large audience assembled early and Brother

er B. F. Monahan preached an acceptable sermon. After services, the converts, four in number, the happy result of our serial meeting, stood up before the brethren and made the solemn covenant, and were baptized by Brother Grimm.

At twilight the Father's children, 32 in number, gathered around the sacred boards to hear and engage in the examination and other attendant services. The spacious audience room was crowded with attentive spectators, and it was the general verdict that a more quiet and happy Love-feast never was held in our congregation. God certainly blessed us abundantly with his spirit.

Sunday was a lovely day. How bright the sun shone and how happy the people appeared to be. A large assembly again responded to the appointment, and was addressed by Brothers R. F. Monahan in his usually vigorous style, moving to the edification of the congregation.

In summary the meetings were richly blessed. During the serial meeting the neighborhood appeared to be deeply impressed and an extraordinary solemnity prevailed throughout, and the members took an active interest in it. Some attended every night from a distance of six miles. One of the converts was a little maid of thirteen years. Think of that, boys and girls, and its history.

Brother, I am anxious in future of such meetings, if they are conducted right, they will result favorably. But don't adopt the folly of the mourners' bench. Don't sing sentimental songs. Work on the heart. Would you connect with the arm, the hand, and then pour the love of God into the heart, and then you will succeed. Never try to work up a spasmodic excitement. Get the people to thinking seriously and keep them at it till they begin to melt, and then they will ask you to baptize them.

D. C. MONYER.

## Echoes from the Center.

NUMBER XLI.

New Fraiss Excited—Joy and Sorrow—Our Quarterly Council—Happy Workers—in the Mission Field of Indiana—At Home—The Sunday-school.

THE seed of whom I made mention in my last issue is convalescing and we feel that the many prayers of God's children have been heard. Brother, I am anxious in future of such meetings, if they are conducted right, they will result favorably. But don't adopt the folly of the mourners' bench. Don't sing sentimental songs. Work on the heart. Would you connect with the arm, the hand, and then pour the love of God into the heart, and then you will succeed. Never try to work up a spasmodic excitement. Get the people to thinking seriously and keep them at it till they begin to melt, and then they will ask you to baptize them.

Today we met in church once in the Old Church, and had a very enjoyable meeting. The members were well represented, which exhibits a good interest. Considerable amount of important business was taken up before that body and adjusted in a Christian manner. Love and union prevailed giving the holy strength to prosecute the labors.

This is Lord's day and the happy laborers are out at work in the interests of our holy religion, the welfare of one another and the salvation of the sinner. The gospel trumpet is sounding from the stand and sinners are invited to partake of the precious food. "He, every one who thirsts, come ye to the waters, and he that hath no money; come ye, buy, and eat; ye that are weary, buy wine and milk without money and without price."

And we met with my wife and other, banded the night train for the Middle District of Indiana, to assist in the grand and noble cause of Christianity. Met many earnest workers in the cause and hopefully look forward for the promised blessing.

Next we met Sunday-school Convention, during which time many able thoughts were brought forth suggestive of the best plans of carrying on Sunday-school work. The meeting was one of importance, the interests of the

young were looked after with a jealous eye and therefore the interests of the church, and upon the spiritual welfare of the children rests the future prosperity of the church. Then who would not lend, helping hand to instruct the youth, whom God has placed under our care, in the truth as it is in Jesus? Ah, it is heart so hard as to discard such glorious opportunities to the Sunday-school affairs? I trust not. We God operate upon all our hearts by the satisfying influence of his holy word.

Next day met in the interests of the missionary cause, and the spread of the gospel. A plan was adopted for the prosecution of the work and referred to District Meeting for approval. Active workers were appointed, and I think from the spirit manifested, Middle District of Indiana will have her evangelists out looking after the erring ones throughout her borders.

Today we met in District Conference: large attendance. Considerable business was brought to the order of the day, and was transacted before that body and adjusted, upon the whole, satisfactorily to all concerned. Considerable discussion was elicited on the Sunday-school and missionary questions, but the plans were approved and subject to the joy of many earnest workers in the cause of salvation. Public preaching was held in the surrounding churches by the foreign ministers present. Had the good pleasure of meeting Brothers Shickler and Miller, representing their respective churches in the Sunday-school work. Several pleasant moments with them and think they are the right men in the right place.

In company with Brother D. Miller spent a few hours cruising on the placid waters of one of our beautiful lakes, and fishing, and fishing equipment. Tried my first experience in the "art," and of course had my first lack, which was, no fish. However I was not discouraged as my partner could catch some of my efforts were a failure. But I made fruitful attempts in that direction I could study the boat row, and of course you would say I was of some account at least. My mind was carried back to the days of Isaacson, when Jesus and his disciples were on the water. I thought of the humble fishermen whom Jesus called and made fishers of men. Oh noble calling! How many have they caught? They were successful, through great tribulation. Are we as patient, yet earnest and faithful? God will give us the power to overcome.

Next day returned home. Saturday, in company with some of the brethren, went to Pleasant Ridge, Ohio, to labor with and for them in the Master's cause. Frankel for them in the evening, and had a good time. On Lord's Day we assisted in organizing a Sunday-school at that place, whereupon the following officers were elected: Brother John R. Spacht, Superintendent; Brother Leonard Mann, Assistant Superintendent; Brother Wm. Amos, Secretary; Brother A. Beagle, Treasurer; Brother J. Waterman and Sister Lela Thomas, Librarians. Teachers were selected and all completely arranged for the work.

Thus Eagle Creek Church has two Sunday-schools in successful operation, and trust such good will be the result. The dear youth must be looked after spiritually if the cause of Christ and the church will prosper, for upon them depends the future welfare of the church.

May God bless us all, in our efforts in the cause so far as agreeable to his divine will.

S. T. BOSCHMAN.

Dunkirk, Ohio, April 20, 1879.

## From Lincolnville, Indiana.

LEFT home on Friday, April 18th; stopped over night in the Organ's Creek Church; next night to North Manchester, Wabash County, Indiana.

In the evening, in company with Brother A. Lecky, went west two miles to the Brethren's meeting-house, where it fell to our lot to hold forth the words of eternal truth. Subject, Our bondage and the freedom with which Christ came.

Next day met at the same place in the forenoon and listened to A. Miller and J. S. Snowberger. Appointment again for afternoon, after which we expected to go on our way to plant of St. Clair, Ohio, but just as we were about to place of meeting we were met by the following news: "Your Sister Lela is dead and will be buried to-morrow." I was then made to think of the language of the poet who has so well said:

"We know not what's before us,

What trials are to come;

But such the praying ones are

Bringing us still nearer home."

Reached the place of the sad scene just a little while before time to repair to place of funeral.

In the afternoon, started for Spring Creek Church, the place of the Missionary Convention for Middle Indiana, and on next day reached the place just after meeting was opened. The meeting was an enjoyable one—one which was both a health and a heart-rest to me, and marks on the missionary.

At this place I met with Brother M. M. Ebelman, S. T. Boschman, and many others, whose presence I enjoyed very much. In the evening, in company with Brother Ebelman, went to North Wabash, where we had the pleasure of listening to Brother S. T. Boschman from that blessed book—the Bible.

Next day went to District Meeting. The meeting was pleasant one. God being present the hearts of us, we trust, and hope that it met the appreciation of our heavenly and divine Father.

Again in the evening Brother Ebelman and returned to Smith Whittier, where, by request, I intended to have all look to Jesus and the Meeting closed by Brother J. Snell. Next day reached home feeling thankful to the giver of every good and perfect gift for the pleasures enjoyed while gone, and the safe protection and healthful keeping of our loved ones.

J. W. SOUTHWOOD.

## An Epistolary Response.

TO SISTER F. E. TRIMPE, of Castleton, this—  
THY epistle to me, your mother and sister, was so in the issue of April 24th produced mingled feelings of joy and anxiety. As Christians our joys and sorrows are reciprocal; hence the epistle bids us to rejoice with those that do rejoice, and weep with those that do weep. Rom. 12:15. How could we do otherwise and be the "one body?"

Although your name had escaped our memory your person had not, it being one of those who had called up with pleasure in conversation by our friends. Your epistle led us to call up that stormy hour of twilight's dawn that we spent in your room, where, after bearing your lovely communion with some and avails of your post, we all, with hearts united with sympathetic sorrow, bowed in prayer and thus wrestled together with God.

We repeat, dear sister, "Be of good cheer for my grace is sufficient for you," says our blessed Jesus. We trust you can draw comfort from the thought that the brethren and sisters who have thus welled "will never leave thee forsaken thou." Heb. 13:5. "For I am married unto you," Jer. 3:14. Further, he has a mission prepared for you. Jer. 14:12.

We were encouraged to learn that the peace and happiness you experienced in the burial of "the old man" beneath the gentle rille of that chilly stream is perpetual; it is designed by its author as seen in Isaiah 48:18. "We took consolation from his heavy case, not that we deemed your work of more value than others, but we did and do yet entertain the fond idea, that your public life and the event of others, being committed to your care for instruction, will afford you the opportunity of doing good that are not afforded others. We hope you may not fail in doing good, therefore, as you have opportunity, unto all, but especially unto the household of faith. Gal. 6:10. Your good purposes God will reward abundantly, and may never be permitted to exaltate them as you desire. This is seen in the case of David purposing to build a house for the Lord.

L. J. BOSCHMAN.

## From North Manchester, Ind.

Dear Brethren—  
HEALTH good. God be praised. We have preaching in the Brethren's Meeting-house, (as we know as) began more than Sunday of 10 A. M. and frequently at 4 P. M. We are casting bread on the waters to gather days hence. Ministerial aid is coming from Indiana, Illinois, and Michigan. Hope the brethren will be faithful and ever alert (as they did while with the doctors of the law) profession by a gently walk and chaste conversation. May the Lord guide them with his Holy Spirit through life, in his prayer. Brethren remember as.

Yours in love,

D. S. B. BIERBAUGH.

## New Topics.

BY LANDON WEST.

IT is not a little surprising to many of us, that there should just at this time, so many new items presented for the consideration of the brotherhood. We do not say this to find fault, but we do feel that there are at







## OUR MINISTER'S SERMON.

ADVICE—READ SLOWLY.

THE minister said last night, says he,  
 "Don't be afraid of givin';  
 If your life ain't worth nothin' to other folks,  
 Why, what's the use of livin'?"  
 And that's what I say to my wife, says I,  
 "There's brown, the said'n'able sinners,  
 He'd sooner a bigger woad stave than give  
 A cork'd-down drivin' a dinner.  
 I tell you our minister's prize, he is,  
 But I couldn't quite determine,  
 When I heard him givin' it right and left,  
 Just who was hit by his sermon.  
 Of course there couldn't be no mistake  
 We be talked of long and quicken'  
 For Peter and Wilson they got well scolded  
 At every word he was sayin'."

And the minister he went on to say,  
 "There's various kinds of cheatin',  
 And religion's as good for every day  
 As it is to bring a meelin'."  
 I don't think much of the man that gives  
 The foul snout to our greasin'!  
 And spends his time the follisoin' week  
 To cheatin' and overcheatin'!"  
 I guess that dose was better enough  
 For a man like John to swallow,  
 But I noticed he didn't open his mouth,  
 Not once, after that, to holle.  
 Herah, says I, for the minister—  
 Of course, I said it quite!  
 Give us some more of this open talk,  
 It is a very refreshin' drink.

The minister he'd every time,  
 And when he spoke of foolishness,  
 And riggin' of out in bows and things,  
 As women's ruin's passion;  
 And comin' to church to see the style,  
 I couldn't help a smile!  
 And a-singin' my wife, says I, "That's you,"  
 And I guess it got her thakin' up.  
 Says I to myself that sermons put,  
 But man is a queer creation,  
 And I'm much afraid that some of the folks,  
 Won't take the application.  
 Now, if he said a word about  
 My second wife's sin!  
 I'd have gone to work to right myself,  
 And not set there a grinin'!

Just then the minister says, says he,  
 "And now I've come to the folks  
 Who've lost their shaver by woin' their friends  
 As a sort of usual underlass;  
 Go home," says he "and find your faults,  
 Instead of huntin' your brother's;  
 Go home," says he, "and wear the coats  
 You tried to fit to others."  
 My wife she nudged, and Brown he winced,  
 And there was lots o' smilin',  
 And lots o' lookin' at our pen,  
 It got my blood a-buin'!  
 Says I to myself, our minister  
 Is gettin' a little better!  
 I'll tell him, when the meetin's out, that I  
 Ain't at all that kind of a critter.

—Selected.

## ON THE WAY TO PALESTINE.

NUMBER V.

The Noble of nations that she stands,  
 Childless and crownless in her careless weeds;  
 An empty urn within her wretched house;  
 "Where holy dust was scattered long ago."

THESE lines of Byron, which have  
 clung to my memory from my boy-  
 hood, were more strikingly appropriate  
 when they were written, sixty years ago,  
 than they are to-day. Rome was then  
 bound hand and foot by the Papal  
 dominion, and shrouded in the darkness of  
 monkish superstition. Priests, monks,  
 nuns, and beggars, were the principal  
 elements of her population, and let visit-  
 ors be superstitious devotees from every  
 land, who came to kiss the toe of  
 Peter's image, and to bow down before  
 the Pope. Now, thanks to the vigorous  
 policy of Victor Emmanuel, all the mon-  
 asteries but one, and all the nunneries  
 but one, have been suppressed, and their  
 idle inmates scattered to the four winds;  
 the Pope confines himself within his pal-  
 ace; we saw not a single nun on the  
 streets during our few days' rambling;  
 we saw but few priests except some that

were visitors from other countries; we  
 saw fewer beggars than in any other  
 city of Italy, and we seemed to be in  
 the midst of a people young and free.

Whether the poet's words are ap-  
 propriate at all to the present Rome, de-  
 pends upon the point from which you  
 view the city. If you stand in the square  
 or in the rear of St. Peter's; in the li-  
 brary or the gardens of the Vatican; if  
 you drive over the Flaminian hill, whose  
 leveled summit 100 ft. above the streets  
 below, is crowned with a beautiful park  
 of trees and flowers, and fountains and  
 statues and winding ways, where thou-  
 sands of Romans resort on foot and in  
 carriages every evening; or if you take  
 your stand on the Corso, the most fas-  
 cinating street of the city, at five in the  
 afternoon, and see for an hour a contin-  
 uous line of carriages driving each way  
 filled with richly dressed persons of ei-  
 ther sex, and driven by liveried drivers,  
 while the street for nearly a mile is li-  
 ned on both sides with a dense throng  
 who laugh and talk and gaze upon the  
 passers by; you would say that Rome is  
 anything else than "childless and crown-  
 less in her voiceless woe," and that to  
 represent her as holding "an empty urn  
 within her withered hands" is the  
 breath of the heavens from the truth.  
 But when you remember that the im-  
 posing obelisk, 134 feet high, which  
 graces the center of the square of St.  
 Peter's was stolen from the dead empire  
 of Egypt; that the marble slabs, which  
 cover that greatest of all church build-  
 ings within and without, the marble and  
 granite and porphyry columns which  
 support her entablatures and her domes,  
 the armies of marble statues, which adorn  
 her chapels, which occupy acres of ground  
 in the Vatican, which adorn every church,  
 every palace, every public square,  
 and almost every street in the city, were  
 nearly all stolen from the buried palaces  
 and temples and amphitheatres of an-  
 cient Rome; that the gay Corso itself is  
 but the gilded lid of a deep coffin in  
 which lies the ancient Flaminian Way  
 many feet below; that many of these el-  
 evated buildings are perched on the ru-  
 ins of noble palaces, and that many of  
 these blooming gardens are trenched un-  
 derneath by the half-filled chambers and  
 corridors where walked the emperors  
 and orators and poets and warriors of  
 ancient Rome; you begin to enter into  
 sympathy with the poet. And when you  
 leave the Tiber, whose banks, raised to  
 a higher level, are occupied by modern  
 Rome, and move to the eastward among  
 the seven hills of the ancient city, where  
 massive ruins, robbed of their original  
 ornaments, are crumbling on every hand,  
 and masses of marble in columns and  
 triumphal arches which could not be  
 moved, are blackened by the touch of  
 time, you realize the full force of those  
 eloquent stanzas in the fourth canto of  
 Childe Harold's Pilgrimage from which  
 I have quoted four lines.

We spent in Rome Monday, Tuesday,  
 and Wednesday, the 24th, 25th, and  
 26th days of March, making our head-  
 quarters at the Anglo-American Hotel,  
 where English is spoken and the accom-  
 modations are satisfactory. We employ-  
 ed a guide, and a two horse carriage with  
 a movable top, by the day, our land-  
 lord procuring them for us and guaran-  
 teeing the reliability of the guide. We  
 started out every morning at nine, and  
 returned at from five to six in the after-  
 noon. Our guide was one of long ex-  
 perience, who has the entire history of  
 Rome, from the days of Romulus down,  
 at his tongue's end, and a neat and dried  
 speech on every object of interest which

he delivers with the tone of an orator.  
 His English is tolerably good; but when  
 he would strike an attitude, lift up his  
 hand, and begin, "Now, my dear gen-  
 tlemen, you see that building behind  
 over there," we had to look at each other  
 and smile. His name is Philippi Novelli.  
 We could not keep from calling him  
 "Ferguson" behind his back, but to his  
 face we treated him politely. We recom-  
 mended him to any of our friends who  
 may visit Rome. By his aid we accom-  
 plished more in three days than we  
 could have done, unaided, in a month.

Our first excursion led by the foun-  
 tain of Trevi (pronounced Tra vi) where  
 very copious streams of pure water for  
 the use of the people burst forth amid  
 colossal statues and rocks in a natural  
 position. These waters, and those of  
 many other fountains, are brought by  
 an arch-aqueduct from the Sublican hills,  
 16 miles from the city.

We next passed by the Forum of Tra-  
 jan, which has been brought to light by  
 digging twenty feet below the present  
 surface of the streets, and in which stands  
 the Column of Trajan. This column is of  
 marble, 128 feet high and about eight  
 feet in diameter. It is sculptured from  
 bottom to top with representations of  
 incidents in the wars conducted by this  
 emperor. His statue once stood on the  
 top of it, and underneath the statue was  
 the urn containing his ashes; but the  
 priests have long since put a statue of  
 Peter in its place.

We next came to the Colosseum, the  
 grandest amphitheater ever constructed.  
 The exterior is a vast pile of brick arches,  
 165 feet high, intended for the support  
 of the tiers of seats within, and accom-  
 modating the stairways by which spec-  
 tators gained admittance to the various  
 compartments of the seats. Over each  
 arch of the lower story are Roman nu-  
 merals cut in the keystone, and corre-  
 sponding to the numbers of the compart-  
 ments within. The structure is in the  
 form of an ellipse, and its exterior cir-  
 cumference is 1,828 feet, more than 600  
 yards. Within it was capable of seat-  
 ing 87,000 spectators; and the arena  
 within which the games and combats  
 were performed, is 288 feet by 182, or  
 96 yards by 60. All this space was  
 sometimes flooded with water, and naval  
 battles were fought to amuse the people;  
 but usually it was the scene of combats  
 between gladiators, or between criminals  
 and wild beasts. The original floor of  
 the arena is more than twenty feet be-  
 neath the present surface, but a part of  
 it has been uncovered, and laborers were  
 at work uncovering more while we were  
 there. They had brought to light the  
 and the cells of the prisoners and gladi-  
 ators; and they had but recently un-  
 covered the grated opening through the  
 floor, through which the bodies of the  
 slain were dropped, and whence they  
 were washed in the Tiber by a stream of  
 water. This spot possesses peculiar in-  
 terest from the fact that many of the ear-  
 ly Christians here suffered martyrdom,  
 by being cast to the wild beasts, and it  
 is to such a fate that Paul alludes, when  
 he says of his first hearing before Nero,  
 "The Lord stood by me, and delivered  
 me from the month of the lion."

Our next ride was to Capitoline Mu-  
 seum, where are gathered together a vast  
 number of statues and inscribed slabs  
 and sarcophagi, which have been dug  
 from the ruins of ancient Rome. Many  
 of these filled us with admiration, as they  
 have thousands of visitors before. I can-  
 not take space even to name them; but  
 I must mention at least objects seen here

which took us by surprise, and which  
 were out of the usual course of things  
 in the collection. One is a plate of bronze,  
 about four feet long, three wide, an inch  
 thick, inscribed with the actual text of  
 the decree of the Senate which conferred  
 imperial power on Vespasian. It was  
 Vespasian's commission as Emperor, is-  
 sued in the year 81, I think, of the Chris-  
 tian era. Another is an actual map of  
 Rome, carved in ancient time on large  
 slabs of stone. It is a help to the anti-  
 quary in identifying the ruins as they  
 are uncovered. The third is a colossal  
 statue of Apollo, in fragments. I was  
 so struck with the vastness of this statue,  
 that I drew my tape line, and took some  
 of its measurements. The length of the  
 foot is 6 ft. 9 inches. That of the big  
 toe is 21 inches. The circumference of  
 this toe is 36 inches, and the length of  
 the toe-nail 6 inches. The circumference  
 of the arm above the elbow, is 10 ft. 5  
 inches, and the entire height of the statue  
 was 40 feet.

In the golden palace we wandered through  
 the golden palace of Nero, fifty of the  
 apartments of which have been opened,  
 while 200 are yet filled with debris and  
 unexplored. Thus, through the palace  
 of Nero, levelled over and filled up his splen-  
 did palace, and built magnificent baths  
 on top of it. Now, after a lapse of  
 1,800 years, only a small remnant of  
 these baths is left, while the lateral pal-  
 ace, from the very fact that it was covered  
 up to be forgotten, is preserved almost  
 entire, and its fifty excavated rooms have  
 yielded to modern Rome her finest stat-  
 uary, and many of her other most beau-  
 tiful specimens of art in marble and por-  
 phyry. It brought a strange feeling  
 over me to realize that I was walking  
 in the very dwelling of the Caesar before  
 whom Paul was twice arraigned, the  
 monster who in the year 64 danced and  
 dined while one-third of Rome was  
 burning down, who cast up wild beasts  
 and burned alive many hundreds of  
 Christians under the false accusation that  
 they caused the fire, and who built this  
 very palace on the burnt district. I knew  
 he was a lover of music; but I was sur-  
 prised to learn that he was one of Rome's  
 greatest patrons of sculpture.

We spent the remainder of our first  
 day studying a marvelous statue of Mo-  
 ses, by Michael Angelo, and the Parthe-  
 non, the best preserved of all the heath-  
 en temples of ancient Rome. It is a vast  
 circular building, whose walls are 20  
 feet thick, and surmounted by a dome  
 built of concrete and marble. It has  
 only two openings into it, a vast door,  
 14 feet wide and 32 high, closed by  
 shutters of bronze 13 inches thick; and  
 a circular opening in the top of the  
 dome, 37 feet in diameter. The inter-  
 opening alone lets in the light, and also  
 lets in the rain. Just before we enter-  
 ed it had been raining, and a large area  
 of the marble was wet, but the water es-  
 capes through holes made in the floor  
 for the purpose. It was founded 37  
 years before Christ, and was dedicated  
 to all the gods of Rome. Since then the  
 Popes have robbed it of its images, and  
 consecrated it to the Virgin Mary and  
 all the saints. Raphael's houses rest with-  
 in its walls, and Victor Emmanuel is bur-  
 ied in a niche in its wall, a golden crown  
 and various other symbols of royalty  
 marking the spot.

On our second day's excursion we vis-  
 ited, first, the celebrated Tarpeian Rock,  
 down which criminals were cast in the  
 early history of Rome. It is now about  
 40 feet above the surface, and a grotto  
 near by, entered by a door under a house,  
 shows 200 feet more of its original face



underground. We next saw the theater of Marcellus, then the temples of Fortune and Vesta, both well preserved and curious; then the baths of Caracalla, the most extensive mass of ruins yet brought to light in Rome; then the Scala Sancta, or holy stairway. This is a stairway of 28 marble steps, the very steps up which Jesus climbed when laid brought before Pilate (1), and three of them have spots of his blood on them to the present day. The Catholic who climbs these on his knees and kisses the three spots of blood he goes, receives, I cannot tell how many blessings. We saw six men and five women climbing up when we were there; and so deeply have the steps been worn by the climbers, that they are now covered over with plank.

We next saw the arch of Titus, the first object which brought us into direct contact with Sacred History. Here stands an arch of marble spanning the street, and supported by heavy buttresses of the same material, erected by Titus to commemorate his conquest of Jerusalem in the year 70. Our carriage stopped under it, and to our left, a little above our heads, was a group of sculptured figures representing Jews carrying the golden candlestick, and the golden table of shewbread, on bars of wood covered with gold resting on their shoulders. No words could be written or printed to correspond more exactly with the description of these vessels found in the book of Exodus. Here, then, is a Jewish monument erected by the very man who destroyed the temple of God, and standing entire after the lapse of more than 1800 years, to attest the accuracy of sacred history.

Passing by many other interesting objects visited that afternoon, I must mention the curious bone depository of the Capuchin Monks, so humorously described by Mark Twain. Five rooms in the well-lighted basement of their monastery are fantastically fitted up with the dry bones of 6,000 monks. The walls on the three sides are piled with the larger bones up to the ceiling, the bones being built together like cord-wood, and the ceilings are completely frescoed with the smaller bones wrought into as many figures as you ever saw in a frescoed ceiling. The middle-aged monk who showed them to us, seemed to take pride in the exhibition.

On the last day we saw four subjects of especial interest: St. Peter's Church, which I cannot begin to describe—the Vatican Library, contained in a gorgeous apartment more than 700 yards in length, by about 20 feet in breadth; the Catacombs, and the prison of Paul's last confinement. In the Library we saw the Vatican MS. of the Old and New Testaments written in the fourth century. It is one of the three most valued MSS. in existence, and we gazed upon it with great interest. It is in book form, with two columns to the page, and the pages about the size of those in Worcester's large dictionary. The Greek letters are as uniformly made as if they had been printed, and the parchment is but little defaced by age.

The prison pointed out as that of Paul in his last confinement, is at the foot of the Capitoline hill, and is certainly one of ancient Roman origin. It is a small chamber cut down into the solid rock, and it had no opening originally, except a circular hole like a sister's mouth in the top. Paul's prison, if not this, was like it. It was in such a place as this that the second epistle to Timothy was written; and when we stood in it, we were not surprised that he asked Tim-

othy to come before winter and to bring him his cloak that he had left with Carpus. It was here that Onesiphorus, when he was in Rome, found Paul, after searching for him diligently, and here he refreshed him. How heartily my soul responds to the prayer of Paul: "The Lord give mercy to the house of Onesiphorus." It was here that this great hero wrote the words, "I am not ashamed; for I know whom I have trusted, and I am persuaded that he is able to keep that which I have committed to him until that day." And here also wrote, "I have fought the good fight, I have finished my course, I have kept the faith."

It was a holy privilege to stand in that dim prison, and to realize that not far from it must have stood that bird house of the first imprisonment, whence were written the epistles to the Colossians, the Ephesians, Philemon, Philipians, and Hebrews, and where, in all probability, the book of Acts was composed by Luke. I realized that now at last I had touched the verge of the Bible lands which I had come to explore, and that, through the reminder of my journey I will be crossing and recrossing the track of the great Apostle to the Gentiles.

But here I must reluctantly lay down my pen again, and I do it in the city of Paul's friend, Apollonia, the ancient and far-famed Alexandria.

J. W. McGARVEY.

#### BORN AGAIN.

BY DAVID A. NORTON.

"Marvel not that I said unto thee, Ye must be born again." John 3:7.

I have been born of God, we have a new heart, and are in possession of faith that works by love and will purify our souls by obeying the truth. If we have this degree of faith, we have a faith that gives life, and are long our faith will be made perfect by engaging in the good works of the Lord. "Except a man be born again," "Except he become as a little child, he cannot see the kingdom of heaven;" "Born of God," "Born from above," "Born of water and of the spirit." It does not take much reading in the Scriptures to convince any reasonable man, that he must be "born again" before he can meet God in peace.

When a man is born again, or changed by the word and spirit of God, he will appear and act differently from what he did before he was converted. It will not be an empty profession. A profession is one thing, and conversion to the truth is another. A man may make a profession, and at the same time be deceitful and false at heart. By giving our hearts to God, and by putting Christ on to all of his requirements brings us into the family of God, and we are his children by adoption, and are the disciples of the Lord Jesus, "created unto good works which God hath before ordained that we should walk in them," and are now legal heirs to that everlasting inheritance.

Now, what have we? Eternal salvation? No; we now have salvation from all of our past sins, and stand in a justified state before God, and are now born babes in Christ, and desire the sincere milk of the word (or the unadulterated truth), that we may grow thereby. Well, then, the Savior say, "Come unto me, all ye that labor, and are heavy laden and I will give you rest." Yes, dear reader, he says that, but he says more than that, he says "take my yoke upon you and learn of me; for I am meek and lowly in heart, and you shall find rest to your

souls. So you see that the soul rest does not come in until after we have submitted to and have worn the gospel yoke.

The church is a place where we can work for our blessed Lord. We cannot expect to find rest in this sin-cursed world where the Son of God has been crucified and slain. By fighting the good fight of life, we will after awhile be laid on eternal life, and then we can have all eternity to rest in. If we don't wake up and get to work, we are in a fair way of resting ourselves out of a home in heaven. The word to all of us who are young in the Lord is to go on unto perfection by adding to our faith the Christian graces which is, "virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity," not because we have eternal salvation, but in order that we may attain unto eternal salvation.

Proof: Paul, in writing to his brethren in Christ, says, "Wherefore my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling, for it is God which worketh in you both to will and to do his good pleasure." This doesn't sound as though we can rest at ease in Zion. Ah, says one, if we go according to your instruction, we will rob God and his dear Son of all the glory, and when we get to heaven we will shout and sing praises to ourselves. Yes, when we get there! We can never reach the eternal parts of glory in such a self-salting system as that. The word of God is, "work out your salvation with fear and trembling." Now, I do not want you to believe that we can merit, or earn salvation by anything that we can do, for God alone is the author of life and salvation, but while his goodness moved him to send his Son into the world, and while his love for us prompted him to give his Son to suffer and to die on the cross to redeem us from sin, he requires us to love and to serve him as the God of our salvation, and to be earnest and careful workers in the vineyard of the Lord, that we may not incur his displeasure upon us; "For it is God that worketh in us, both to will and to do of his good pleasure."

Are we going to convince the world that God works in us by giving in our experience in the public assembly and telling how well we love the Lord and that the love of God is shed abroad in our hearts? No; the world does not put that down as any evidence at all. It just sits back and waits to see whether the life comes in right or not, for if the heart is right, the life is bound to be right. Many have made loud professions of Christianity, but have made their profession out a falsehood by their daily lives. The only way that we can convince the world that God works in us, and that we have received the good seed of the kingdom into good and honest hearts, is to manifest it to the world by a Christ-like walk and godly conversation.

We are taught to let no unscript communications proceed out of our mouth, but bring into captivity every thought to the obedience of Christ. If we walk like the world and act like the world, we are of the world; for worldly language represents the hearts and minds of the ungodly; while Bible language represents the hearts and minds of the followers of Christ. By making use of the means of grace we will grow into the favor of God, and will become strong in the Lord, and in the power of his might, and will have power with God, and will

"overcome the world," will "overcome evil with good," and will be induced in truth new creatures in Christ Jesus, ready to perform the solemn and sacred duties laid out before us. When we are born of God, we know it. It will not be *to hope so*, but *to know it*.

If we have turned our backs to the sinful pleasures of the world, and cut loose from everything that would hinder us in the true worship of God, and have embraced the truth in our affections, and confessed it with our mouths before men, and are living it out in our every day lives, it is an evidence that we have been born again, or passed from death unto life. "We know that we have passed from death unto life because we love the brethren." Now if we love our brethren in deed and in truth, and delight to meet with them and offer up our worship to God as one common family, it is an evidence to ourselves that we have been born again. If we are the children of God our neighbors and friends and all with whom we associate, will find it out, for our lives will show forth the fruits of the spirit, which is, "love, joy, peace, longsuffering, gentleness, meekness," will be convincing proof to them that we have been "born again, not of corruptible seed, but incorruptible by the word of God which liveth and abideth forever," and will realize in our labors of love to the joy and comfort of our hearts, that the word of God which is quick and powerful has been buried down deep into our hearts, and is bringing forth fruit to the honor and glory of God's great name.

Now, you know that I said if a man is born of God and will make use of the means of grace that he would overcome the world. Proof: I John 5: 4, 5, rings out in plain language which we can all understand and tell just what will happen to all persons who are born of God. "Whosoever is born of God overcometh the world." Now if we overcome the world, this is a sign that we have been taken from under the power of Satan and placed under the authority of Christ. But if we walk contrary to God, and do not overcome the world, this is a sign that we have not been born by the will of God. "For whatsoever is born of God overcometh the world."

#### AN ACROSTIC.

BY JOHN A. FEMIST.

For Brother W. N. and sister Mary A. Crammer, on the departure of their dear little daughter, Esther R. Crammer.

Eternal songs will raise,  
Seraphic strains will ring,  
To God to whom it does all praise,  
Heav'n's arches then shall ring,  
Each shall tell his loved one greet—  
"Return, O ye, shall we will meet."  
Believers hearts when we shall meet,  
Redeeming love to tell.  
Up to these realms or light,  
No sinners ever shall come;  
No sinners who we take our fight,  
Even to our heavenly home.  
Remember Jesus' blood,  
Cremes us from all sin;  
Loving enjoy the living God,  
Each one to life outlive,  
May love fill every heart,  
May blissful thoughts arise,  
Eternal is the heavenly rest,  
Rejoicing above the skies.

Never run into debt unless you see a way to get out again.

Never borrow if it is possible for you to avoid it.

Keep yourself innocent if you would be happy.

Idleness is the great slough into which the vices of the world drift and settle, to rise again in misman.



people in the age when the New Testament was written. There was no English language then, therefore they could not use them; but then they did use *heptate*, and the English word that corresponds to it is *dip*. They did use *christos*, the English word of which is *sprinkling*. They did use *ebate*; the English is *pouring*. Now do we read that, "Then went out to him Jerusalem, and all Judea, and all the regions round about Jordan, and were *christed* of him in Jordan?" Do we read that they were *ebated* of him in Jordan? No, we read that they were *dipped* (*christos*) in Jordan. Do the inspired men write that Jesus came to John to be *christed* or *ebated* by John? No, but we read that he came to John to be *dipped*, (*Baptisthos*). Do we read, "Go ye therefore, and teach all nations, *christing* them," or do we read, "Go ye therefore, and teach all nations, *dipping* (*Baptisthos*) them." The latter, or course.

Campbell says: "The proper definition of a term substituted for it will always confer as good sense as the term itself." Christian year, p. 76. Now, try sprinkling and pouring where the word "impress" occurs, and see if it will make as good sense as the term itself. If so, you have a point.

How does Friend H. know that David refers to the children of Israel passing through the Red Sea, when he says, "The clouds poured out water?" I might suppose that the reference to Rev. 1: 7, but then it would be mere supposition, just like Friend H.'s supposition. It is very easy to suppose, but to prove and bring out the facts is where the trouble begins. But we take Friend H.'s inference and try it with his definition. "The clouds baptized out water." The clouds dipped out water? Where is the sense?

Yes, all our fathers were under the cloud, and were baptized unto Moses, in the cloud and in the sea." Now isn't H.'s definition, pouring and sprinkling. "All our fathers were under the cloud, and were sprinkled unto Moses, or were poured unto Moses, with the cloud and in the sea." Will you accept that?

But you say that baptism means, "to apply by pouring or sprinkling." Then baptism is not dipping, but something done by pouring or sprinkling? Pouring and sprinkling are not baptism, but baptism is performed by pouring or sprinkling. We will use your definition.

"We are buried with him," "to apply by pouring or sprinkling to the subject." Buried with him, by pouring or sprinkling. What a mess this makes. And this definition is among his "strong evidences." If what Friend H. brings forth are "strong evidences" for pouring or sprinkling a little water on persons, instead of dipping him in the water of God teaches, what must the weak evidences look like? O that men everywhere would lay hold of the word as it is, and not as it is twisted down on themselves God's blessings! But certainly the world has much ignorance and blindness in it, though great stress is laid upon the intelligence of the age.

I insert, without fear of successful contradiction, that in every New Testament case of water baptism, it was always in water, and never by sprinkling or pouring. I have referred to it often, and have no fear of the most searching investigation. We are constantly receiving new readers; and people are being added to the "one body" daily, hence the necessity of rehearsing the doctrine of baptism as set forth in the Sacred Oracles.

M. M. S.

### "BIBLE SCHOOLS"

IN No. 13, Brother Eshelman called our attention to this subject. All human work is imperfect, and therefore susceptible of being improved. Whatever God does is perfect, and therefore cannot be improved. By this we should learn, 1. Never to tinker the works of God; 2. Never to set ourselves in any man or theory with a determination not to change. When we decide the work of men to be incapable of improvement, then we give to man the honor which is due to God only; for only God can perform a perfect work, and only perfect work is incapable of improvement.

3. God having created not only us, but every thing else, knew just how to circumnavigate, and govern us. Being all wise he knew we could not have a law which would perfectly adapt to our wants, to be changed one and give it

to us. This law was given as a perfect law, coming from an all-wise, all-powerful, and just God. In this book we learn what our duties to God are, what our duties to our fellow-men are, and what our duties to self are. We would regard it a very inhuman act for a child just starting to school to dictate to the superintendent and teachers what they should do, but how much worse to do so for poor workers of the dust to dictate to our very Creator what we should do! Is it not strange that people who see the imperfections and weakness there is in labor dictating to a superintendent to alter the curriculum, that a superintendent who is so arrogant, and wise in our own conceits as to change the word of God by taking from it, adding to it, or perverting it? God's law is comprehensive, definite enough to indicate the proper course to be pursued in every transaction of life. And to add to this law, saying it is not specific enough is attempting to make yourself wiser than God, by offering your criticisms on his work. Now, any one who would be wise enough to appreciate an application of this truth is wise enough to make the application himself.

Trusting, now, that we have a due appreciation of the Bible and its Author, and of our own weakness and ignorance, we urge the necessity of our fellow-workers in the work of God in our affections to such a plain as will make us spare the thoughts of any one tinking or tampering with it. In fact we can show no greater reverence to God than by tampering with His Word, giving our thoughts, our opinions, our prejudices instead of His Word, and by giving heed to the opinions, preferences, and prejudices of our fellow-workers in the work of God. Ah, well, I am fully sensible, point to professors of religion the finger of shame; well may devil laugh when they see Christ put to open shame by preferring man's works to God and his works! Indeed, and what else can we say of those who do this than that they are infidels, because they mock God and his Word by giving their own as equal to his.

These thoughts have been vaguely on the minds of many serious and pious brethren who have questioned the utility of the Sunday-school on the ground that it was not the Bible that was taught there but the *notions* and *opinions* of those who controlled the school; and it is but the part of candor to admit, that in many cases they are correct; for it is a self-evident truth that no pious, sincere, and humble brother could object to the study of the Bible. To interfere, or oppose the work would be to manifest a spirit of bigotry, fanaticism, and dogmatism, it is not of Christ, but of the devil.

It has therefore been a question in the minds of those who love God, his law, his people, and their fellow-men, as to how the Bible only might be used in our schools; for if it seen schools will go on and if they do not teach the truth they will teach something else, and now are all called upon to give their aid, and influence towards this improvement, or reformation in Sunday-school work. Already we hear of strong, zealous, and devoted brethren engaged in this work. They are showing out the soul-withering, man-made creeds, catechisms, and disciplines which are the works of carnality, and religion is being laid aside. They are beginning to build up on that most holy basis, which is profitable for doctrine, reproof, correction, and instruction in righteousness that we may be thoroughly furnished unto all good works.

By the plus suggested by Brother E., perfect order, the best instructors, and perfect unity, can be secured. There is no community which could not have a school of this character.

M. J. HARRISON.

Ter Huntington School, Pennsylvania, has met with a sad loss. Brother J. M. Zuck died on the 11th, only a few weeks after moving into the new College building. Few men among the brethren were better known than Brother Zuck. He commenced his school at Huntington with but few pupils and little encouragement, and in the face of much opposition, built up an excellent patronage. The school had just been moved into the new commodious building, with good prospects before him, when in his leading spirit was called to other climes. We extend our heart felt sympathy to the bereaved ones, and especially do we feel sad for the great loss the school now sustains in the death of its Professor and founder.

### ON THE WAY TO PALESTINE.

(From the "Christian Banner" by special Arrangement.)

SUNDAY IV.

WE spent Sunday morning at Pisa, and saw its four monuments, as they are called—the Cathedral, the Leaning Tower, the Baptistery, and the Campo Santo. The cathedral, enriched with marble and statuary from ancient Rome and from Egypt, surpasses in the magnificence of its interior any church that we saw in Paris. The priests and acolytes were chanting and marching and parading, and people were coming and praying and looking on. At the altar, a priest in an English-speaking, but somewhat pompous tone, read and led us out every-where, talking aloud and describing to us every object of interest. I felt ashamed, at first, to follow him and to listen to him, and I rather pulled back; but when I saw that the people and the priests all seemed to think that it was the right way to do, I followed and listened. Among other things, I was anxious to mention, he showed us a beautiful mosaic ceiling, which contained, according to the Latin inscription on it, the bones of Gamaliel and Nicodemus both honored with the title of *saint*. We smiled at the representation, and the guide smiled. We soon discovered that he believed as few of the lies he repeated, or saw about the relics of the saints we did, and that his opinion of the priests was not as unfavorable as our own.

The Campo Santo is at one side of the paved square, in which the Cathedral stands, and is only a few steps distant from the latter. It is the burial place of the distinguished men of Pisa, some being buried there except by order of the State. It is an oblong enclosure, about 150 by 50 feet, surrounded by a wall twenty-five or thirty feet high, with no openings in it except one in the center. Next to this wall, on the inner side, is a stone pavement about 20 feet wide, extending all round, with a roof above it supported by the outer wall and by a row of stone pillars at the inner edge of the pavement. The remainder of the space is open to the air, and is set in grass and flowers. The bodies are buried under this pavement, and interments cut in the stone, in the form of brief stanzas, or poems, concerning the persons. The soil beneath was brought from Jerusalem in the year 1200, loading fifty-three ships, and gives name to the place, *Campo Santo*, holy ground. A large number of statues grace the enclosing enclosure, among which was one which fascinated us all. It was the statue of a woman whose face was carved to express three different expressions, one in front, and one at each side. Standing in front, the expression was that of incomparable distress. Standing at her left, it was that of extreme severity; and at her right it was that of a sweet and placid contentment. We gazed upon it a long time, amazed at the genius which carved from the cold marble in a single face so many expressions of human feeling.

The inner face of the surrounding wall is almost covered with paintings in fresco. We were struck with three of these: one representing the triumph of death; one, the judgment; and one, purgatory and hell. They are each about twenty feet square, and the figures on the wall are nearly as large as life. The fresco of the awful scene of the judgment day the artist has played a joke on the priests. While the righteous are rejoicing on the right hand of the Judge, and the wicked waiting at his left, just between the two is a fat naked priest, stretched out horizontally at full length, with the devil pulling at his ankles to drag him to the left, and an angel pulling at his heels to pull him to the right. It is left in doubt which way he will go. A similar joke is found in the next picture, where the wicked are in hell and the righteous in heaven. An angel has seized a monk by the hair to drag him out of heaven, while three other angels have dashed across the impassable gap to seize hold of a lawyer, a soldier, and a poet, who had been sent as if by mistake to the bad place, and bring them back among the good.

The Baptistery is a circular building, about 100 feet in diameter, and is surrounded by a dome whose top is 100 feet high. It is built entirely of marble, and is richly ornamented on the outside by sculptured groups in high relief. It must have been a gem of architectural beauty, when the marble, which is now marred and stained, was white and fresh. It takes its name from a baptizing pool within, for the protection and

use of which it was constructed. When you enter the massive bronze door, you see before you against the opposite wall an elaborately carved pulpit, and in front of this, reaching out to the center of the building, is the baptistery proper. It stands on the marble floor of the building, its height above the floor, and its interior depth, being 35 feet, just the depth of most of our modern baptisteries. Its external shape is a square, with the corners rounded like the rounded corners of a square plane. Its interior would also be a square, but entered by a series of steps, the entrance is occupied by a small circular pool, 30 inches in exterior diameter and 18 inches interior, for the immersion of infants. The depth of these is the same as that of the main pool.

The remainder of the space, constituting the pool for adults, is almost in the shape of a cross, and is precisely six feet each way. The pool was entered by movable wooden steps, which are not now preserved. This structure was erected, of course, during the period in which immersion was the universal practice of the Roman Catholic Church, except in cases of sick and extremely feeble infants; and now, since that church has abandoned the primitive practice of immersion, this building, erected at a cost of hundreds of thousands of dollars, stands as a marble monument of this apostasy. No one at all is made of it now; it is preserved merely as a relic of antiquity and an object of curiosity to strangers. Its construction was commenced in the year 1153, about seventy years before a decree of council placed sprinkling on a level with immersion in the Roman Catholic Church. A few years later it would not have been built at all. Was this not providential?

Of the Leaning Tower I need say but little, its form being made familiar to school children by the pictures in their geographies. It is 180 feet high, by about 30 in diameter, and it leans thirteen feet out of the perpendicular. It is a sort of obelisk, or column of marble about three feet thick, and an inner one of freestone about thirty inches thick. Between them is a space three feet wide, occupied, by a winding stairway of stone steps by which the top is reached. These steps are deeply worn by the feet of the millions who have climbed them, and it is curious to note how the worn track passes to the outer end of the steps on the lower side of the tower, and to the inner end on the upper side, caused by the efforts of the climber to maintain his perpendicular. A chime of five bells hangs in the top of the tower, declaring plainly that the structure was intended as the bell tower of the cathedral, near which it stands. The most frightful place that I have been in during my entire tour so far, was the square below the tower, especially when I walked around on the lower side. The people on the square below looked like pygmies, and the horses like goats; and I could not shake off the feeling that the thing was about to fall with me. I stepped lightly, yet I should tremble in every step, and look very soon to the other side.

Forgive the length of this episode, and cut it out if you think it too long.

I conclude it on the Mediterranean Sea, and will omit it at Alexandria. J. W. McGRATH.

Continued on page 6, see second page of this issue.—Eds.

It was while upon this hill that a mortal held at Bessene was inspiring a choir with harmonies, — A. M.

In Louisville, Kentucky, is said to be a blacksmith shop presided over by two hard-working young ladies who are struggling for an education. Having been left orphans they entered the family of a kind farmer, who was also a blacksmith, and under him, learned the trade all its details. They now work by day and continue their studies by night. They are said to be accomplished and well educated.

A DARING FEAT of nature took place in Louisville, Kentucky, at 11 o'clock, May 15th, when a sea never seen in that place before. Black clouds after black clouds rolled up and emptied its enormous mass of water upon a part of the city, till the water three feet deep covered the streets. On our street, the water stood nearly four feet, and rushed on like a mighty river. In a half hour after the run ceased the waters were all gone.

BRETHREN Martin Meyer and Daniel M. Miller have arranged to commence work in the Wisconsin Mission Field, the last of this week. They expect to start in at Willow Creek, where they will endeavor to make other arrangements after their arrival.







Lawark, Ill., May 6th, 1879.

(F. 6.2, better copy.)







AN OPEN LETTER TO BROTHER ALEX. W. REESE, OF WARRENSBURG, MO., ON DRESS.

BY H. H. MILLER.

Dear Brother:—  
YOUR article on the subject of dress, in the BRETHREN AT WORK, seemed to present it with all its difficulties, you there ask for light to settle it on scriptural ground, the "Gordian knot to be untied." This we will not presume to do; but will give our views, as we do not fear to tell where we stand and give our reasons for it. But there is one thing we do fear, that is, when looking over the writings of our brethren on this subject, we find so many articles of a spirit we dislike. It is sad to see a brother casting a slur, sarcasm, or epistle at the sentiments of those with whom he differs, to see a brother misrepresent, misstate the sentiment he is opposing. Articles spiced with hard words, insinuations, and personal reflections, among our brethren, are really heart rending. It seems that some think all that is necessary in reply to those who differ with, is to twist their views into ugly deformities, compare them to some bad thing, and call their sentiment by some bad name; make a few bold assertions, to show their disdain for such sentiments, then quit, thinking an important work has been done. We fear such a course as that, though it does nothing to convince the intelligent, of any thing only of one's ability to ridicule what he does not believe. The article of Brother Landon West to our editors, in *Gospel Preacher*, is a good lesson on this point; it should be read by all; we hope all our papers will publish it, because it is as good for others as for editors. Do let us have a change in this matter. It is one of the strongest evidences of Christianity for brethren who differ to treat each other with kindness, their views with fairness and respect, never misrepresent them in any way, but meet them with fair arguments, strong reasons, kind words, and a Christian spirit. Let our investigation look more to the principles from which our differing comes. This difference in the matter of dress comes from certain principles he behind it, and will produce the same difference on other subjects as they do on dress.

The principles from which our difference comes are not fairly dealt with in this discussion, not brought out clearly, one assumes a good title for his own sentiments, a bad one for the sentiments of those he differs with, never touching the principles which produce this difference. Hence no truth is gained, only a little more feeling aroused.

You say this subject is confused and clouded in the mind of many. Not much wonder under such discussion of merely the details or conclusions, in general terms, that do not define the precise position of any one.

There are general indefinite terms used in this investigation, that render more service to ridicule than to enlighten the mind on the subject; such as, "extremes," "landmarks," "old order," "progressive," "conservative." These terms do not define the position of any one, they are too general in their meaning; for example, take the word *progressive*, some say it does not mean to change God's plan and word of reformation. But it means to grow in grace, to advance in righteousness, to improve in the Christian life and good works. Well, all endorse that, and we learn no difference yet. One says, it means to learn more of the truth, to have more love and kindness, to have

the gospel preached more, and the borders of Zion enlarged. We learn no difference yet, for all will endorse that. But one says it means to have Sunday-schools, more education, and more missionary work. A. M. or the general Brotherhood endorses that. (A few brethren, and they may be good brethren, cannot endorse it; they differ some with A. M.), but the term *progressive* does not give the point of difference. There is also some difference among those who favor Sabbath-schools, education, and missionary work; they differ as to plans, and as to how much and where. This indefinite term does not define that difference, so upon the subject of dress; there is some difference, but this term *progressive* does not define it. To dress like the world would require progression, and to turn from the world to plainness would be progression the other way. The other terms are like this—too indefinite to give the position of any one.

There are other expressions too indefinite to give the true position, of those who differ; such as, "ancient landmarks," "old orderism," "in essentials union, in non-essentials liberty." Let us take this last expression to see how indefinite it is. All denominations will unite with you if you let them say what the essentials and non-essentials are. The Methodists hold faith as essential, but baptism non-essential; they are ready to unite on the essentials, but on baptism and all other non-essentials they want liberty, and the more non-essentials the more liberty. The Mormons take the same ground of liberty in non-essentials, but he wants to define them for himself, and he makes polygamy one of the non-essentials, hence the liberty. The Universalist takes the same ground; he will unite if you let him judge what are the essentials and non-essentials. He has but few essentials, but many non-essentials, hence much liberty. Even our brethren who are called the "old order," will accept it if you let them define what the essentials and non-essentials are; they will be far from the others having more essentials and fewer non-essentials, hence less liberty. Just let each one judge for himself what the essentials are, and of what they consist, and you have a platform as broad as the opinions of men can make it. This expression like others is too indefinite to give the difference which is producing the trouble among us. We want the difference and the cause of it more clearly and if possible removed.

We differ in the matter of dress. That difference mainly grows out of another difference behind it. Our main difference is as to *who shall decide upon this subject*. This question involves much more than the matter of dress; it runs into church government and the principles upon which it is to be decided reach almost every other subject. It may be decided by each individual member for himself, or it may be decided by the entire Brotherhood in A. M. If the principle is adopted that each member shall decide this matter for himself, and dress as he chooses, then the church has no control over him in the matter.

You ask a question that comes up here whether the order of the Brethren in dress is "from heaven or from men?" This is an important question, but who shall answer it? Shall each one decide for himself "whether it is from heaven or from men?" If so, he may decide in any other matter "whether it is from heaven or from men?" (Once this principle is established, that each one judge for himself, with the same logic he may

decide the order of the Brethren not to go to the show, the dance, the saloon, is from men). If each member shall judge for himself what are the essentials and the non-essentials, and judge what is from heaven and what from men, we have the principle laid down to make the way broad enough to suit all. But there is another principle upon which this matter of dress may be decided, that is, by the council of the general Brotherhood. If it is right for the church to decide this matter of dress, it becomes an important matter, for then it is wrong to violate its decision; hence it should be made in strict accordance with the word of God. This principle of the church being the judge of its member's conduct, not only in dress, but every other matter, where the Scriptures teach Christian duty or obligation, and decisions in Annual Council have been opposed in a way that seems more to cast reproach than to enlighten the enquiring mind, by calling the council a law making body, representing it as making laws for the church. It seems to us that no one treats the subject fairly who holds the idea that A. M. makes laws for the church, its decisions are like those of a church meeting, passed over the case before it according to the law of God as already made. We might just as well call the decisions of a common church meeting making law. One is no more a legislative body than the other.

We now want to show that it is the right and duty of the church to decide all subjects where the Scriptures teach any Christian duty or obligation. But if there be any matter brought up about which the Scriptures say nothing that is not essential; and of course the law of God allows liberty in that, but the A. M. not each individual, must be the judge when there is such a case, and hold its decision only as advisory, and not essential, but more on this point in the sequel.

God condemns drunkenness; he condemns pride, and all other sins. Then he teaches the Christian to abstain from every appearance of evil, how shall each member judge for himself when their actions and conduct has the appearance of evil? We say not; it is the wrong principle and full of dangers that will soon come. Shall each one decide whether he will make and sell ardent spirits? Shall he decide for himself whether he invest his money in a distillery? Shall he judge for himself whether it is right to go to a saloon to take his drink? Shall he judge whether all these things are appearance of evil, and the church have no right to say anything about it? We hold that it is the duty of A. M. to decide that all these are appearances of evil, and forbid them, and enforce its decision, that would not be making law, only like a court, deciding according to law, that God has given, that the Christian shall abstain from all appearance of evil.

God condemns pride as well as drunkenness, and the church has the same right and authority to decide against every appearance of the evil of pride, that it has to decide against the appearance of the evil in drunkenness. Pride may come up in many ways, in fine houses, fine coaches, or fine dresses. Many things have an appearance of pride, and the church should condemn them all for they are an appearance of evil. There are many forms of dress that have an appearance of pride, and there are several forms of dress that have no appearance of pride. That which is conformed to the world and has the evil of pride in its appearance, is as much condemned by the word

of God as any other evil, and it is the duty of A. M. to condemn it and enforce its decision upon the members as it had the appearance of drunkenness. One more preliminary remark, though a little out of place, is that those who want to decide all these questions for themselves, and not the A. M. to decide them, often say that they take the *gospel* alone, they stand on the Bible, nothing else. This seems all right. It is good doctrine, but behind it is the idea that they will interpret and explain that gospel for themselves. They take the gospel only, that is only as they understand it to teach, they will judge of its essentials and non-essentials without being subject to any council. On that ground any one will take the gospel. The Quaker will take the gospel, judge for himself, and set all the externals aside. The Universalist takes the gospel judges for himself, and leaves out many non-essentials. When one claims to take the gospel and judge of it for himself, the way is so broad and full of non-essentials, that every free thinker finds liberty enough to suit him. We take the gospel, but on very different grounds. We look to the general Brotherhood, the church we joined, for its counsels, work with it, submit to it in A. M., as the only council that can give us union, where there is danger of division, on the ground of each one judging for himself.

If we take the decisions of A. M., and its work away, and let each one decide every thing for himself, we will soon have liberty and division unlimited. If we change the nature of its work, to decide only a few doctrinal questions, not questions of Christian duty, conduct, or character, then we step on the broad platform of other denominations, allowing each one to judge in every thing except a few doctrinal points, and soon some will want to cut them down to suit the standard of popular liberty in religious matters, for when once we start on the principle of giving up one part of gospel teaching to the liberty of each one's conscience, we have no stopping place until we end by giving up all to some liberty. But our principle is for A. M. not to give up any thing the Scriptures teach; enforce every thing taught in the gospel. Let us have one church and its counsels that take the whole gospel and enforces its teaching, not to give up any part of its teaching to men's conscience; enforce all the gospel teaching, but do not enforce any thing the gospel does not teach.

It is in place here to look at another point in this matter, that is, whether the decisions of A. M. are binding or only advisory, and in what sense. It seems they are not understood alike by all. When Annual Council decides any question where the Scriptures teach the duty of its members it is binding and should be obeyed. When A. M. decides as if a brother shall not manufacture and sell ardent spirits, it should enforce it, because it is an appearance of evil, and if persuasion cannot enforce it, then it should be done by expulsion. But if A. M. decides a question the Scriptures say nothing about; such as having a tent for A. M., whether it be canvas or boards, whether we have half fare on railroads, whether a brother may wear his beard entire, these and many other questions where the Scriptures say nothing about them, decision of A. M. is only advisory, and can only be enforced by persuasion, not by expulsion, making them a test of fellowship.

The evil of pride stands against the laws of God, of nature, reason, violating them all with impunity. It is leading us to



tries into fine and fashionable dress, to violate all the laws of health, which come in its way, with their shoes, tight lacing, gaily heart dress, for fashion and show instead of health and comfort to such extent that many of our medical writers are pointing to it as the cause of consumption, and many other diseases which weaken our race, and call millions to an untimely grave. Millions of orphans are left because a thoughtless mother, led by pride in dress to disregard the laws of health, is made a sacrifice at the shrine of fashion. Every style of dress that is not in accordance with the laws of health, is condemned by the laws of God, nature, and reason.

All the laws of nature require plainness in dress. To disfigure and deform the body by dress is a mockery of nature, a rebellion against the divine arrangement. Any form or style of dress that violates the laws of nature is neither for health nor comfort of the body. Comfort requires plainness and cries against any fashion which tortures and weakens the body, to satisfy the pride of a distorted mind. Any form of dress that is plain, neat, comfortable, and healthy, is the order of heaven, of nature, and of reason.

The laws of humanity cry against the evil of pride. It has led the churches of the age, the schools, the Sabbath-schools, the customs of society, so far into extravagance that the poorer class cannot reach them, thus debarring the poor from the best opportunities of improving their condition. Pride is spending in wanton waste many millions of dollars that humanity would turn to blessings for the needy. Pride turns almost every thing against them, driving them away and sinking them lower in want, like the rich man in purple and fine linen would leave Lazarus to die in want. Humanity cries to heaven for that plainness and humility in dress that makes the church the home of the poor, and brings it down from the grasp of extravagant pride, where the condition of the poor can reach that form of dress which plainness makes common to all.

The full development of the mind cries against pride and fashion. They distort the mind as well as the body. The varieties of fashion and glances of pride, though surrounded with wealth, seldom or never produce men of intellectual power or influence. A Burke, Mirabeau, a Clay, a Lincoln, never came of the ranks of pride and vanity in dress, much less a Bunyan, a Luther, a Wesley, a Spurgeon. The plain traits of God, nature, and reason combine to develop their minds in all their fulness. The mind devoted to pride and vanity, only reaches a few superficial requirements for display and show in fashionable circles. It enervates and weakens the mind as well as the body. The mind devoted to fashion feeds more readily on novels than the truths of God and nature. Fashion and fiction are twin relics of depravity hanging on to the mind and body, chaining them to sin, weakness, and death, the marked image of God, blighted, ruined, smitten down with pride.

We turn again to your questions: the Brethren's order of dress from *heaven or from men*? We answer, any order of dress that is plain, that has no appearance of pride and its evils, not conformable to the world, but plain and modest apparel in accordance with the laws of nature, health, and comfort, *is from heaven*, and all forms and styles of dress that have an appearance of pride, and are conformable to the world are *from men*. There are different forms of dress that

are plain and have no appearance of pride; they are all inside and included in that order heaven has ordained men should wear. No plain, modest apparel is forbidden in the Scriptures. There are several kinds of food that God ordained man should eat, they are all inside and included in the order of heaven on that subject; so in the matter of dress to choose one form of dress that is inside of the order of heaven, that abstains from every appearance of the evil of pride is perfectly right, but to enforce it against other forms of dress that are equally plain is wrong. A. M. may select the round coat as the order they prefer, but cannot condemn or expel a member for wearing a plain coat that is not round, because the Scriptures do not condemn any plain, modest apparel; hence the decision of A. M. is only advisory on this point, because the Scriptures are silent on it. But it is the duty of A. M. to expel a brother whose dress is condemned by the appearance of evil, because the Scriptures condemn him.

Let us take another case to explain the truth further. The Scriptures teach that the woman shall have her head covered in time of worship. Take one who says the hair is the covering—she wants to judge for herself. Another says the Scriptures teach an artificial covering. The A. M. selects the plain cap, and she accepts that. Another says a fine fashionable hat will do as well—she wants to judge for herself. Here is a fair sample of each one deciding for himself. What shall A. M. do in such a case? Decide the artificial covering *cannot be worn* because the Scriptures teach it, decide that the fashionable hat is an appearance of pride and *must be put off*. But to get all, there is another covered with a plain handkerchief or veil. Now what shall A. M. do about that? Nothing more than give advice and persuasion because there is no Scripture violated. I do not know that there was a plain, round coat or cap worn in the days of the apostles, but I do know when neat and plain, they belong to modest apparel now, and have no appearance of pride. You say that it is bewildering and discouraging to you to take up a church print and find it emphatically declared that "there is not a scrap of Scripture to sustain the Brethren's order of dress." We hope you will not be discouraged at such bold assertions, they often only supply the place where argument is wanting. It might just as well be said, there is not a scrap of Scripture for the order of the Brethren in missionary work adopted at A. M. is not a scrap of Scripture for Sabbath-school, or for using beef at the supper, or for meeting for worship at ten o'clock. The same expression with the same kind of logic and reasoning, and with just as much truth will apply to each of these and many other things. There are several plans of mission work; several ways of having the gospel preached to the world around us. A. M. selected one, the district plan, but does not say there is no other plan God approves. Having the gospel carried to Denmark, to the cities, or the work of evangelism—all, if carried out properly and the gospel preached in its purity, are in the order from heaven. But the A. M. in favor of the order of districts carrying on the work; so it is in the order of dress. A. M. selected one form of dress and advised the Brotherhood to adopt it, but it cannot condemn and expel members for wearing other forms of plain dress. So it is in missionary organization, it cannot condemn and expel for adopting other plans, so long as they violate no

Scripture. It is the same in Sabbath-schools, the Scriptures requiring us to teach our children the fear of the Lord. That may be done in different ways; at home in the family, in a social meeting, in our common preaching in the Bible class, or in the Sabbath-school. Now, A. M. may decide in favor of Sabbath-schools, that is only advisory, giving preference to that made over the others. But one may say there is not a scrap of Scripture for Sabbath-school, because the Scriptures say nothing about them, the Scripture does not say anything about the round coat or cap. But if the Sabbath-schools teach the children according to the gospel, there is a scrap of Scripture for it. Just so with the Brethren's order of dress; if it has no appearance of evil and is modest apparel, it, on the same principle has Scripture for its support, though there may be other forms of dress equally plain, expediency or convenience or some other contingent may select one as preferable to the other things. There is Scripture for any thing included in gospel teaching. If a brother have a plain coat with round skirt, there is Scripture for it, because of its plainness and non appearance of evil. If plain, and the skirt be not round, the same Scripture for the same reason includes that, because the preference for round skirt is a matter of expediency, while the plainness and non appearance of evil is positive law. A. M. gives its preference for the straight breasted, round skirt coat, but does not make it essential to membership or fellowship. Just as it gives its preference in a plan of missionary work, but does not make the plan essential; or for Sabbath-school, but does not make them essential; or for beef for the supper, but does not make it a test of fellowship. The test of fellowship on dress, and these other things named, and many more is only made when the teaching of Scripture is violated.

The order of the Brethren in dress has two points in it to be noted: First, the dress must be plain—a modest apparel that has no appearance of pride and its evils, not conformed to the world; this is a test of fellowship, because to dishonor in this, violates the Scripture as well as any other duty. But the second point is in the order of the round skirt, &c.; this is advisory, as expedient, but not a test of fellowship. Now if the expression, "not a scrap of Scripture for the Brethren's order of dress," refers only to the second or last point, there is nothing alarming about it. But if it includes the first point, meaning the church has no right to forbid all the styles and fashions of the world from coming into it, but must leave the whole matter of dress to the judgment of each individual, then we differ radically. The expression is so general in its form that we might be construing it different from the intention of the writer.

You ask if the matter of dress shall be left to individual "God-given tastes." We conclude God-given tastes do not crave things his Word condemns, they do not crave the appearance of pride, or any other evil thing. Jesus says, "pride comes out of an evil heart;" then the tastes for pride, fashion, and its many evils are not God-given, they were given by another, and shall not determine this matter of dress in the church. The God-given tastes are bounded by the divine law, by nature, health, and reason; by them the church shall decide the matter of dress, and every thing else brought before it. You ask, can we know the

divine mind in this matter. Certainly we can as well as any other subject. Some things God has commanded, others forbidden; but many others left to the judgment of the church as matters of expediency; this is true of dress and almost every thing else.

We have said much about decisions of A. M.; it is not infallible, but the highest council of the church on earth. To it we look to lead us right, and keep that union and oneness for which the Savior prayed, and for which we pray and labor. We have laid down the principles which we believe have governed it since our knowledge of it, and so long as it stands firm to these principles, what little effort we are able to make, shall be to sustain it. But if it gives up these principles, or changes to a new form of church government, then we have lost our hopes in having one church on earth, keeping the whole gospel in all its teaching.

Let us look at one more point, then we conclude. Second, A. M. to decide on dress and make it binding in some matters the gospel does not say any thing about; such as the round skirt, straight breasted coat. To enforce such decision by expulsion would be without the authority of Scripture. An example of the old fathers in the church. But to put that matter on its proper basis, it can be maintained and will be acceptable generally in our Brotherhood, for there is much to be said in distinction.

Take the straight breasted, round skirt coat when neatly made and well fitting is as good, as use, and modest in appearance as any can be made, with other parts of dress simple, neat, and plain in the teaching of the Scriptures, the laws of nature, health, of comfort are combined in it. 2. It is good for the church to have an order in every thing, in time of meeting, in all of the service; an order in dress is full of the same benefit. It shows a plain distinction from the world, better probably than any other form could do. 4. It shows that the world does not govern us in the matter of dress, but that we are led by the teaching of the gospel to adopt a plain dress. 5. It shows that we look to A. M. and submit to its authority. It also shows the church we belong to, and what our faith and practice is, when we are known. 6. It is a means by which we can know each other though strangers in the flesh. If the soldier, the mason, &c. can be benefited by a uniform, by which they may be known, how much more we, whose union and oneness should be stronger than theirs. Many blessings come of knowledge of each other when we meet. 7. This uniformity that separates from the world in the same proportion, tends to drawing the uniformed together in their associations and feelings.

It gives a plain uniform that brings the church down to a common where the poor can reach the general order, and feel that the church is one thing God has given on earth to meet their wants spiritually and temporally. 8. All precautions of dress are in the hands of the church, and the church is the one who governs the one who accepts it. Take the lady with the fine fashionable dress, arrayed in jewelry; it shows that the power of fashion controls her in that matter. So the lady dressed in modest apparel, no appearance of fashion, dressed with plain white cap shows that the Scriptures and the council of A. M. govern her in that matter. We have given some of the reasons for uniformity in dress to show the reasons on which we believe it can be maintained and enforced on the ground of reason and persuasion. I am now done. Hope I have said nothing to wound you as we are strangers in one sense. I know not your own views. I have tried to speak in a way that would not offend any. Have tried to deal fairly, and look only to the principles on which there is difference. I expect criticism for I have come out plainly. I hope I have made one point of common spirit to it. I don't object to it, as I want to know if I am wrong in any point. If I have in any way misrepresented your views or any others I will gladly correct.

Yours in submission to the divine will,

# The Brethren at Work.

## FINISHED WEEKLY.

J. H. MOORE, EDITOR AND  
M. M. EISELMAN, PROPRIETORS

S. J. HARRISON, Clerk.

The Brethren at Work will be sent at \$1.50 per year in advance. Any article will send us eight cents and \$10.00 will receive an additional copy free of charge, and for each additional copy later and more. The more copies the agent will be allowed to pay per state, which means that it is desirable to have more before writing to us. Money sent by Postal Order, Registered Letter or Cash, properly addressed, will be as our cash. When sending check, be sure that it is a cash check. If it is a check on a bank or on a credit, while a draft can be collected free. Postage stamps may be used for articles under \$1.00, but always send the reading if you can. We will not accept any business matters connected with the paper, so should be addressed.

MOORE & EISELMAN,  
Lancaster, Carroll Co., Ill.

LANARK, ILL.,

MAY 29, 1879.

A YOUNG sister, 13 years of age, was baptized at Dutchtown last Thursday.

No debate the week, caused by Brother Stein being from home attending the District Meeting.

BROTHERS Martin Meyer and Daniel Miller stayed for the Wisconsin meeting held last Friday morning.

JOHN W. Fitzgerald's address is changed from Burlington, Virginia, to Ansonia, Dade County, Ohio.

An empty brain, like an empty wagon, makes a good deal of noise, but adds nothing to the comfort of the road.

THERE will be no outing at the Annual Meeting tent that year till Monday. Those attending the meeting will make a note of this.

All mail matter intended for parties at the Annual Meeting should be addressed in the care of S. H. Myers, Broadway, Virginia.

BROTHER Jesse Calvert closed his meetings at Eaton, Delaware County, Indiana, with twenty-four additions. Three of them were from the Campbellites.

That preacher who calls a small bit of bread and a sip of wine a supper, should read Luke 6:41 before condemning the Methodists for calling sprinkling baptisms.

He who belongs to a church, and must join a secret society besides, has certainly come to the conclusion that he needs more than our religion to keep him straight.

A PROPHETIC Conference, on the second coming of Christ, was held in Sweden on the 4th of March last. The religious world is becoming awakened on this subject.

BROTHER Philip Bloomer, of Oakland, Armstrong County, Pennsylvania, called on us last week. He is here looking after his sick son who is lying very low at Brother Wm. Harrington's.

THE Anti secret element of this county is doing its utmost against secret orders. They have a man in the field for county clerk, and propose to make secret societies an issue in the coming election.

MANX thanks to Jones Brothers, now of Foreston, but formerly of Thompsons, Illinois, for a beautiful map of the State of Illinois. They are ever anxious for some excellent maps, a few of which we have examined.

BROTHER S. A. Harrison, our clerk, will spend a few days, prior to the Annual Meeting, with the Brethren in the valley of Virginia. He left Lancaster last Saturday afternoon, expecting to stop over Sunday at Mr. Morris.

We will not likely be permitted to attend a single Love-feast this Spring in Northern Illinois, as they all come just at a time when we will be away attending A. M. Hope the brethren and sisters in the different churches will have a refreshing season.

We regret, that up to the time of going to press, we have not received sufficient information regarding Brother J. M. Zuck's death to give any further particulars. He would have commenced his school at Huntington with last day's pupils.

The Brethren in Southern Ohio have opened a meeting in August to consider the missionary question, and if agreeable, adopt a plan for carrying on the work more extensively. We wish their success in their efforts, and hope they will be left to a good missionary force in the field.

BROTHER Eichehorn left home on the morning of the 22nd, for Dunkirk, Ohio, where he has attended a missionary meeting of the District Meeting of Northern Ohio. From there he will go to Virginia. Any one wishing to correspond with him should address him at Broadway, Rockingham County, Virginia.

WM. C. THURMAN has challenged Robert Ingersoll for a public discussion, but Bob refuses to accept. In fact, Ingersoll is too cowardly to debate with any one on the authority of the Bible. Whenever he gets ready to discuss the mistakes of Moses, as he calls them, he will find plenty of men ready to accommodate him.

Last week Mr. D. T. Matthews, Anti-Masonic lecturer for Iowa, delivered two lectures in Lancaster. He also worked two degrees, showing just what the Masons do behind the curtain. We have read Masonry, but never before saw it acted out and exposed. Knowing what we do about these secret orders, we can now counsel to fellowship a member who belongs to them. More so another time.

The attacks of Col. Ingersoll on the Bible and the Christian religion are bringing out a series of books containing arguments for the Scriptures and adverse to infidelity. William H. Wilson, of 182 South Clark Street, Chicago, has issued with his little book, entitled, "The Infidel's Answer," by irrefutable evidence, relating to the authenticity and credibility of the Holy Scriptures. Paper, price 45 cents.

WE expect to leave home, on about for the A. M. on Tuesday at noon, one day before the paper is mailed, and reach Broadway, Rockingham County, Virginia, on Thursday evening. Our business engagements for Friday and Saturday will prevent us from getting around much till after the close of the meeting. If all goes well we may spend a week in the valley before returning home. We hope to have the pleasure of meeting many of our readers at the meeting.

ONE of our exchanges says that a merchant in Allegheny City, Pennsylvania, named Russell, is preaching the doctrine that the world will come to an end in 1914, the forty years of trouble "in which the world has commenced in 1874. Russell has made 130 converts, some of whom are extravagant in their religious behavior, and a great deal of excitement has been caused in that region. Our countrymen should be careful not to fall into the trap of his prediction with the language of the Savior in Matt. 24: 36.

THE Northern District of Missouri has taken another step in the right direction. Last year they appointed Brother C. C. Root missionary, or more properly, evangelist, to do missionary work in that State. The move was good and resulted in the salvation of sinners. But this year they have gone a step further, appointing Brother D. B. Gilson in connection with C. C. Root. They expect to commence their labors sometime in September and continue during the Winter. The District Meeting did not think proper to appoint a man who had no training at their own expense. That is right, brethren.

## THE DRESS QUESTION.

THIS week we appropriate an unusual amount of space to the dress question, which, just now, seems to be attracting considerable attention. By many the Brethren have been misunderstood, and they will find it difficult hereafter to look it at from a proper spiritual standpoint. Brother Miller's article is long, but we trust all our readers will read every line of it, and be sure that they understand his position fully, as it is the original ground first occupied by our ancient brethren who were first in this grand reformatory movement.

It is easy to find our order of dress, if the right course is pursued, and the proper reasons given, but in defending this order, care should be taken not to wrest Scripture from its true and obvious meaning. Brother Miller's reasons for uniformity are good and reasonable. Certainly no one can reasonably object to them.

Brother S. J. Harrison also has a lengthy article giving some reasons why we should dress alike. The reader will have no doubt judged on his article last next week, as we did not have room for all of it in this issue.

## A TALK WITH WRITERS

THESE certainly can be numerous objections urged against a member giving his views on any important Scriptural question that may be of interest to our readers, provided it is done in a Christian spirit, but we doubt the propriety of members replying to each other through the columns of the BRETHREN AT WORK. We do not see that any good can result from it, but on the other hand are satisfied that it would do much harm both in and out of the church. Many of our readers have noticed us that as long as we do not consider the paragon, and are kept free of controversy between members, they will stand by us and help the good work along, but that when we get to allowing miscellaneous controversies between members, we can just take their names off of our list. That is the way they feel about it.

In "Our Bible Class" department writers are permitted to express different views on questions presented, and so far it has caused no unpleasantness, nor have given rise to any difficulties, but of late a few of our writers want the privilege of replying to what is in or that writer has written. Now, it seems strange that these writers cannot see that such a course would lead to "miscellaneous controversies" between brethren and thereby engender strife and contention. Were we to publish their replies then those on the other side would want further hearing and it would be but a short time till our paper would be filled with controversy and contention between brethren. We are sure that our readers do not want to see the B. at W. come to this.

Suppose my brethren should preach a sermon about the prodigal son, giving his views of the parable, and I would get up before the audience and reply to him, what would the people think of me as preacher? My brother is entitled to his views, and charity would dictate that I should respect them in a brotherly manner. Of course, I do not want to accept or endorse them. If I want to preach on that subject sometime, and give my views, I would have a right to do so. I would give my views without replying to what my brother said. This is frequently done and no offense taken.

Now, why not brethren use the same wisdom in writing for the papers? Why cannot writers give their views without replying to each other? My brother has as good a right to his views as I have to mine, especially on points where there are good grounds for difference, hence we should have charity one for another. There is no use of members wrangling and debating over these things; it does no good. Each one can give his views and let that suffice. There is no use in pulling down your brother's house just to get him to build one like yours, especially if your house is no better than his. Give your views regarding certain points of Scripture. If you go to pulling down what your brother believes, there will be trouble, but if you can offer him something better, and be sure it, he will then have his former view of his own accord.

Brethren will please remember these things when writing for the press. If a brother or sister writes and gives his views on one of these points, please to understand that we do not intend that it does not suit you. If you have something better you can give it without replying to what that other brother or sister wrote. We publish series of articles containing views that we cannot endorse, but we think the writers are entitled to a hearing; they have their honest views and have a right to express them as long as they do not injure the cause, and if we receive an article that we are *compelled* to do harm, we repeat that it is from the best writer in the church. Of course, we make some mistakes, but not intentionally. We have a standing rule to reject all articles calculated to stir up strife and contention among our readers.

Take the "divorce" question for instance. Our brethren have different views about it, and we don't all see alike. One member has a right to his views, so far as opinion is concerned, and we ought to manifest brotherly love enough to hear with each other. One brother may write and give his views, well, it may not suit you, and it may not suit me. Of course, we do not intend to endorse him, but if he has something better we can write it without replying to what that brother has said. If we will do this, we need never be annoyed by controversies in our paper. We wonder if all our readers will say amen to this. We think you will if you understand us fully.

## SOME OF THE ADVANTAGES OF CON- TROVERSY AND DISAGREEMENT.

NUMBER 1.

HOWEVER painful it may be to write and talk about disagreements, or even to think about them, there are many advantages, and it is necessary to *lay the axe at the root*, and try to remove the causes; for there can be no content, no unity, strong and indissoluble, unless the cause of disagreement first be removed. I have been waiting and waiting for some one to tell you some of these things, but since none have, I must.

There are not a few men ready to come into the church to enjoy its rights and privileges if they be permitted to bring along the absurdities of the Lodge. Some will come if allowed to bring along their pre-aching, dose-doing, tattling, backbiting. These are *dead* to men, and rather than yield them, they will stay out and freeze. Others are knocking for admission with their little bag of pills with their hearts, while, perhaps, not a few are trying to do with their little pocket-book of covetousness. Pride, deception, and self-aggrandizement want in with their claims, so there is a continual clamor among these elements for a home among the good. What does this teach us? Does it not tell that since they want in, some have things to say? Nay, more, not the condition of things people, but these elements of discord are in the church? It is, perhaps, well that it is so, for gold that is tried in the fire carries with it a value unquestionable. They that are approved need to be made manifest. But to me more special.

One of the greatest causes of disagreement is the fact that some are called "Old Brethren," and some "Young Brethren." By a too free use of these terms and their toleration, a meaning is attached to them which is calculated to divide instead of unite. When the term "old brethren" is used, the speaker wishes to convey the idea of wisdom, prudence, honor, etc., and when he uses the term "young brethren," the idea of anger, meanness, distrust, is encouraged. We have become so used to these terms, that we gesture, and general expression with it be understood in this way. James says, "All ye are brethren;" but some of the modern disciples say, ye are not all brethren. Some are only half brethren, some are quarter brethren, some are sixteenth brethren. If one come to the church at sixteen, he must wait about forty years before he can be a full brother. There he may be a full brother in giving money to the church, a full brother in making fires, sweeping the floor, etc., of the meeting-house; a full brother in voting for officers; a full brother in waiting on the sick; doing any kind of service work for the church; but only a part of a brother when he comes to express his views on matters of judgment and doctrine, though he may have received the Bible more, though he may have a holier life, and possess better talent than those older in years. Under these circumstances it is any wonder that there are disagreements? To talk publicly and privately as if the young have no rights, no privileges worthy of respect, is one of the roots of disagreement. This is a very serious matter, and the sooner we admit it, and reform, the better.

Whenever I hear any one attempt to draw sympathy by comparing old and young, and so conduct himself as if the younger were not worthy of respect, I am made to think of a scene in the British Parliament many years ago. Wm. Pitt, a young man of great talent and oratorical powers, once delivered a powerful speech in the House of Commons, and so well was it received that not a few older heads were bowed in awe and jealousy. When young Pitt had taken his seat, an old man arose and for awhile endeavored to amuse the House at the expense of the young orator. He ridiculed the youth, and did all he could to draw out the sympathies of the House. When he had done, young Pitt arose and said, "It is a crime to be young, then my honorable colleague, at some stage of his life, must have been a criminal until he was old, but it is a crime to be young, and I am unworthy the notice of my peers, this is a crime to be so long as you are a young man to be so long as you are a young man to be so long as you are a young man." This was a severe rebuke, but perhaps well earned, for the man could not be signified for his age. "Let no man despise thy youth," 1 Tim. 4: 12.

The rights, privileges, enjoyments, and honors of the church belong to the old and young alike. Each has a right to express his views upon any subject, and to thus aid the others all he can. In looking over the doings of our brethren in this country fifty and sixty years ago, I notice that they ever encouraged all the members to study the Bible, and if any brother "think that he can give more light" upon a subject, he was to allow it to be read at the Annual Meeting. But it is not so any more. No difference how much a young brother may think that he can give more gospel light on a subject, he is told that he should leave that for other leaders to bring forward. Why is it? Is there so much desire for honor from one another, that these things are so?

The young have opportunities of learning not always within reach of the older ones. They soon learn from the older, their experience and knowledge which they have obtained through many years, and then having very active minds go forth unto other and unexplored fields. It is not the wish of the younger to get away from the Bible, but to get nearer. They do recognize themselves as infallible; neither do they think that only "old brethren" should talk, act, govern, and enjoy the freedom of the church; just so long will there be a fruitful source of disagreement. Until each is recognized as being a part of the "one body," as having been baptized into Christ, and not into men, as having put on Christ, not to be put off by anything outside of the Divine Record, there will be disagreement.

But I cannot refrain from commending many of the aged brethren. They manifest so much wisdom and good sense, that no one can fail to love them. They recognize the rights and privileges of all to speak and take part in the deliberations of the church. They never try to call out sympathy and honor by alluding to the fact that they are the only qualified persons to express thoughts. No, never! Such are loved, honored, and respected. From such, the young seek counsel, and give heed to their warnings and admonitions. To them

"Truth is not, however found, in human hands, nor in Christian tongues." It is not to break because an old man uttered it, nor is it to be because it came from the mind of the young. We ought to be as free of prejudice and selfishness that we could accept a truth, no difference by whom it is uttered. Unless we have this mind, we are certain to follow men, not Christ. Let us then cease reproving the young for being young, and we will have removed one great cause of disagreement and trouble. We must either do this, or go to telling the young that if they come into the church they cannot expect the same privileges with us. We stand before them week after week and declare to them how the gospel puts all men on an equality, that all may enjoy the same rights, and then when they give us their hands, we exclaim and say, "You are too young to advance an idea, either on church government or doctrine." He begins to wonder how this is. "I thought," says he, "we all had the same rights and enjoyments; but I find there is a high and a low in the church. I am sorry, and almost wish that I had started in this way." Thus he feels that he has been deceived, and is dissatisfied in his heart, he becomes cold and careless, and finally looks upon the church as worse than the world. Trace it to the source, and bad treatment, and distinctions, will be found as the cause of his downfall. If, then, you want to help remove the cause, cease to hold up the young as unworthy your notice and attention. Give them credit for all their distinctions, and neither will you. Have in their behalf second necessity. I have no apologies to offer, but some more observations in the next issue. M. M. E.

#### ANNUAL MEETING PLAN.

NOT being well enough to write much for several weeks has caused some delay in the appearance of this long over-promised article. What to do with, and how to hold our Annual Meetings have puzzled some of the best

minds in the Brotherhood. It is difficult to determine what to do with the large crowds who assemble there, hence a number of efforts have been made to discourage such large attendances, but all to no effect. People want to come, they will come, and I say let them come and enjoy themselves. They have a right there, and no one ought to object. Our thus coming together once each year is a blessing to the Brotherhood, and it ought to be kept up, and well used for good. Our thus associating together makes the bond of union between us, just that much stronger—it enables us to become better acquainted, and causes us more largely to partake of that oneness that should characterize the children of God. For our plan of holding the meeting we claim the following advantages:

1. Every body can go who will.  
2. Those who do go can be accommodated and enjoy themselves.  
3. The meeting will pay its own way and be of no expense to any church or district.

To carry out this plan, business must be reduced to a complete system; every thing must be properly arranged and specified and then worked up to it. It is useless to attempt to handle care for a large crowd without system, and a very nice one, too, at that. In this plan I will take neither time nor space to detail fully in arranging a plan for our Annual Meeting there are two points that must be kept in view:

First. The congregation wants to be so-called that the people can see and hear what is done and said.

Second. Suitable arrangements must be made for feeding and lodging the people without any cost to the church or district where the meeting is held.

All this can be accomplished by diminishing the crowd, but that is something that cannot be done, and should not even if it can. New

#### THE PLAN.

1. I would have but one point where the meetings are held year after year. This point would be selected so as to have the best of R. R. facilities and to near the center of the Brotherhood as possible.

2. A large frame building, not less than 200 feet square should be erected. In shape, the building should have a circular form, and from one corner the floor should rise in a series of terraces, somewhat after the manner of the ancient amphitheater buildings—low in the center and high on the outer edges.

3. The standing Committee and delegates should occupy a position in the center of the building, with the congregation gradually rising above them in every direction, somewhat after this manner:



Figure 1 shows the position the Standing Committee and delegates would occupy; figure 2 shows where the congregation would be seated. This arrangement would enable everybody in the audience to see everybody else, and when a difference where a man stands when he speaks, you could both see and hear him. The arrangements possess many other advantages which we will not stop to mention, the reader will likely take it in at a glance.

4. A short distance from this building should be an eating house where are served three meals each day. Each meal to cost ten cents, and any body can eat who will pay ten cents.

5. No one would be allowed to enter the dining house without a ticket. These tickets would be kept for sale at different points on the ground, and to cost ten cents each, entitling the holder to one meal.

6. There would be three grades of tickets for the men. Those over 45 years of age would purchase tickets No. 45. Those under 45 and over 25 would get tickets No. 25. These tickets would be purchased now, any time between, or just before meals. When the meal time arrived, and

just before opening the doors, No. 45, in large numbers, would be hung above each door leading into the dining room. This means that no one under 45 could enter unless he has tickets No. 45. This enables all the old people to get to the first table. We who would have tickets No. 25 would not try to enter, we would wait till we saw No. 25 up above each door, then our turn would come. By thus dividing the crowd into three classes the rush at the dining room would be a great measure avoided. For the same reason there would be but one class of tickets. As a general thing, they have more manners than the men and do not crowd about the doors so much.

7. There would also be provided lodging places where people could have a good resting place for five cents a night.

8. I would have preaching to commence as early as Friday evening and continue until Monday evening. This would be a glorious season. Thousands of members would be there and the large building would be a noble place to hold meeting. Boarding and lodging would cost but 35 cents per day, and that is about as cheap as we can live at home. It would be a great blessing during this time the Standing Committee could express their matters to that where the council opened on Tuesday morning there would be no delay. During the meeting the crowd would average not far from 5,000 a day, bringing in not less than \$1,500 each day, saying nothing about the lodging fees. The meeting would last five or six days, making very enough to pay all the expenses of the meeting, and in two years would pay for the buildings, &c.

9. To make the building a success it should be placed in the hands of a skillful man who knows how to handle things on a large scale, and let him appoint his own subordinates, and give such help as he may need. Every person employed should be paid for his services. Of course, it will cost something to get the plan started, but when once commenced it will pay its own expenses, and have considerable left for missionary work.

If it is thought too inconvenient to have but one place for the meeting, then two points should be selected, one in the East and the other in the West, and alternate the meetings. Of course, it will cost something to get the plan started, but when once commenced it will pay its own expenses, and have considerable left for missionary work.

If it is thought too inconvenient to have but one place for the meeting, then two points should be selected, one in the East and the other in the West, and alternate the meetings. Of course, it will cost something to get the plan started, but when once commenced it will pay its own expenses, and have considerable left for missionary work.

Some object to each one paying for their meals on the ground that it does not look sufficient, and that there is something a thing as overbearing charity, and this we think is just what the matter with our present plan of holding the A. M. It has become too great a burden, and the conveniences cannot always be as they ought, but if we will be wise in this as we are in worldly, or temporal matters, we can adopt a system that will enable us to hold our A. M. just as we wish, and without a burden to us. People who are interested enough to go to such meetings can certainly afford to pay ten cents a meal. Just think of a district raising three thousand dollars just for charity's sake, thus having a great burden to bear, while a small amount from each member would avoid all trouble. The meeting is also becoming so large that it is becoming more and more willing to take it, and some districts are not yet doing paying for the Annual Meetings they hold years ago. We think circumstances demand a change, and a better system should certainly be adopted. J. M. M.

He who quivers at a thing but his chance of being right, while there are thousands of chances to be mistaken.

#### SETTLED AT LAST.

FOUR years the controversy has been going on, and now three thousand who were baptized on the day of Pentecost, R. I. are glad to say they could have been immersed in one day, but the New York Independent says:

"There has been most marvelous and glorious religious work going on for two years in connection with the Baptist Mission among the Tlanguas of Oaxaca, India, and vicinity. At a single day, as the reports published some time ago recorded, there were 3,222 baptized. Mr. J. H. Gunning, of Titusville, Pa., read the story in *The National Baptist*, and his zealous breast was stirred up thereby to write to the old faithful Missionary Clough, at Oaxaca, to ask him 'How many men does it take to baptize 3,222 persons in one day?' That is an important question, though we confess it had not occurred to us, on reading and publishing the account of the great ingathering. The letter reached Brother Clough; but he was so busy converting the heathen that he could not find time to answer it. But he passed it over to one of his associates, who took pains to answer it. At the question of its such vast importance, we think it our duty to give the facts in full, as given to Mr. Gunning."

"With reference to your question: 'How many men does it take to baptize 3,222 persons in one day?' I should say that 122 persons is one thing; but in the present case the reply is 'six.' But, lest this be too laconic, I will enlarge a little. Bear in mind that the baptistry was specially adapted for expeditious work. It was the form of a river, with a sort of dam on one side; and no time was lost in coming or going, as the water was sufficiently deep close up to the road. Remember, too, that the examination and all other necessary preparatory work had been done on the preceding day. The people were arranged in groups according to their villages. Only two preachers baptized at one time; when those were tired, two others took their places; these, in turn, were relieved by the other two, and so on. The baptizing commenced at about 5 A. M. and continued till 10. It was resumed at 2 P. M. and completed at 6. It will thus be seen that the baptism of 3,222 persons occupied two preachers 9 hours, or about 50 seconds per person. If the six preachers had all been employed at the same time, the 3,222 converts would have been baptized in just three hours!"

"That the time occupied was ample to do it 'so easily and in such a way' is proven by an unexpressed matter on the 30th of June, in Oaxaca. On that day Brother Clough baptized 312 converts. As he entered the baptistry, he handed Mr. Clough his watch, at which the looked and remarked that he began baptizing at 6:17, and as the last candidate, from the water it was precisely 7:38. The average time will be seen to be 72 seconds; but no effort was made at haste."—[C.]

"To be the above, it is clear that three thousand persons could very easily have been baptized by immersion by the twelve disciples in one day, if they were in good practice and had command of sufficient water for the purpose. And it should further be remembered that there is no reason why any man should ever have helped in the baptizing, if they could be allowed to occupy the pools for the purpose."

We advise our readers to cut this out and paste it in their scrap book. They may have use for it some day.

The want of room on the editorial pages this week keeps us from giving a further report of the Moscow Fair. Some may think it strange to refer to a fair, but it is a fair to help the men to preach in cities, and assist in carrying out the wishes of the donors, but, as a general thing, editors have all the work they can possibly attend to and should they consent to do more, they are sure to do it in a bad way. After giving the matter much thought we conclude that it is best to have the Standing Committee appoint that board, and therefore suggest that all who are in favor of that will say so by sending a card to the Standing Committee. Address: Standing Committee, Broadview, Rockingham County, Virginia.

BROTHER Enoch Ely is in company with Brother E. E. E. on their way to Annual Meeting. We expect to see him somewhere in Ohio, and then travel together to the place of A. M.

Our book keeper, Brother S. J. Harrison, will be at the Annual Meeting with his books prepared to wait on those who may wish to receive their accounts. From the A. M. he expects to visit Johnson, Pennsylvania, and spend some days with old friends.











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EDITED AND PUBLISHED WEEKLY  
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Frsp. 1st.—Brethren (or Tunker) Churches possess the Bible Characteristics which entitle them to be regarded as Churches of Jesus Christ.

J. W. STEIN, Affirms.  
D. B. RAY, Denies.  
J. W. STEIN'S 14TH AFFIRMATIVE.

WE do not hold that *christian* works are conditions of remission, that divinely appointed means of continuing in the justified state. My friend's turning and twisting, and misapplication of my position, does not affect my arguments on that point.

Our Fifth Avenue practice did not originate with the Schwarzenau organization in 1708, but arose as old as the New Testament. Having access to the fountain, we concern ourselves but little about the leaky channels which boast the concept and dishonest pretensions of high churchmen. "He that abides in the doctrine of Christ shall keep both the Father and the Son." 2 John 9.

Brother Moore's remarks to Eld. C. were not designed to confute his views on the nature of church succession, but to show the fallacy of his argument. I ask Mr. Ray to examine our Bazaar which can trace an unbroken apostolic connection to Christ and the apostles through a people just like themselves. Will he

My third reason why the Brethren possess this characteristic is that their "faith" (another important fruit of the Spirit) is so implicit in

God and his word, that when sick, they call for the elders of the church, who "pray over them, anointing them, with oil, in the name of the Lord," which occasions have often been signalized by remarkable instances of the Divine approbation and interposition.

James says: "Is any sick among you? Let them call for the elders of the church; and let them pray over him, anointing him with oil, in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." *James 5: 14, 15.*

[illegible]

My first reason why the Brethren possess this characteristic, is that they will not take oaths of confirmation under any circumstances, neither should they betray the sanctity of their espousals to Christ. The Saviour, referring to the prohibition of perjury under the law (Le. 19: 12; Num. 30: 2, 3), said: "It hath been said, Thou shalt not swear, neither shalt thou be false to thy oath, neither shalt thou swear lightly unto the Lord thy God: but I say unto you, swear not at all, neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, yea, yea; nay, nay; for whatsoever is more than these cometh of evil." Here the only King we have is Jesus Christ. In Zina expressly forbid his disciples to swear at all. James, apparently apprehending the dangers to which it exposes one, makes it a matter of far-reaching importance. He says: "But above all things my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay; lest ye be brought into condemnation." Thus they condemn anything more than a simple affirmation or a negation, proceeding from evil and exposing to condemnation.

Obedience to the Savior's precepts (which includes this) is a test of love to him. John 14:23, 24; 1 John 2:5. Those who hear his sayings and do them, are wise. Those who hear and do them not, are like the foolish whose

house is destroyed because not founded upon the rock. Matt. 7: 24-27; 1 John 3: 4. (See

A righteous man needs no oaths to confirm the truth of his statements. Clement of Alexandria says truly: "The man of proved character does not need to swear, for he is true of himself. Says for an oath is a decisive affirmation with the taking of the divine name. For how can he that is once initiated, show-himself unfaithful, so as to require an oath? He lives and walks and shows the trust worthiness of his affirmation in an unswerving and surelike and speech." Writings of Clement Alexandria, 2, p.442. The "divine name" that it was not right to take was the name of Omnipotence, God. Basil the Great, 142. Orichard says, "They took no oaths and bore no arms." Ibid 146. He says, "The Albigenes are refused to swear or take any oaths." Ibid 200. Neander says of the Waldenses, "They refused absolutely the oath." Neander's Ec. Hist. iv, p. 614. See also Robinson's Ec. Hist., 511, 512. My friend admits that the Es-

[illegible][illegible]

and usually are not only barred from their membership, but their entire families are sold and sold whether they have expressed any agreement or have promised desertion of a master of blood and not of humanity. Their ceremonies are razed and their titles ("Grand Master," "Worshipful Master," etc.) are forbidden by Christ. "Worshipful Master," etc. (4) No one can be identified with them without partaking of their evil as well as their good, hence the good they contain is not an argument in favor of uniting with them. There is good in Paganism, Mohammedanism, etc. The Fowler hails his snare with good and, and Satan beguiled him with truth. (5) Christians cannot be identified with them without being controlled by them and, to say the least, it proposes a compromise of Christianity with the world.

R. B. MOORE.

I WAS first attracted by an article on tobacco, so, while carelessly looking over the pages of the BRIGHTEN AT WORK while at a neighbor's house. I am always glad to see any one has courage to speak out against such an evil for I was a slave to the monster for many years. I found it injured my health and I made several attempts to quit, but all in vain. At last I felt it my duty as one professing to be a follower of Christ, so I took the matter to the Lord, and asked his help, and the result was victory, yes, a complete victory. I often hear people say, "Give up," and quit, and I know, I believe, I presume there are many people who have done so, but I believe there is a true hero, a true conqueror, a true victor, a true Christian, that will try to quit, and ask God to give him grace and strength, and what will he obtain? I am now a subscriber and admire its boldness and outspoken manner.

TEACH them that a true lady may be found in calico quite as frequently as in velvet.

Teach them that the common school education, with common sense, is better than a college education without it.

Teach them that one good, honest trade, well mastered, is worth a dozen higgally "professions."

Teach them that "Honesty is the best policy"—that "He better be poor than to be rich on the profits of 'crooked whiskey,' etc., and appoint your precept by examples of those who are now suffering the torments of the doomed.

Teach them that, as they expect to be men some day, they cannot too soon learn to pro-

Teach them by your own example that smoking in moderation, though the least of the vices to which men are heirs, is disgusting to others and hurtful to themselves.

Teach them that to wear patched clothes is no disgrace, but to wear a "black eye" is,

Teach them that God is no respecter of sex, and that when he gave the seventh commandment, he meant it for them as well as for their sisters.

Teach them that by indulging their depraved appetites in the worst forms of dissipation they are not fitting themselves to become the husbands of pure girls.—*Sol.*

Many worthy people are often sorely distressed as the results of infidel science and philosophy upon the revealed word of God. They have no need to be disturbed, God has provided a sure defense for his precious revelation. As Professor Taylor Lewis has finely said: "The Bible itself must be brought out as the best defense against infidelity—the Bible itself, not only as the great standing miracle of history, but as containing unerring ideas for which no philosophy, no theory of development, can account."



## ODE TO JERUSALEM

JERUSALEM, thou city fair,  
Above all cities blest;  
Thou art the weary pilgrim's home,  
Thou lightest and the best.  
The days are long, the tailsome days,  
The shadows rise and fall;  
While every heart cries out for thee,  
Thou mother of us all.

Jerusalem, O name so dear,  
Enthroned in every heart;  
Aid our broken hopes and fears,  
Thou hast the upper part.  
We sigh to hear thy wanderer now,  
To hear thy Builder call;  
We know thy portals open wait,  
Thou mother of us all.

Jerusalem, fit abode,  
Of let that name to a queen;  
A marvel of the world was she,  
In regal beauty seen.  
Her walls have crumbled into dust,  
And great has been her fall;  
But thou eternally shalt stand,  
Thou mother of us all.

Jerusalem, thy vine-clad hills,  
Clad with immortal green,  
Are decked with hyssop, pine, and fir,  
And healing leaves between.  
There perfume breezes fill the air,  
Inviting great and small,  
To seek the shelter of the wing,  
Thou mother of us all.

Jerusalem, we turn to thee,  
Weary, and sick, and sore,  
From every clime, from every strand,  
We seek thy golden shore.  
To enter through thy pearly gates,  
To see thy people dwell;  
We wait for patience, wait for thee,  
O mother of us all.

Thou art our hope, Jerusalem,  
No stain is on thy brow;  
The Hebrew never loved thy name  
As we adore it now;  
Through mist and shadowy hope up to thee,  
We listen at thy call;  
We come as children seeking home,  
Dear mother of us all.

—Bible Bazaar.

## WHY WE SHOULD DRESS ALIKE.

BY S. S. WARREN.

NUMBER II.

WHILE the Christian in dress is not always the result of pride, it is however, evil and the parent of untold evils which hinder in every good work of society. It serves also to make unity and therefore should be considered. If any one dresses contrary to the Bible, no difference why, we know it is not from any real good cause; for a good cause must produce a good effect. Neither do we regard that it is any more reasonable to tolerate an error in dress because a person had become confirmed in the habit than that we should permit a person who had become a confirmed drunkard and swearer to indulge in intoxicating drinks and profane language because they were confirmed habits with him. The same very plea can be made in behalf of the one that can in the other.

Extravagance or vanity in dress does not exist without a cause. The cause may be a proud or vain heart, and it may be only those train language and our parents taught it to us, would we be to blame if we learned it? No. If a parent teach his child the English language, does not that show that the parent is in sympathy with that form of speech? Certainly it is. Well, then, if a parent only teach his child in evil dressing, does not that not indicate that the parent's heart is in sympathy with that evil? Might it be not as well attire himself in unnecessary dress as his child? Have we not good reasons to doubt the sincerity of that person's belief who will impart to his child what is done not practice in his? And will drag it down to ruin. And if a parent's only hope his children stand outside the church today for no other reason than that they are debased the privilege of dressing as they were taught to do by their parents.

We should, however, distinguish between parents who *teach* their children to do these things, and those who *encourage* and *permit* them to do so. When a child is self-willed in the mat-

ter, unable to comprehend the reason for this cause, would feel that his parents were unkind to it because other parents do not treat their children so, and would be likely to lose all respect for his parents on account of this, then the parents may be justifiable in indulging the child's folly until it can be shown its course is wrong. Parents do not always manifest that spirit of patience and perseverance they ought to do in reasoning and explaining to their children why it would be better for them to do differently. The parents are too rash and arbitrary; they use too much physical force and not enough intellectual. You may overcome the body of a child, but unless you convince the mind—overcome the affection, your work will all be in vain. The evil will break out, in course of time, in worse form than ever.

We now turn our attention to the church order of dress. There is a diversity of sentiment on it and we desire to know the cause—why is it so? Why do not all dress in the order? As nothing exists without a cause, we shall try to find out what it is.

1. Some do not conform because they are not fully reformed from the world. They are afraid they will be called "old grannies," "old fogies," etc.; they lack individuality and Christian graces.

2. Some do not conform because it is not convenient. (This is true of brethren, not sisters.) In most places better shams for less money can be obtained which are not in the order of the church than those which are.

3. Some do not conform because of *altruism* idea which has been associated with the order. In some places some brethren teach that outside of the order is outside of the church outside of the church is outside of God. This is obviously error and the volumes with which it is some places advocated has so completely disgusted those who have more thoroughly studied the subject, and more prayerfully read the Scriptures that in view of the harm done by this injudicious course they will show by their conduct and dress that they do not believe any such dogma. To conform to the order, they feel, would be indicating their adherence to that doctrine which elevates a command of men to the standard of a command from God. This a truly conscientious person cannot do.

Then it has been observed that some of those who have been so very strict about the order of the church in Bible requisites, greater degree by brethren has never been perpetuated about the church than by those very brethren who enforced the order in dress most rigidly; and now those who are so excessively anxious about "the order" are regarded with suspicion. People say that is the way old—used to talk, and see what he was! These brethren attempt to prove this doctrine is a Divine command by bedding, twisting, and wresting certain passages of Scripture out of their connection; such as, "Be ye not conformed to this world." No one who had not been taught that this verse referred to dress would ever think of such a thing from reading the chapter—at least I have never heard of any who did. The word dress, or anything like it, does not once occur in the whole chapter; but some who preach from this text get about twenty-nine hundredths dress out of it. It be candid about the matter, they pervert the word. Where it reads "And be ye not conformed to this world; but be ye transformed by the renewing of your minds," Rom. 12:2, to suit their ideas it would have to read, "And be ye not conformed to this world; but be ye transformed by conforming to the order of the church in dress."

Another passage brought forward to suit this idea, is that the people of God *shall have* a peculiar form of dress in 1 Peter 2:9. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." No one who would read this chapter and had not been previously

taught that it refers to dress would ever think that it did; for *not once in the whole chapter is there any allusion to dress.*

2 Cor. 6:17, is also given to prove we should not be dressed like the world; but not one word in the whole chapter can be found which says anything about dress. The verse referred to reads as follows: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." The context of each of the passages which are here quoted explain them; not once are they found to teach any order or form of dress. So when brethren try to force a peculiar dress on others and resort to the method of garbling the Scriptures to do it, only secure the contempt of the intelligent who are sincere and honest.

These are some of the reasons why the order of the church in dress is not accepted, and so long as the causes remain as they now are so long will the effects be the same.

I shall now give some reasons why I think we should have a uniformity in dress.

1. We are brethren and sisters, members of the same family, sons and daughters of the same Divine Parent, heirs of the same promise, subjects of a God who is no respecter of persons; in view of these facts should we not keep down all unnecessary differences in appearance which would excite feelings of envy or jealousy? Ought we not, therefore, when we come together as members of one family to worship our God, come at attired alike—dressed as nearly as possible alike—in uniform?

2. We should dress alike because we are alike. We all need the same things. One Christian dresses for the same purpose another does. Then since our wants are the same ought they not to be supplied alike? Now if we are all created after the same pattern why should we not cut our garments over the same pattern? If we are the same shape and our garments are made to fit us why should they not be made alike? And if our grandfathers were fashioned in creation over the same pattern which we are, and their clothing as neat, comfortable, and convenient as ours, why should we not cut our clothes over the same pattern they did theirs?

3. We should dress alike now because when we reach our Father's blest abode we will all be dressed alike. That will be the church triumphant; and we are now in the church militant. These churches are subject to the same unchangeable eternal God; they are governed by the same laws. Just imagine for a moment those composing the church triumphant assembled and dressed in every different form and quality of apparel! Could anything be more absurd? Well now as our church militant does it like the church triumphant should it not look reasonable that we should dress in uniform? Should we not conform to the same regulations in the church militant that we will in the church triumphant? Certainly the desire to be different from each other cannot proceed from any good motive. The only excuse for it must be to show differences between us; to show we are more wealthy, more talented, more tasteful, than others, all of which motives we know are not good. It is self-interest that the nearer the church militant is like the church triumphant the nearer right it is; and, as we shall appear (dressed) alike in the church triumphant, there-

fore we should appear (dress) alike in the church militant.

4. We should dress alike because it tends to bind us together. When we are alike in dress we seem to be alike in sentiment. And why should not people who are alike look alike?

5. We should dress alike because our dress will serve as a badge indicating our profession. This is beneficial in two ways: 1. It serves to introduce us wherever we go as brethren or sisters; 2. It keeps constantly before the minds of those with whom we meet that there is a difference between the world and Christianity. It is an advertisement of our religion. Every thing else that is good is advertised, and why should not Christianity be?

6. There is beauty in uniformity and true beauty is from II-aven. We should adorn ourselves as becometh children of God. 1 Tim. 2:9, 1 Pet. 3:3.

## THE PIVOT WORD.

BY W. W. GISH.

WE must consider who Christ was talking to here in Matt. 19:9.

The Pharisees asked him if it were lawful for a man to put away his wife for every cause. Here he answered them positively, what God has put together let not man put asunder. They said unto him, "Why did Moses then give a writing of divorcement?" He answered, "Because of the hardness of your hearts; but from the beginning it was not so." Here it seems he did not wish to give his own opinion of the law. But it seems, from the conversation, that they would not be satisfied without it, so he answered according to the law. But when his disciples ask him privately in Matt. 19:11, he saith unto them, "Whosoever shall put away his wife and marry another committeth adultery."

Whose pet idea is this? or whose unfairness is Christ unfair? God forbid that I should ever say so.

In Luke 16:16 we find the law and the prophets were until John; since that time the kingdom of God is preached. This is the law, I understand, that Christ was talking about to the Pharisees. Now since that time we do not find it taught, but we find it positively forbidden. Paul, to the Romans 7:3, "So then if while her husband liveth she be married to another man she shall be called an adulteress." Also 1 Cor. 7:11, "But if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife." Also 1 Cor. 7:39, "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; in the Lord."

Now we may think it unfair and unjust that we cannot marry whom we please or as often as we please, but oh! sinful men are we not willing to submit to the glorious teachings of Christ and the apostles? but must we satisfy the lust of the flesh to the fullest extent? Did not Christ even suffer and die for us? But we are not willing that our flesh should suffer in the least for him. We must have all our wishes and desires just to suit us or they are unfair and unjust.

We find in Acts 9:15 that "Paul is a chosen vessel unto me," &c., saith the Lord.

Education is a friend at home, as introduction abroad, an ornament to society, and a solace in solitude.



## THE CHRISTIAN'S LIFE.

BY JAMES WILK.

ALL that we have and are, emanates from God the fountain of all good and life in his hands. By his permission we are still enjoying exalted stores of his rich grace, which is so kindly dispensed to all the various nations upon the earth. But the true disciple of Christ experiences the highest favors and receives more lasting joys and pleasures from a faithful Creator than the worldling. This is the reward gained while here on earth, and then to become in possession of eternal life when once we are dismissed from this sphere of action.

The Christian through life is engaged in a noble cause, that of our Master, and is continually striving to advance by degrees in spiritual attainments, knowing from past experience that all attempts to improve our present condition are in vain, unless the blessings of a kind Providence rest upon them.

It is our prerogative to rise in moral excellence, and it is by industriously applying ourselves to the proffered means which is at our command that we accomplish such a desirable object. There is a wide field of labor for us to work in, in our Christian career. Let us implicitly confide our trust to him who worketh all things according to the councils of his will.

The trials and temptations through the present life are intended for the perfecting of the Christian character, for the sufferings of this present life are not worthy to be compared with the glories that shall follow. "Our light afflictions, which are but a moment, work out for us a far more exceeding and eternal weight of glory." The manifestations of spiritually minded individuals are such that leave no doubt upon the minds of their associates that they are under the influence of a meek and quiet spirit, which is, in the sight of God, of great price. A tree is known by its fruit.

Our pretensions for a holy life are worthless unless we put into practice what we profess.

Popularity is much sought after by those who should be meek and humble followers of Jesus who would otherwise be influential in winning souls to Christ. But instead of this they will set a poor example and cause the light that is in them to be darkness, and then how great is that darkness.

It is our duty to promulgate the truths of the Gospel upon every suitable occasion, for error will never accomplish what truth is designed to do. We have but a short period of time allotted to us to work out our salvation. We have such a kind Redeemer who can be touched with our infirmities. He is our elder brother, the first fruits of the resurrection, to whom we can rely upon in every time of need until we are permitted to enjoy the fruition of immortal glories.

## THOUGHTS UPON DIFFERENT SUBJECTS.

BY MARK C. MILLER.

WE should never, under any circumstance, be afraid to stand up for right when the time comes for us to do so. Brethren and sisters, in fear there is torment. We are not free when full of fear. There is no fear in love, but perfect love casteth out fear: because fear hath torment. "He that feareth is

not made perfect in love." 1 John 4: 18.

In nature there are two forces. One draws matter toward the center, the other repels it. Christ is the great center in the religious world. He says, "I will draw all men unto me." But there is another force, another power, which works continually to drive man away from Christ. John came and preached that the kingdom of heaven is at hand. Jesus preached the same. What is this kingdom of heaven that was at hand? One of the inspired writers tells us "the kingdom of heaven is not meat and drink, but righteousness and peace and joy in the Holy Ghost." Was it any wonder the people wished these same words spoken again at the next Sabbath, such gracious words, words full of peace and joy and of the Holy Ghost.

Love and union are two great powers. It was through love and union that man's redemption was accomplished. The Father and Son loved the world and desired its freedom. What did they do? They worked together. They laid a plan that was long enough, deep enough, wide enough to accomplish their purpose. They worked not selfishly, but together and consequently they were victorious.

The love of God to man is there upon which we may dwell with profit.

"That they strive are not crowned except they strive lawfully." What a sermon in those few words. It is not the lengthy discourses which make a sermon; for even the crowing of a cock, brought powerful and lasting convictions to that great man, Peter the apostle.

The grape that is pressed yields its juice. Paul being pressed in the spirit, testified to his brethren, the Jews, that Jesus was the Christ.

"Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men."

Judge not that ye be not judged. For with what judgment ye judge ye shall be judged; and with what measure ye mete shall be measured to you again."

We must not judge people, but by their works. A tree is judged by its fruit. A good tree brings forth good fruit. If we judge people by their works we will be judged by our works. If we judge by appearance or hearsay, so will we be judged.

Where love is wanting all is wanting. There is nothing true where there is no love.

"Forgive as you wish to be forgiven." "If ye from the heart forgive not men their trespasses, neither will your Father forgive you your trespasses." Again, we pray to be forgiven as we forgive. Should we not be very watchful over ourselves lest we harbor a coldness against our brother when he has expressed himself that he wished to be forgiven? We do not wish God to harbor any coldness toward us. We wish him to forgive us our sins, "and blot them out of the book of his remembrance." Then if we wish him to forgive and forget, and treat us as dear children, we can answer our own prayers in this particular, by forgiving from the heart those who sin against us. I find that those who talk to me of the shortcomings of other people are the ones that talk to others of my failings. This perhaps would not be so grave a fault, if we could judge correctly about the faults of others. It is said, "We can see other people's sins much clearer than our own." Can it be possible we look through magnifying glasses when beholding our neighbor's wrongs? Yes, it may be so. If the case is so with

us, how needful that we set a double watch upon ourselves, lest we be found of the Master as the Scripture says, "ye hypocrites! first cast the beam out of your own eye that you may see clearly to cast the mote from your brother's eye." A mote is a very small matter, but a beam is something large. Prejudice makes us blind and deaf.

## SATAN'S TEMPTATION.

BY ELIZABETH ZABAE.

I AM tempted like Jesus our Savior, By Satan and sin that's untold, And flesh and the tempter together, Keep working like sinners for gold.

Oh, pray for me, brothers and sisters, That I may not part with the prize; But may reach the portals immortal, And reign with you all in the skies.

And pray that we all may be numbered, Among the Immanuel's throng, And sing in the realm of bright glory, The bims of the Savior in song.

We all know that God has a people, On this earth of sorrow and woe, And precious is life everlasting, To those who will obey and go.

Will go, to the mansions of glory, Where yet there is plenty of room, For all the poor outcasts of sorrow, In this world of trouble and gloom.

We all must be tempted by Satan, To try us of what sort we are; And if we, like Jesus, resist him, We must then be instant in prayer.

## SPIRIT AND MATTER.

BY C. H. BARBAROCH.

To Brother P. E. Whitner, of Missouri:—

THESE are essentially different. Spirit is the plastic: matter is passive. Spirit is fundamental, eternal, self-operative; matter is phenomenal, derived, mutable. Spirit alone has sensation and consciousness; matter is its vehicle.

"God is a spirit." John 4: 24. "A spirit hath not flesh and bones." Luke 24: 39. It is viewless, intangible, ubiquitous. A body has corporeity, heaviness, etheriality, substance. "A spiritual body" without matter is a contradiction in terms.

"Handle me, and see," are the conditions of physical exploration. Luke 24: 39. 1 John 1: 1. Spiritual things must be spiritually discerned. 1 Cor. 3: 14. 1 John 2: 20. 1 Cor 2: 10. The resurrection body owes its existence wholly to the Eternal Spirit, and is hence a "spiritual body." Rom. 8: 11. Philippi 3: 21. Our mortal body is not the direct product of Omnipotence.

Although God is the ultimate Author of all being, we were originated through the intervention of organic arrangements. We "are carnal, sold under sin," not spiritual; that is, not sufficiently so to furnish our corporeity a basis of perpetuity. Even the Christian is not enough Christian to arrest the disintegration of sin, and defeat the assault of the "last enemy."

"It is appointed unto all men once to die." Heb. 9: 27. The resurrection is a necessity. Humanity is immortal. The "body of the saint," is spiritual no less than that of the sinner, so far as the agency of its final quickening is concerned. The resurrection to damnation will be as little dependent upon organic instrumentality as the resurrection unto life, and will, in this respect, reconstruct a spiritual body equally with the redeemed. A being that comes into life wholly through the agency of Spirit, is necessarily spiritual in the dominating element of its existence.

We have no "evidence," direct or indirect, that "God is a Spirit having body and parts," if by these terms we mean materiality. Self-existence must be necessarily prior to matter, and independent of it.

Man's image of Deity could not, for this reason, have been material. No such physical change followed the primal apostasy as to correspond with the spiritual rupture. Constitutionally man lost nothing; characteristically, everything. His perfect identity with righteousness was his likeness to and oneness with God. The first breach of his fundamental law was the loss of this integrity, his relation, and his Divinity-similitude.

Christ's pre-existence "was with God, and was God." His incarnation was the assumption of humanity in order to "the manifestation of God in the flesh," not the revelation of a pre-natal corporeity. God is not without form, but it transcends our conception, because all forms with which we are conversant are material and tangible. Philippi 2: 6.

The resurrection was the resumption of the body. The human spirit was not divorced from Deity by Death. The incarnation was an eternal wedlock of the Divine and human. There was no rupture on the Cross. The most truly human never felt the sentence, Dust to Dust.

## A WORD IN SEASON

KILSTEIN, a pious German minister, once heard a laboring man use the most awful curses and imprecations in a fit of passion, without reproving him for it. This so troubled him that he could scarcely sleep the following night. In the morning he arose early, soon saw the man coming along, and addressed him as follows:

"My friend it is you I am waiting to see."

"You are mistaken," replied the man; "you have never seen me before."

"Yes, I saw you yesterday," said Kilstein, " whilst returning from your work, and heard you praying."

"What! heard me pray?" said the man. "I am sure now that you are mistaken, for I never prayed in my life."

"And yet," calmly and earnestly replied the minister, "if God had heard your prayer you would not be here, but in hell; for I heard you beseeching God that he might strike you with blindness and condemn you to hell fire."

The man turned pale and tremblingly said: "Dear sir, do you call this praying! Yes, it is true; I told every thing."

"Now, my friend," continued Kilstein, "as you acknowledge it, it is my duty to beseech you to seek with the same earnestness the salvation of your soul as you have hitherto its damnation, and I will pray to God that he will have mercy upon you."

From this time the man regularly attended upon the ministry of Kilstein, and ere long was brought in humble repentance to Christ as a believer.

"A word in season, how good it is," he instant in season, and out of season; rebuke, reprove, exhort, with all long-suffering and patience.—The Lover.

People who think they must keep their own souls have little time to labor for others.

Look not upon sin lest it tempt thee; touch it not lest it kill thee. He who gives you fair words only feeds you with an empty spoon.







Egypt. The Pyramids.

NOTES AND CORRESPONDENCE

We spent the afternoon riding about Alexandria, guided by the dragoman who had met us at the ship. We saw Pompey's Pillar standing in a dusty lot now an Egyptian cemetery, and seeming altogether neglected. We saw new and the old and now abandoned harbor, the last of the ancient obelisks left standing near Alexandria. The others have been taken to London, to Paris, and Rome, where we saw them, and regretted that they had not all been taken, and that they were originally erected, that they might be used as a standard of measurement for the world. We then rode to the Turkish quarters, the Jewish quarter, and some other strange quarters of the city, and we counted more strange people, strange customs, strange customs, strange languages, and strange houses than we had ever seen or heard before.

Our second day in Cairo was devoted entirely to the pyramids of Gizeh, so called because the district in which they are situated has this name. In going thither we crossed the Nile on a magnificent bridge, as massive and handsome as the London bridge across the Thames, and much

A KING walking out one morning, met a lad at a stable door, and asked him, "Well, boy, what do you do? what do they pay you?"

"I help in the stable," replied the lad; "but I have nothing except victuals and clothes."

"Be content," replied the king, "I have no more."

The most noble feeling of the heart is true love.

.....

Edgar K. Bruchmeyer.

The most noble feeling of the heart is true love.



## Correspondence.

These things bring me into joy, that I may be able to help others.

## Echoes from the Center.

## TOMB-SUNDAY

The Tomb-Sunday's Labor-Visit to Shelby County—Ohio—Rejoicing among the Saints—By the Waterside—At Home Again—Special Meeting—The Last Raising Place—Later from the Mission at Shelby.

**A** CROSS the street, the silent sign, unfurled to the breeze, spoke to the passer by that within that domicile are hearts full of sadness, mourning over the loss of a loved one. We oft met with that family and offered words of consolation to the afflicted husband. Lead to him from the Book of God and pray for him and endeavored to point him to the Lamb of God who taketh away the sin of the world. Others labored with him and finally he expressed himself willing to depart, and to-day he lies in quiet sleep awaiting the resurrection morn. The bell is tolling the funeral dirge and we hasten to the house of mourning to assist in the solemnities of the occasion. We departed in the procession to the church and listened to a discourse delivered by Brother E. F. Yount, our dear brother in Christ. The theme of his discourse was on the mortality of man, and many good thoughts fell from his lips. This is the end of man. Oh, solemn thought! May God help us to prepare for the hour of our dissolution. Today the different appointments were filled in our congregation, (Eggle Church) and I trust soul good has been accomplished. The writer met the appointed at the Beth Gresham school-house at 10:30 A. M. Met a pleasant audience and had good attention. He began his talk as far distant when God will bless our labors in the conversion of souls.

On the 5th inst. started for Shelby County, Ohio, to labor a few days among the Brethren. Found our dear Brother O. F. Yount in the field, having preached three sermons already. We continued the meetings until the 9th, when the writer returned home. The meetings were of growing interest, and the brethren were very responsive. Brother Yount remained and preached Saturday evening and Sunday morning which time the meetings were to close.

There was great rejoicing among the saints when the brethren returned to the field. It was forcibly renewed of the peculiar adaptation of the religion of Jesus Christ to the wants of man when I saw presented before us a little lamb of about eleven summers and an angel group of about seven years as applicants for baptism. Unfolding more fully to the mind the pleasant thought that the aged sinner's wants can be supplied, their sins washed away, peace of mind restored, and joyfully tread their few remaining days in the way to heaven, a friend that will be their refuge, their stay and consolation while traveling over life's rough waves.

By the waterside we rejoined and a more pleasurable yet solemn scene my eyes were witness. The dear little girl was led down into the rippling stream by Brother Yount and in humble obedience to the command of Jesus she yielded submissively and returned to the water a contrite sinner, bearing with her the sweetness. The aged brother returned from the watery grave rejoicing that, as "the hand from the burning" he was rescued, and a home in heaven is in prospect.

During the meeting a funeral of Brother David P. Yount took place. Proceeded to the house of the deceased and accompanied the procession to the church where the sermon was preached by the writer and our dear Brother O. F. Yount, to a large audience. The age of Brother Yount was 59 years, 9 months, and 30 days. Mother and children, you mourn the loss of one that is sure to your hearts; prove faithful, and in his own good time God will call him home, where in years, by calling up fond recollections of the dear departed. How forcibly the thought, this the end of all flesh. Retired home on Saturday and taking a good rest, felt like going to work with renewed energy.

In company with my wife and little daughter, we started for the Disciple Church to attend a special meeting called by a worthy citizen of our neighborhood, who has contemplated for some time to give his heart to God and be

Christian. Being so impressed with the personality of his immediate duties he resolved to call a special meeting. Having secured the use of the house he requested the services of the writer. Whereupon we responded, and to a large audience, the power of God deliberated to the people as we received ability, after which we repaired to the waterside, where he was baptized according to the divine plan. Oh what joy in that dear brother's heart. May God help many more to come and enjoy similar blessings.

Having received a message to conduct a funeral occasion I started to-day for the house of mourning six miles distant, and found a large congregation of people waiting at the house of the deceased. After a short service of devotion we repaired to Mt. Zion Church to deliver a funeral sermon and speak words of comfort and consolation to the large assemblage of people; was assisted by Brother E. Bonser.

After services we deposited the aged mother in the tomb—the last resting place for the dead. Yes, dear children, mother was your comfort and stay for many years, and like a shield she stood before the family, and when she died it was hard to give her up. Many tears were shed, tears of sorrow and grief, tears of sympathy and affection. You were lost to her, and to mother and led the clouds of the mystery receive your presence from your sight. But why this enduring fondness, this continued love for the departed ones? Is it not the voice from the soul within telling us that we shall live again? And that when life with us is over, we shall be reunited with our dear ones? Lord's Day referred to the death of our dear precious souls to the church; in all, eight accessions during the eight days meeting. Oh! what joy the freedom of sin. May God bless the success of Zion every-where, in every corner. BROTHERMAN.

Dundick, Ohio, May 15, 1879.

## Echoes from the Miami Valley.

Stirring of the Waters in West Creek Church—Our Love-Inst—The District Meeting of Southern Ohio.

**W**E have had a season of rejoicing in the West Creek Church. Some ten have been added to the fold by baptism, within the last three weeks. They are mostly young people. As usual, and has been brought up, "in the nurture and admonition of the Lord," and there had been "wisdom from the womb of virgin." May they walk worthy of the vocation wherein they are called.

Our Love-Inst. was held on the 8th and 9th of May. The congregations were large. We had preaching at two places, severally and profitably addressed by Brother Wagner, of Ill., and Brethren Hixon and West of Southern O., and some of our neighboring brethren. A large number of brethren and sisters accompanied in the evening. Brother Wagner administered. The various topics and ordinances were ably discussed by the ministers present.

The Southern District of Ohio convened on the 15th day of May in the Donald's Church, Church, Clark County. The meeting was organized by appointing Brethren S. Mohler, A. F. Yount, Moderators; Brother S. Mohler, Recording Clerk; and Brother S. Kinsey, Writing Clerk.

The first query asked for the report of articles third, 1867; and sixth, 1875; and that poor and dependent members have the privilege of moving into any church they may wish to without consideration of fees, and so forth.

The second asked whether it was in harmony with the gospel for brethren to wear crepe on their sleeves, when acting as pall-bearers. Decided in the negative.

The third a request to tax or assessment to be made for the Kentucky mission, so that the necessary funds be raised by voluntary contributions. Tabled.

The fourth and fifth queries related to the practice recently introduced of dipping the applicant to signify, as to give to the living thought or breath. The meeting continued the practice and sent the subject to A. M. The sixth desired a reconsideration of article 12th, 1867, (concerning raising tobacco) and have it repealed or amended, as to give to the living thought or breath. The meeting continued to reconsider and the query was quietly and respectfully tabled. The seventh concerning taking more than lawful interest. Decided that A. M. has given ample decisions on that subject. The seventh and eight asked whether

it was right for brethren to organize insurance companies in the name of the church. The constitution of such an association was read, and after a long discussion it was referred to A. M. The meeting adjourned for refreshments.

## AFTERNOON SESSION.

The ninth and tenth queries asked for the decision of D. M. on several points, viz: Traveling preachers out of order, going into opposition churches without permission, and holding meetings out of order, meeting applicants out of order, writing against the order, calling it "iron rule," &c. The meeting continued these practices, but as the various changes were made, the meeting was adjourned to the eleventh related to the same, inquiring whether members had the right to co-operate with outsiders to get such brethren to come and hold meetings. Decided that members should not do so. The twelfth requested D. M. to ask A. M. to elect Bro. H. H. Holsinger and his contributors from publishing such matter in expressions, &c. The request was granted.

The thirteenth was about expelling members without good cause, and referred to several decisions of A. M. on that subject. Tabled. The fourteenth requested A. M. not to send brethren to settle difficulties who are in difficulty themselves. As this had never been decided, the meeting knows to be the case the query was tabled.

The fifteenth referred to long exhortations before prayer at opening of meeting. The D. M. disapproved of the practice. The sixteenth requested the meeting to send a committee to the various missions. The Kentucky mission hardly has an existence. Three visits made within the year. The members have nearly all moved to Miami Valley. Only four remain. Brethren G. H. Holsinger and his wife were appointed a committee to do nothing in order and whether it is prudent to continue the mission. The Meigs County mission was reported to be in a more encouraging and prosperous condition. Brethren S. Mohler and A. F. Yount were appointed to see that it was continued during the year. The meeting adjourned for the day.

## WEDNESDAY MORNING SESSION, MAY 14.

The seventeenth requested D. M. to devise some plan for the betterment of the mission work, and suggested that the plan formed at the Ogan's Park Meeting be adopted. There was a general acknowledgement made that Southern Ohio did not do as much missionary work as it should, and duty to do. The meeting, however, did not sanction the Ogan's Park plan or the plan of '88; both of which were examined and criticized. After discussing the subject a good long time it was decided that the meeting should appoint a committee of delegates, and said delegates shall convene at West Creek Church August 13th to confer together and devise a plan.

The eighteenth and nineteenth were questions asked on the following points, viz: High Schools, Sabbath-schools, Protracted Meetings, Single mode of feet-washing, Conferency. Writing against the established order of the church, &c. One of these was tabled. The other sent to A. M.

The twentieth requested that Brethren make the same distinction that Christ does in the divorce question Mat. 19: 9. Tabled.

Brother Abraham F. Yount was chosen member of Standing Committee, and Brother William C. Kinsey, Clerk. The meeting adjourned with great good feeling existing between the participants in its labors.

JOHN CALVIN BRIGHT.

\* We are sure this query was tabled, not because we do not like it, but because we do not know it. We do not know it, but we are sure it is not a part of the church, should ever be approved or sanctioned, and that those who believe in it, we will have to give up as decided. We hope the Standing Committee will give it the same consideration.

## Echoes from the East.

## MEMORIAL

**W**E desire to make for the following the prayer of our spirits. Perhaps there is no power of greater magnitude within the realm of humanity than the press—the printer's machinery and materials. This press is man's servant. It is used to glorify God, to bless the world, to do good with the press, whether it be good or evil. Everybody ought to know that there are many men who use the press for evil doings, while on the other hand there are men who are doing good with it. It is man's duty to use it to glorify God, to bless the world, to do good with it. Now when a Christian man uses the press he must necessarily use it as he lives—that is for the welfare of society. For the world of the unconverted, he will use the press for gospel

ends, to instruct, warn, entreat, invite, and exhibit the beauty and saving power of true Christian religion. This is essential. And for the professedly converted, the members of the church of Christ, he will write or publish what will be edifying to them, and bless them, not only of being a true Christian, but of being the press like a Christian.

How many "Biblical" virgins there are within the fold of the Lord's Vineyard to-day! They will be content to be the press, and be the portion of all the faithful. O how often we are pained and sorely grieved to see how the press is used to misrepresent our brethren to defame, to dishonor, to blacken, to irritate, to make the servants of God. This is one of the signs of "unbelievable times," their brethren and sisters. Let us be "wise as serpents and harmless as doves," for to teachers our dear Master. Let us live out the profession of our faith, assist in every good work, deny our selfishness, labor for peace and unanimity in all things within the church, and yield ourselves to the Lord to live "holy, harmless, and separate from sinners."

Sometimes we read statements made about Brethren who say they are made to drink, and if our love is not genuine we will begin to believe the report, and worst of all help to circulate the evil tidings. This is wrong, and doing as the wicked do. If any have done so, they should repent that they have helped to do so no more. Our gospel has says, "Speak evil of no man." It is just as bad to CIRCULATE such wickedness. Let me conclude this paragraph by quoting an appropriate scrap from a country far from us and oceans in all things within the church, and yield ourselves to the Lord to live "holy, harmless, and separate from sinners."

## GOOD ADVISE FOR YOU.

"Think twice before you believe every story you hear; and think twenty times before you repeat it, especially if it is about a woman. If you are not sure of the truth, or if you are exaggerated, unless you have positive proof of the veracity of your information. People sometimes tell falsehoods, they often make mistakes, and they sometimes simply 'hear.' There is a peculiar sinfulness as well as of the lips. Take all these into consideration before you believe. And as for repeating the story, ask yourself if it is necessary. Then do it with the fear of God before you, and the remembrance of the golden rule. It is give the same to others as you would have them give to you. If you repeat the story, you may reach their hands toward us when we stand in need."

## GOOD NEWS TO TELL.

Wednesday, May 7th. This afternoon in company with my wife and little daughter, we set out for the purpose of visiting an applicant for membership in the body of Christ. It was a brother's daughter, but sixteen years of age. She had been convicted of Christian duty for six months, and was now ready to be baptized, and ready to "enter by the door." These examinations are held in the presence of the family. So we have always had it here, but at some places it is not just so. We believe it is better, and it is more in keeping with the spirit of the gospel, to express their desire for uniting with the church; to tell their state of mind, their knowledge of the doctrines of the church, their willingness to adopt all the principles and gospel rules of the church even to non-conformity to the world in dress, in conduct, and everything to become like the saints on earth. We were made to rejoice in hope.

Monday, May 17th.—Our meeting at Amsterdamsburg was very successful. After the opening, the members retired to the outside of the church, and the applicant was named to the church. No objections being offered, and examination being reported satisfactory, we returned, and the services were opened in our common manner. The 11th and 12th verses of the 1st chapter of the letter were read, and a ministerial brother spoke very acceptably upon our duty in regard to the approaching common occasion—its importance—every-day exercises—its solemnity—solemn and prayerful consideration.

Another brother following with remarks in regard to joining the church in Christ, and read the 18th of Matthew, from the 1st to the 22nd verses inclusive. After some appropriate expressions, the applicant arose and was asked the usual questions in regard to taking and giving offerings.

After discussion we repaired to the waterside, where the applicant, after singing and prayer, was led into the water.

## "BETH IN SABBATH."

It was indeed pleasant to see this dear child beginning so well to follow the Master. We began with the 11th and 12th verses of the 1st chapter of the letter. "My yoke is easy," "My burden is light," and how all his service. The cross of Christ is indeed hard to bear when we fail to take it squarely upon our shoulders.

But to the true and faithful it is easy and sweet. O may it ever be so to our dear young Sister Sarah. And after a little while the blessed Master, who did for our sakes, will come again and gather his "wheat"—the true and obedient. O may he watch over us! We would not again stray out into the vain things of the world, but rather get nearer and nearer to Jesus, until he that loveth Mary we need not read, who is the halcyon of the sea, and the life of the world, to talk of the good things he talked about, and to live the pure, and gentle, and holy life he lived. May he ever keep us "unspotted from the world," and in times of trouble be very near us.

In bonds of love,  
D. B. MEHLER.

Waynesboro, Pa., May 30th, 1879.

#### Notes by the Way.

**Dear Brethren:**  
I n company with Brother J. M. Mehlher, we left home on the 15th to visit the Brethren living in Bates County, Iowa. We were preaching a church, in the way we fell in company with Brother John Hargreaves and Brother A. W. Reese, from Warsaw, Mo., also bound for the same place. We scarcely need say that we were quite glad to meet with these brethren, and had the privilege of a few days' association with them.

On the 17th, met the Brethren in council near Crescent Hill in Jefferson county. Found a good working body of twenty-two members, with six Brethren John Knapp, Deacon, who has been here for some years. By his interest and care of the few members with him, succeeded in keeping the church moving until they number twenty-two.

After an agreeable church council, a choice was held for two ministers and two deacons. The brethren chosen to the ministry are Francis Peak and Isaac Lamborn. The deacons are John L. Brown and Ephraim Fankler. These, with Brother Knapp, make three deacons, and the two ministers compose the official body of the "Mount Church," at Crescent Hill, Bates County, Missouri.

One very desirable feature of the council meeting consisted in the unanimity of sentiment on the subject of ministerial dress. The order of the church in the matter of plainness of dress, while there seemed to be a corresponding desire for active Christian life and growth in holiness. If now they can succeed in working together in harmony, they may hope for a promising future.

We were pleased to meet with Gilead McClinch, who was formerly a minister among the Brethren, and who still preaches in connection with those who were expelled from the membership by the committee on May 1, 1872. He manifests great respect toward the Brethren, and is frequently at our meetings. We hope that a way may be opened that he may, at no distant day, choose to take up his fellowship with the Brethren, and that the brethren living near him speak favorably of him as to his ability for usefulness. We were in like manner favorably impressed toward him by a few minutes' conversation with him.

On the 14th of the present month, the day before leaving home for Bates County, Brother Lemuel Hillery came to our place and preached for our people during our absence. He is still with us. His labor is highly appreciated, and promises good results. He is a man of the doctrine of the cross he has strengthened the hearts and hopes of the brethren. The accession to the church of such a ministrator of the word will not be the "unsmooth" growth of a night, but the "unsmooth" growth of God's people, to be erected in the heart, laid deep, and carrying with it the energies, and the resources of those turning to the church, and this, and this only, will lead to the formation of life, the communion which we look at best only for the ministries of a Christian life.

On the 21st we intend starting on a trip south to visit the churches in Henry and Clay counties. Brother Hilary left accompany us in the ministerial arrangements are being made to have him spend several months among the churches here, and visiting and preaching among isolated members, as the calls for preaching from word from some parts of Southern Missouri for extends the ability of the minister. Indeed, here, and many of the calls come from members who live in considerable distance from organized churches, and cannot have preaching at home, but need it.

The urgency of missionary work in Southern Missouri is not exaggerated any where. Our hope and prayer for years have been for more laborers in the vineyard of the Lord, and now

having the opportunity by a little extra exertion in the way of securing means, we hope we will succeed in retaining Brother Hilary for several months. We further hope that brethren elsewhere will freely consent to our arrangements to have him stay. We are persuaded if the situation here were properly understood none would object to him remaining awhile. More anon. S. S. MORGAN.  
Mineral Creek, Johnson Co., Mo. May 30.

#### From the Maple Grove Colony.

To Whom this may Concern:

WILL say that we, in company with several other families, started from Montgomery County, Iowa, for the colony location in Norton County, Kansas, March 10th; had good weather and good roads all the time, except the second day; met with no serious accident; had some sickness among the children, but all recovered; landed in Norton April 8th, being twenty days on the road. Thank the Lord for his preserving care over us. We found some Brethren already here, and quite a number have come since. Hold our first meeting last Sunday, May 11th, twenty-two members present and a few friends. Had a good meeting, probably the first meeting ever held in this county. We have meeting again next Sunday. Our first council will meet Saturday, at which we expect to make more fully organized, and make arrangements for regular meetings.

There are several calls now for the Brethren to hold meetings. Among them is one by a lawyer in our county town. We want to fill those calls in as arrangements can be made. The people all seem to be very common and sociable. All our members and friends seem to be well pleased with the country. Many are coming here and all locate before long, within fifty miles, for the country, at least so far as appearance is concerned.

We have thirty church members here now. Others will move in soon, and many others will come here coming fall. Our school will commence to-morrow with about twenty scholars.

We are in much need of a blacksmith in this neighborhood. We have eight miles to a smith. We expect to have a post-office in the country soon. Here feed very good and high. Winter and Spring grain look well. Some government land here yet, but going fast. Pray for us, brethren and sisters.

N. C. WORKMAN.

Norton, Kansas, May 14.

#### From North Manchester, Indiana.

Dear Brethren:

THE LATELY CALLED your attention to M. Brethren J. S. Miller, D. Wyong, Abraham Miller, J. S. Snowberger, and Joseph Amick, from Indiana, F. P. Loch, from Michigan, and M. M. Ebelman, from Kansas. I will tell you all have been very profitable in the work with great power, casting seed on the water, to be gathered next Monday hence, &c. Yes, happy thought.

On the 15th, had council meeting, and our applicants for baptism. To-day had council meeting and seven applicants for baptism; and verily we did rejoice and weep for joy. Our only daughter being included in this number. This cause to show your many members that are having a refreshing season from the Lord, show you just reason to rejoice in all eleven precious souls who have put on Christ by baptism. They are all young, and fathers and mothers are rejoicing to see their sons and daughters come out on the Lord's side. Hope they will just rejoice in the Lord, and go forth in the discharge of their every known duty.

Yes, we have the promise to inherit the kingdom if we are faithful until the end. We cannot get the good we go on and on, for we think it a fearful thought that any should perish.

D. S. T. BUTTERBAUGH.

May 21, 1879.

#### More Preaching.

Dear Brethren:

SO much has been written of late on the missionary question, and so many calls for preaching come from the West that we must look at it, as a people, are becoming more sensible of our duty.

Preaching in cities is also a good feature, and should never have been neglected as it has. Why is it that so many more calls for preaching come from the West than from the East, where the population is much more dense? Take Eastern Pennsylvania, New York, and New Jersey, with an area of thousands of square

miles and millions of people to preach to, have never so much as seen or heard a brother preach the pure and undiluted word as preached and presented by the Brethren. The ministry is entirely too few in the East. At this time we have preaching every two weeks by brethren from abroad, but we should, by all means, have a resident minister in our midst. He could have appointments every Sunday, both in and out of the city. A church-house is badly needed here, but not only a few of us can not build it alone. When will the time come that isolated places will be assisted in building church-houses? The cause is certainly suffering greatly here in the East. Hope better times are drawing when greater effort will be made to save souls. Our reward will surely be great.

Fraternally yours,  
H. F. ROSENBERGER.

#### In Memory of Clara A. Shidler.

I n Clay County, Indiana, April 17th, 1879, Clara A. Shidler, aged 20 years, 9 months, and 5 days.

The cause of this notice lost her health by taking cold while teaching school. About two weeks before she died she called for Elder David Culler; he came and read the Scriptures, sang and prayed with her, after which she desired to speak with me. The cause was then brought before the brethren and sisters then present, and decided that we would receive her with the right hand of fellowship and kiss of charity. She expressed a strong desire a few days before she died that "if I only were baptized." She said: "I wish to have a blessed immortality. She prayed daily on her death-bed, and asked God to forgive her sins. She told her friends not to weep for her, but to try and do better for themselves. Thus you see my young friends, what a dangerous thing it is to neglect our duty too long. How many are snatched away without a moment's warning! We should always be ready to say "I am not afraid to die."

Funeral services were performed by Brethren David Culler, A. Hensel, and K. G. Goshorn, from Luke 8: 49 to end of chapter, at the Deamark Church, in Owen County, to a large number of sympathizing friends. H. SHIDLER.

#### Our Sabbath School and Church.

Dear Brethren:

OUR Sabbath-school was organized April 6, 1879. Brother Simon Gragg was chosen Superintendent, and S. B. Thomas, Assistant Superintendent. The choice was a good one. The school started, but Sabbath-schools consisting of the Brethren were not known in this neighborhood, therefore the school had rough sailing for a while, and we thought it would sink; but as the storm has moderated the school is now on fair sailing and promises to reach the harbor. Our attendance is good, and we have faithful officers and teachers, and I hope God will bless them. Our average attendance is about fifty. We have six copies of the *Children at Work*, and we think it is a very good little paper for the children. Some have taken it, and one more scholar which makes it very interesting for them. We have the Brethren's New Tune and Hymn Book, which we think is a very good work.

OUR CHURCH  
We have now every two weeks by the Brethren, and there is considerable interest manifested. There were three more added to the church by baptism, and there are still some that are counting the cost of living in open rebellion against God. I hope they will soon see and taste the goodness of God.

S. W. LINDVORKE.

Corry, Ohio.

From Abilene, Kansas.

Dear Brethren:

OUR communion meeting is now past, and the brethren and sisters had an enjoyable time on the 17th and 18th of May. We had a refreshing shower of heavenly things in the feast of the gospel; and also a fine rain at the same time, which was much needed, and thankfully accepted, though our text last week was deep water on an ice sheet. We are all well, and a good rain proper to call more laborers, and unanimously agreed to advance Brother Abraham Reed to the second degree of the ministry, and Samuel Hargis to the first degree of the ministry, and George Shick and George Suggs to the first degree of the deaconship. The installation was a solemn scene mingled with tears of joy in the Holy Ghost.

This church has now a membership of about

100, with two elders and four ministers in the second degree, and one in the first, and six deacons. Our members live in five different counties, but the ministers all in one (Dickinson County).

Brother George Thomas, from Pothol, was the only minister present at our Love-feast from other districts. We were glad for his presence. We had all enjoyed his preaching. This church had four additional members by baptism. JOHN FORNEY.

May 29, 1879.

#### Danah Mission Report.

Rock River Church, Illinois.....	\$ 4.00
L. C. S. Pa.....	1.00
Cherry Grove Church, Ill.....	15.58
Libertyville Church, Ill.....	1.50
Shannon Church, Ill.....	1.00
Thorn Apple Church, Mich.....	6.00
M. Fannie Ogden, Va.....	2.00

C. F. ROWLAND, TREASURER.

Lakeland, Ill., May 30th, 1879.

(P. C. please copy.)

#### The Debate.

Dear Brethren:

HOW nicely Brother Stern is winding up Mr. D. B. Ely. Even the Baptist brethren are beginning to see it. I believe before they get through with the discussion, there will be a great amount of good done in the name of Christ. So might it be. AMEN.

S. S. GILMAN.

#### A Mistake.

Dear Brethren:

A s there is a mistake made by you in printing in Brother J. S. La Rue's name. Lasted, he requests me to state that he would like to have you change the "K" into an "R," as he is getting much of the criticism of the Editor of the *Advocate* of La Rue.

Yours truly,

JACOB BERRY.

Sherman, Texas.

#### From Ladue, Henry Co., Mo.

Dear Brethren:

ON the nights of the 21st and 22nd of May we had meeting in our new meeting-house for the first time. Brother Samuel Mehlher and Lemuel Hillery, were with us, and they are here to-day. Brother Mehlher preached to-day. Text, "By grace ye are saved." Brother Hilary is to preach to-morrow. More anon.

S. M. TROTTER.

May 23, 1879.

#### From Jesse Calvert.

May 24th.—

Had a pleasant Love-feast at Pleasant Hill Church; 167 members commended; one was baptized, and one more applicant. God bless the young Zion, and may many more be added to the fold. Elder Samuel Phil presides here. This was their third communion.

## Announcements.

Our aim is to give notices on late entertainers. They should be brief, and written in proper regard to the feelings of the brethren.

#### LOVE FEASTS.

On the 20th Waterloo Church, July 26th and 27th, commencing at 9 A. M., a general invitation is given.

E. K. BERRY.

We expect, the Lord willing, to hold our Love-feast on the 16th and 18th of June, at P. M., on the farm of the sister, Miss Anna Smith, near of Leoma, Kansas, on the St. Joe and Denver City R. R. We extend a cordial invitation to all. Conveyance will be provided from station to place of meeting on the 16th.

W. H. H. SAWYER.

## W. U. R. TIME TABLE.

Trains leave Lakeland, Kansas, as follows, as follows:

Day Express	WEST BOUND	2:00 P. M.
Day Express <td>2:00 P. M.</td> <td>2:00 P. M.</td>	2:00 P. M.	2:00 P. M.
Day Express <td>2:00 P. M.</td> <td>2:00 P. M.</td>	2:00 P. M.	2:00 P. M.
Day Express <td>2:00 P. M.</td> <td>2:00 P. M.</td>	2:00 P. M.	2:00 P. M.

Passengers for Chicago should leave Lakeland at 2:00 P. M., for Chicago Union Station. Passengers for Chicago should leave Lakeland at 2:00 P. M., for Chicago Union Station. Passengers for Chicago should leave Lakeland at 2:00 P. M., for Chicago Union Station. Passengers for Chicago should leave Lakeland at 2:00 P. M., for Chicago Union Station.

# THE LANCARK FREE PRESS.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."—LUKE 2: 10.

Vol. IV.

Lanark, Ill., June 12, 1879.

No. 24

## The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

J. H. MOORE & M. M. ESHelman.

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### STEIN AND RAY DEBATE.

Prop. 34—Brethren (or Tunker) Churches possess the Bible Characteristics which entitle them to be regarded as Churches of Jesus Christ.

J. W. STEIN, Affirms.

D. B. RAY, Denies.

ED. B. RAY, SEVENTEENTH REPLY.

WE have proved, by overwhelming testimony, that the Tunker churches hold that salvation is "by works of righteousness," which they may do. Our friend's turning out testimony denying and admitting, does not deliver the Tunkers from the miserable doctrine of salvation by works. Such churches are not the churches of Jesus Christ.

Mr. Stein denies that the Tunker "faith and practice" originated in 1708. He is reduced to the ridiculous absurdity of holding that the "Tunker faith and practice" existed prior to the origin of Tunker churches! It is not true that the Tunker faith and practice was held by any religious organization in the lower universe prior to 1708.

This Mr. Stein knows full well, if he would only admit. The Tunker historians freely confess that their "origin and history" dates from the year 1708, having taken it [their] rise in Germany about that time. "Some eight persons in number, who had been bred Presbyterians, except one who was a Lutheran," all were baptized by true immersion, organized themselves into a church, and chose Alexander Mack for their first minister. This religious sect, united society, with Mr. Mack as the first pastor, was the first Tunker church, by the confession of the Tunkers themselves, that ever existed upon the earth. But the churches of Christ

lost their origin under the ministry of Jesus Christ and the apostles; therefore the churches which had their origin under the ministry of Mr. Mack and his disciples, in the eighteenth century, cannot be churches of Jesus Christ. The Tunker churches are wholly distinct from the scriptural church succession. The original church of Christ was established in the first century, but the original Tunker church was established in the eighteenth century; therefore, the Tunker churches, which spring from this origin, are not churches of Jesus Christ.

Whatever Mr. Moore designed, he honestly confessed that "the Denmark church did not exist until after the seventeenth century." Mr. Moore is well informed to pretend that there was ever a Tunker church prior to the eighteenth century. Whatever may be our success in tracing it, the kingdom of Christ, as represented by his churches, has maintained an unbroken organic testimony for the truth through all the centuries of the Christian era to the present day. The Tunker writers admit the necessity of immersion. J. H. Moore, the Tunker's author and editor, has a work which he calls "Trine Immersion Traced to the Apostles!" And on page 35 of this work Mr. Moore says: "We have already traced trine immersion to within 33 years of the apostolic age, and learned that it was the Christian practice in the beginning of the second century, before any change in the form of immersion took place in any part of the civilized world, and we have already seen that that part of christianism known as the Greek, Eastern, or Oriental church, reaches far back into antiquity, and they also, as one branch of the Christian church, have continued the unchanged use of the Greek language, from the age of the apostles; and also their religious practice have never been corrupted by either Pagan heresy, or the doctrine of Eusebius, so that amid all their ceremonies, they have preserved both the mode and form of baptism in all its divine and apostolic perfection."

From the foregoing it is seen that the Tunkers are so anxious for succession that they are willing to accept the shameless accusation of the anti-christian Greek Catholic church. Peter Nead, in his "Theological Works," page 381, admits the same thing: "God has always had a remnant, who in the worst of times have observed the ordinances, according to his holy will." Why did not the original Tunkers unite with this "remnant," instead of setting up a rival denomination to the church of Jesus Christ? Verily the Tunker churches, which are their origin in human wisdom in the eighteenth century, are not churches of Christ.

Mr. Stein introduces another reason for the Tunker church claims, that they avoid the sick with oil in order to raise them up, and for the forgiveness of sins. This furnishes another example of the blasphemous assumption of the Tunkers, where by claiming to administer the condition of pardon, they assume the character of the "man of sin," the son of perdition; who opposed and exalted himself above all that is called God, or that is worshiped; so that he set God siteth in the Temple of God, showing himself to be in God." 2 Thes. 2: 4. This assuming the sick with oil for the pardon of sins is a leading doctrine of the Romish church. It furnishes a reason in favor of the Tunker church claims, also furnishes a reason for the Romish church claims. This "extreme unction" of the Tunkers is no better than the Catholic "unction." Also, the Mosaic and Advent practices this solemn mockery. Are they, therefore, churches of Christ? But Mr. S. finds the command for anointing the sick with oil in "the name of the Lord!" Yes, this was the custom of the time of miscellaneous heathen. The Lord commanded the apostles to "Heal the sick, cleanse the lepers, raise the dead, cast out devils," etc. According to our friend's argument for anointing the sick for pardon and health, he must also "cleanse the lepers, raise the dead, and

cast out devils!" Do the Tunkers do all these things? In the time of miscellaneous heathen the sick were anointed "with oil in the name of the Lord." When the apostles were sent out armed with miraculous powers, "They cast out many devils, and anointed with oil many that were sick, and healed them." Mark 8: 13. The instruction of Jesus evidently refers to the same custom. No one should practice the "anointing with oil" unless he can "cast out devils" too. When the miraculous healings ceased, the custom of "anointing with oil," connected with it, ceased also.

Mr. Stein states his 6th characteristic thus: "The church is Christ's betrothed bride." Astonishing! that any one in his self-conceited supposition for a moment that a self-constituted society, in the eighteenth century, is "Christ's betrothed bride!" Where was the "bride" during seventeen centuries? Will he attempt to tell? We suppose not. As a reason that the Tunkers claim to be the bride, Mr. Stein says: "They will not take oath of confirmation under any circumstances, etc." The Tunkers evidently misapprehend the teachings of the Bible concerning oaths of confirmation. They claim that all oaths are forbidden, yet they contradicted themselves by receiving and avowing an oath.

Mr. Stein, in his third affirmative, claims that persons are baptized into the name of Christ, i. e., "Inducted into it by a solemn nomenclature as a forever receives the name of citizenship, and a bride the name and heirship of her betrothed." He knows that this solemn "nomenclature" is a solemn oath sworn in the name of the Father, and of the Son, and of the Holy Ghost. Therefore it is right to swear a solemn oath, according to Mr. Stein himself.

Peter Nead, in his "Theological Works," page 330, says: "At the time of your baptism you solemnly vowed allegiance unto King Jesus, etc." And on page 383, the same writer says: "The people of God are styled virgins, they have solemnly vowed to Christ." Every one with a grain of intelligence knows that this solemn vow in the name of the Father, and of the Son, and of the Holy Spirit is a solemn oath. Therefore, according to the Tunker "Theological Works," swearing a solemn oath is authorized by the word of God. Mr. Nead is so thoughtless that he is guilty of profanity in his "Theological Works," in which he takes the name of the Lord in vain, by exclaiming, "Oh! my God," without any connection whatever with his subject of discourse. See page 368. Concerning oaths as mentioned in the Bible we conclude that though profane swearing was positively forbidden under the law, yet oaths were allowed to swear in the name of the Lord, and perform unto the Lord their oaths, or vows. It was the perversion of this privilege, which led to the sacrifice of Jephthah's daughter. But in the Gospel dispensation we agree that such swearing and oaths are forbidden, yet we may lawfully take the solemn oath of allegiance to Jesus Christ, in the name of the Father, etc. Also under some circumstances we may swear a solemn affirmation, for confirmation, in the name of the Lord. Paul says: "Now the things which I write unto you, behold, before God, I lie not." This is a solemn affirmation, calling on the name of the Lord; and is, therefore, an oath for confirmation. Also Heb. 8: 17, "For you were made free by the greater act, and not for confirmation as to them as an oath of oath. Whence God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath." Other promises might be introduced showing that the extreme view of the Tunkers, on this subject, is not sustained. The views of the Witnesses and others on this point do not affect the question.

Mr. S. is so deficient in logic, that, because we regard the ancient Wadman and others, who refuse the oaths required of them by present-

ing governments, as true churches of Christ, that he says: "I therefore prove by him, that a refusal even of oaths of confirmation, is characteristic of the true church of Jesus Christ!" We admit that Baptist churches are true churches of Christ, and that many Baptists observe fast-keeping as a religious duty. Does this, therefore, prove that we hold fast-keeping as characteristic of true churches of Jesus Christ? Many things may be observed as religious customs, which do not enter into church characteristics.

Once more, Mr. Stein imagines that the Tunker church is "Christ's betrothed bride," because the Brethren do not allow their members to commit spiritual adultery, by becoming identified "with secret worldly societies." His argument upon the propriety of Christians joining secret societies does not bear upon his proposition. But the fact that the Tunkers undertake to legislate upon the manners and customs of their membership, where the Bible is silent shows conclusively that they are not churches of Christ. The ridiculous nonsense exhibited by the Tunker church in making laws to control the membership in parting the hair, in the shape of the coat collar, and in the furniture used in their houses, shows that it is not Christ's bride. Upon the same principles upon which the Tunkers decide to their members concerning secret societies, they may decide to their members concerning societies that are not secret. By such consummate usurpation they may deny to their membership the right of citizenship in the civil government. But, say you, may you apply each principle for their membership to our property. Surely, such a domination originating under the ministry of Alexander Mack is not Christ's betrothed bride.

### TIME'S CHANGES.

IT is wonderful to contemplate that while ten thousand Jews hover about captive Jerusalem, and millions more look wistfully Zionward, the Babylonians—Jews—can coast up their \$4,000,000,000, to-day, the two Prime Ministers of Great Britain and France, Benjamin Disraeli and Jules Simon, are both Jews. These the hankers of Europe's kings, Jews the Premiers of seventy millions of civilized people. All this, too, where a century ago the poor Jews were hunted from nation to nation like wild beasts. How this once despised people are marching to the front in riches and honor, and the two powerful Premier named it, is said, are keeping a sharp eye on old Jerusalem with a view of getting possession.

Meanwhile a railroad stretches over a part of the Holy Land; the cream of the iron horse coaches among the hills and valleys where the old prophet long ago uttered his prophecy of a chariot that in the great preparation day of the Lord would run like lightning. There are also two hundred and fifty Protestant churches worshipping among the sacred hills, and seven hundred and sixty children in the Sunday-schools of Palestine ring out the very hymns and songs their children know and sing in this land. Think, too, that on Mount Zion, where stood the holy house, there has within a few months past been placed that thing of wonder, the modern printing press, and is sending out books descriptive of that famous country. The clank of Zion's first printing press over the old shadows of David and Solomon! O shade of the wise man, is there not a new under the new? Are there not signs?—See.

The Evangelist says: "The reform most needed in American life to-day is personal. It is not more nor better money, but more and better morality, that will bring glad times."

Not every one who has the gift of speech understands the value of silence.



## MOSES' GRAVE.

BY NATHAN'S lonely mountain,  
East of the Jordan's wave,  
In a vale in the land of Moab,  
There lies a lonely grave,  
And no man knows the sepulchre.  
And no man sees it ever.  
For the angels of God guarded the soil,  
And laid the dead man there.

He was the trust-warrior  
That ever bled and bled,  
He was the greatest poet  
That ever breathed a word.  
And never uttered a philosophy  
That with his golden pen,  
On the deathless page, truth hath so sage  
As he wrote down for men.

His was the grandest funeral  
That ever passed on earth,  
But no man heard the trumpeting  
Or heard the train go forth:  
Noiselessly as the daylight  
Comes back when night is done,  
And the crimson stain on Aaron's cheek  
Grown into the great sun.

And had he not been home?  
The hillside for a pall,  
To lie in state while angels wait,  
With stars for banners tall,  
And the death rock gone, like losing plumes,  
Offer his way to wave,  
And God's hand, in that lonely land,  
To lay him in the grave?

O lonely grave in Moab's land!  
O dark Beth Peor's hall!  
Speak to these curious hearts of ours  
And teach them to be still:  
O tell us his mysteries of grace,  
Ways that we cannot tell,  
He knows these deep like the hidden sleep  
Of him he loved so well.

The Reformer.

## THE SLEEP OF DEATH.

BY H. D. WISSELER.

"Consider and hear me, O Lord my God; lighten mine eyes, lest I sleep the sleep of death."  
Ps. 138.

MELCHIS has been the prayer of every re-  
turning prodigal since the world  
began, and will be to its end. The fit-  
ness of the clause, "Consider and hear me,  
O Lord my God," becomes manifest  
when we investigate the circumstances  
into which the whole human family has  
fallen. Morally, and no doubt, physi-  
cally degraded, man out of his first  
state. Having strayed from God through  
disobedience, he has forfeited all rights  
and claims to the favors and blessings of  
his Creator. So it is only through the  
free, unassisted, uncondemning favors of  
God that man is saved. Paul truly says,  
"So then it is not of him that willeth, nor  
of him that sheweth, but of God that  
sheweth mercy." "By grace are ye saved."  
God was no more bound, by duty  
or obligation, to save or redeem the hu-  
man family than to redeem fallen angels.  
Merit would place us by the side of the  
hosts of Lucifer, once "heaven's great  
light-bearer," to await the vengeance of  
a just God.

Well may we echo the cry of Da-  
vid; "Consider and hear me, O Lord my  
God!" Well may we adopt the "publi-  
can's" plea; "God be merciful to me a sin-  
ner!" Well may we reach forth and  
grasp mercy's arm which has been so  
graciously extended toward us, and which  
is our only hope. Without the revela-  
tion that *Christ*, mighty to save, how  
less would be our state—dark and deep  
our despair, and our outward our fight to  
be lost in the "blackness of darkness"  
forever and forever.

But, amidst the gloom of eternal darkness,  
the thick mists of that eternal darkness  
have already settled around the human  
family; and, like the inhabitants of the  
deep caverns of the earth, man has  
become insensible to light and uncon-  
scious of vision until the lamp of God,  
the "Sun of Righteousness," darts its

glaring rays through the gloom, and  
causes him, like Paul of old, to stop in  
mid career and cry, as did the "man after  
God's own heart," "Consider and  
hear me, O Lord my God;" and "LIGHTEN  
MINE EYES." "Ask and ye shall re-  
ceive" is the electric key that completes  
the circuit between earth and heaven.  
Romans 5:2 is the "great cable" as  
chorded hand to the eternal throne, upon  
which the multitudes of the redeemed  
of earth can hold converse with their God.  
Upon this, too, may the repeating re-  
bel, as he returns from the deserts of un-  
righteousness and approaches the con-  
fines of the "kingdom," send in his pe-  
tition to the great King, for mercy and  
pardon, and citizenship with the saints.  
This is the only line that reaches the  
place of our King. On it, then, let us  
send, in all possible haste, in the genu-  
ine characters of the Holy Spirit, that  
last and solemn appeal for recognition  
and illumination. "Consider and hear  
me, O Lord my God; lighten mine eyes,  
lest I sleep."

## THE SLEEP OF DEATH.

The term *sleep* comprehends the suspen-  
sion of the greater part of the functions  
of the nervous system. This induces an  
unconscious state. In this state, one is  
insensible to all around him. "Friend  
nor foe, he can know." The thief may  
enter the domicile of those who sleep, lay  
his hands upon the accumulated treas-  
ures of tollouse days and leave the un-  
conscious owners to greet the rising sun  
in penury and want.

Conflagration may seize the house and  
the fierce flames may chase every avenue  
of escape, or they may be stifled by the de-  
veloping fires around them. They sleep  
the "sleep of death."

At midnight, a railroad train is  
moving along at fearful speed. The en-  
gineer, upon whose vigilance depends  
the safety of the passengers, is sleeping  
at his post. A river is soon to be crees-  
ed. The bridge is in flames. A mile  
distant the glaring light could have been  
seen, and a terrible disaster averted. A  
moment more the bridge is reached and  
the fiery gate of an earthly hell is passed,  
and in the horrid depths beneath, the  
mangled sounds of flames and shrieks re-  
peat the story of a "sleep of death."

And such is thy state, O SINNER!  
You are under condemnation by the  
curse of the law. The wrath of God  
will rest upon you, unless you awake  
and escape this dreadful snare. Yet you  
are insensible of your condition; and  
while you are lying in the cradle of sensu-  
ality, charmed by the Devil's lullaby  
song of carnal pleasure and earthly re-  
newal, he is stealing away your precious  
time of grace, and robbing you of your  
possession in the glided mansions above;  
and awful will it be, if you wake not  
until you open your eyes upon the scenes  
of eternity, a hopeless, heavenless, gloom-  
less castaway—lost to God, lost to angels,  
lost to the "suns of light," lost to all  
eternity!

The conflagration of disease may seize  
upon your body, your earthly home of  
the soul. In a short time—a few mo-  
ments, perhaps, the roaring and consum-  
ing fires within start you from your  
slumber, or it may be the physicians no-  
tice that the fire is beyond control, and,  
ere, in your terror, you can secure your  
treasures, the immortal soul, death, will  
out you short, or your will be bewildered  
in delirium, and whirled into an eter-  
nity of woe. O man! why will you  
shimmer on the treacherous brink of an  
eternal hell!

A spiritual train moves out—a church

perhaps. The pastor has become wed-  
ded. Gradually he submits to the world's  
enchancement, together with those who  
follow him and becomes insensible to  
the signal and warning of God's holy  
word. "Down they go, conductor, brake-  
men, engineer, and all fast asleep. Such  
the prophet says, 'at ease in Zion';  
and when they awake it will be, per-  
haps, when they land in Satan's great  
depot of spirits damned."

May be a selfish interest has taken  
hold of a congregation. They have no  
interest farther than to save themselves,  
and a very feeble one at most. The  
weight and value of immortal souls no  
longer presses upon their withering  
hearts; and huddled in the narrow lim-  
its of their own selfishness, they are con-  
tent with the ordinary routine of con-  
gregational worship. They throw them-  
selves back upon the merits of their  
works, and, by withholding their labor  
and means from the service of the Mas-  
ter, lend emphasis to that *pharisaical*  
saying for sure: "I pay for my privileges, you  
pay for yours." Like the mariner who,  
after he is rescued from the shipwreck,  
quietly sits down with folded arms and  
cries to his fellows wrestling with the  
billows: "Save yourselves, I am saved."

Oh! the spectacle of a church hanging  
all its hopes upon a poor minister and  
becoming lukewarm! A church trying,  
as it were, to monopolize the glorious  
liberty of the gospel since the Son of God,  
by refusing to marry them to the famish-  
ing thousands who are hourly rubbing  
into eternity "without the cry from our  
divine religion given." Oh, ye Laodice-  
ans, no wonder the Lord will spew you  
out! How unspeakable, how *howling*,  
like warm water to the stomach! More  
hope of the cold. In vain does the  
Spirit knock at their hearts for admis-  
sion. In vain comes the *Maccabean*  
cry. In vain are they pointed to the  
"whitened fields." They will not reap,  
neither will they sow. Such are asleep—  
the sentinels upon the wall and the war-  
riors in the camp. The destroyer of  
souls is quietly taking possession and,  
unless they awake soon and escape the  
snare, they will be hopelessly lost in the  
eternal "sleep of death."

O then let us cry as the ancient Da-  
vid; "Consider and hear me, O Lord  
my God; lighten mine eyes, lest I sleep  
the sleep of death."

## THE DISSEMINATION OF TRUTH.

BY JAMES WINT.

"That we might be fellow-workers to the  
truth." 3 John 8.

THUS wrote the apostle John to Galus  
whom he loved in the truth, as all  
those who are renewed in their minds  
will love their fellow-workers in the gos-  
pel, and this constrains them to commu-  
nicate to one another and to the world  
their best thoughts, for with such sacri-  
fices God is well pleased.

Those who enjoy the rich blessings of  
the merits of Christ's remedial system  
will always desire their neighbor's early  
conversion to the truth of the plan of  
salvation that they also be the recipients  
of the grace of God. By manifesting  
this noble desire the benevolent nature  
is called into exercise, and selfishness is  
destroyed which is so antagonistic to all  
that is pure and holy. A law of nature  
is that the more in a particular disposi-  
tion or faculty is exercised the more it is  
developed.

The more we exercise our higher and  
spiritual natures the greater strength  
they receive. And this holds good in  
communicating with our fellow-man in

order to accomplish permanent good.  
Truth only should be circulated, for er-  
ror is more fatal in its effect than igno-  
rance, and will never bring about what  
truth is designed to do. There are many  
facilities opened for the dissemination of  
truth and error, and the triumph of truth  
should be solicited in respect to this  
fact, always striving in the presentation  
of gospel truth to use heavenly wisdom  
to combat the strong holds of those  
who love not the truth.

God has given into us minds that are  
capable of receiving knowledge, en-  
abling them to expand true conceptions  
of justice and equity. He has placed us  
in Christian communities where the Bi-  
ble is at our command from which we  
can learn his holy will. How grateful  
we should feel for being brought under  
such favorable influences! What a bless-  
ing to all the world is a living, active  
ministry! Sabbath after Sabbath we  
listen to an exposition of the sacred  
pages, that unfolds to us our duty to-  
ward God, to our loved ones and one an-  
other, and how encouraging to meet with  
those of like precious faith, and converse about  
heaven and divine things. Then there  
is the weekly visit of church periodicals,  
so beautifully filled with the rich words  
from the great storehouse of God's pre-  
cious ones, for the soul to feast upon.  
"Blessed are those who hunger and thirst  
after righteousness, for they shall be filled."  
They will be filled with that meat,  
which is to know the will of God and  
the consciousness of being in possession  
of the fruits of eternal life.

The Son of God disrobed of his di-  
vinity came to this world which contain-  
ed a fallen race to reveal to man that  
new and living way from earth to heav-  
en, from carnality to spirituality, from  
mortality to immortality. Christ's  
prayer was that all those who believe  
on him through the Word might be one  
as he and the Father are one, and he is  
saying to his believing children, "Fear  
not, little flock, for it is your Father's  
good pleasure to give you the kingdom."  
Here long the faithful representatives of  
Christ will be gathered home in the  
bright mansions prepared for them in  
our Father's celestial kingdom.

Tilden, Ill.

## FEED THE LAMBS.

BY CHARLOTTE T. BOWEN.

WHEN we look around us, and see  
the many children growing up  
that will soon take our places in this  
mortal strife, we fear that there is but  
near enough being done to direct their  
thoughts heavenward. We are very  
careful to see that their bodies are well  
fed and clothed (which is well enough),  
but the immense amount that is spent  
for foolish toys, cakes, and candies, which  
only injure their health, can we begin to  
imagine the amount of good that might be  
done with the money spent in this way,  
by sending for children's papers and dis-  
tributing them among the children far  
and near? I think I hear some one say,  
"I will spend my money as I please." Is  
it your money? Who gives you every  
thing you possess? God is the giver of  
every good and perfect gift, and will  
certainly hold us accountable for wast-  
ing our Lord's substance. Let us feed  
the dear little lambs and get them into  
the fold before we are called to our home.  
Can we not be better satisfied after-  
wards supplied some of those little souls  
with nourishment suitable for them?

Each little reader must read some  
thing, and if we do not give them some-  
thing to nourish them from heaven, they



may get hold of something that will sink them into perdition. Let us look to these things.

#### DO NOT INDULGE IN THIS WORLD'S VANITIES.

BY E. SMITH.

WE are taught in the Bible that we are not to be conformed to this world, but be transformed by the renewing of our minds. So then if we have our minds renewed as we should have, we will seek those things which are above, where Christ sitteth on the right hand of God. We are commanded to set our affections on things above, not things on the earth, where moth and rust doth corrupt. Remember, if the right countenance is sacred, how needful it is that we should watch and keep ourselves unspotted from the world. Then let us not be so easily led astray with the foolish fashions of the world; such as fairs, shows, celebrations, picnics, and festivals; for these are all of the world. We are to abstain from even the appearance of evil; "for the world passeth away with the lust thereof." We are not to be "conformed to this world; but women should adorn themselves in modest apparel with shamefacedness and sobriety, not with braided hair or gold or pearls or costly array, but which becometh women professing godliness with good works." And for all we can read so much in Christ's holy will, yet many are so easily led astray with the foolish fashions of the world.

Dear brethren and sisters, let us read and search the Scriptures more and more so that we can find the true faith in which we can follow our dear Savior's steps. Yes, let us all be subject, "one to another, and be clothed with humility; for God resisteth the proud and giveth grace to the humble." Why is it that so many will spend so much time and money to decorate their mortal bodies after the fashions of the world? Oh, how it pains my heart when I see people professing to be followers of Christ and at the same time are so fixed up that we would not think they belonged to the church of Christ until they tell it. Can we keep ourselves unspotted from the world and yet follow the fashions of it? We cannot serve God and mammon. We must hate one or the other. Let us serve God who has done so much for us.

Dear sisters, let us not spend so much time in dressing our dear little children after the fashions of the world; for, in doing so, we are just leading them on the broad road, and we certainly do not want them to go on that road that leadeth to destruction. But what better can we expect of them if we bring them up in that way. Let us be more careful about such things—let us bring up our children in the nurture and admonition of the Lord. Let us try to live a Christian life in all our dealings, in dress and in holy conversation. "Be ye holy as he which hath called you is holy." Let us take up our cross daily and follow our Savior in all his appointed ways. Let us live the life of the righteous, and be taken home to glory.

#### PEACE AND JOY

BY C. HANSEN.

I HAVE obtained such peace and joy before I joined the Brethren, as I have now since I am united to the church of Christ, and can believe and practice all whatsoever Christ has commanded, and receive all his promises. So I may

say of experience, the peace Christ gives unto us, is not as the world gives it. But he is come "to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God, whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." Oh, that many more may yet be so little, and poor, and helpless in themselves, that they may give up all to Christ, and receive him fully, to redeem them from all sin, and everlasting punishment, and to make them rich in the true and living faith and obedience to unite with God's children, to practice "all whatsoever Christ has commanded." For those who do so, are on the sure road to the happy home in heaven above, and will surely get there faithful to the end. If they are poor in this world, they will be rich in Christ; for those who receive Christ, receive all things with him. Why will any one put off longer so great gain, and risk the loss of his soul forever, and be happy no more?

O dear man or woman, boy or girl, think on these things. If a great donation of many millions of dollars was to be made, and an invitation made through all the newspapers in America, to all who would come to ascertain the place in Chicago where the money would be divided from May first and till May fourth, from six to six o'clock every day, and whoever would come at the time and place mentioned, would receive fifty thousand dollars each. Who would not be in a great hurry to go for the money, and very careful to follow the instructions in every respect, and not be careless one minute or put it off? Yes, old or young, men and women, boys and girls, yes, all who had understood the invitation would make haste to go. If the money would be all before the appointed days were passed, the last would get none. Now if you get all this money, it would not make you happy or do you good longer than this short life, may be but a few years, and perhaps but a few days, what gain would that be to you, if you then lose your soul? (Remember the rich man.) Now, while we are so much concerned for those things which can do us so good, only for a few days or years; why not much more pay attention to the gospel invitation, and without delay deliver yourselves to Christ and his gospel, commencing at the day he appointed, which is "to-day when you hear his voice." Heb. 3:7, hasten to the place where Christ invites you to begin! "Repent and be converted," believe the gospel, and be baptized according to Matt. 28:19, and then be taught all things whatsoever Christ has commanded to be observed. Then you have received Christ, and he you, and if you then remain faithful to the end, you are rich and happy, not only for this short life, but for evermore. No man knows what day shall be his last, make therefore the best choice without delay. Deliver yourselves to Christ in his appointed ways, and be of those to whom the blessed voice shall sound from the King, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. God help that some may now without delay accept the good choice!

Morrisville, Ill.

THE GLOOM OF SADNESS.

WHEN a young heart grows weary and sorrowful or the little ill of life that no one can hinder, it is better to bear than to murmur. It is always better to turn away from trouble than to add to it by brooding over it in sadness. The heart ever feeds freely on the food we prepare for it. If the mind is busy with the scenes and achievements of the pure, the good, and the beautiful, little room will be left for despair. Do the trials of life threaten about you? So have they done to others. Is the journey of earth darkened by defeat, hope hid away in the chamber of disappointment? So has it often been to others of our race, and so it will be through all generations.

But in the darkest of life's dreariness some bright memories will steal over us, and from the prayer of the never forgotten past will be found a volume of golden thoughts wherever bitterness has been

The religion of the present day is divided into two general classes, viz: Polytheism and Monotheism, of the latter there are three branches: Judaism, or the religion of the Jews; Mahometanism, and Christianity.

Polytheism is the belief of pagans and heathens. Under this name may be classed all those religious schemes of belief in which the attributes of the Deity are personified as separate divine beings. This religion may be divided into three principal classes: Suidism, Fetichism, Brahmanism, &c. Suidism is the worship of the sun, moon, and stars, either separate or all together. Fetichism is the adoration of Fetich, it is the worship of animate or inanimate substances as is believed to be endowed with magical and divine power. Brahmanism teaches the existence of a supreme being disguised under different forms—divine, human, and animal. Buddhism, established by Buddha, is supposed to be an offshoot of Brahmanism. Its deity is Daini lama.

Mahometism is a branch of Buddhism, but is now almost superseded by the religion of Fo. Nanekism is the faith established among the seiks by Nanek 400 years ago, it is founded upon Brahmanism with an infusion of Mahometanism.

Magianism was founded by Zoroaster who lived 500 years before Christ. The believers of this religion are called Guebres of fire-worshippers. They believe in one supreme God with two inferior beings; one good and one evil. Judaism, is the religion of the Jews, and divided into two sects, Karaites who acknowledge the Old Testament as the only divine Book, Rabbinists attribute an authority almost divine to the collection known under the name of the Talmud. The whole number of Jews is about 4,000,000.

Mahometanism or Islamism is the religion founded upon the Koran of Mahomet. It is a mixture of Judaism and Christianity with some fanciful embellishments; they number about 175,000,000.

Christianity is divided into three portions. Greek church, established by law, the Roman Catholic, Latin or Western church, maintains the supremacy of the pope. Protestants are those who protest against the pope, and take the whole Bible as their guide. They are divided into many sects, of which the following are the principal: Lutherans, Methodists, Presbyterians, Episcopalians, Baptists, Quakers, Unitarians, and Universalists. The whole number is estimated at 68,000,000.

Morrisville, Ill.

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But in the darkest of life's dreariness some bright memories will steal over us, and from the prayer of the never forgotten past will be found a volume of golden thoughts wherever bitterness has been

sweetened by hope; and sorrow may be unalloyed by gladness. None are so poor but others have tasted of poverty's cup before them; none are so grieved but others have borne sorrow equal to their own; and none are so cast down as to be below the lowest of our race.

Some friends may prove treacherous, others will prove true. Some hearts may betray us, others will support and comfort us. We may be strangers cast in a lonely country, with little to enliven or encourage good living, but sorer than ever will come back the joys of other days, and more food than ever will be their memory.

It's something to have lived some good days; something to have known what joy is, and what happiness is, when it is rightly understood. It would be a rare life of unalloyed enjoyment; it would be wonderful if more than half our days should pass in perfect pleasure. Content, then, is the cure for disappointment. A busy life full of good thoughts, useful employment and self denial—a heart overjoyed with love for humanity, will clear the blue sky of its darkness, and let in the sunshine of brightness and good cheer.—Sel.

#### AMBITION.

AMBITION is a quenchless fire, A that thrills the heart to its deep core; It ne'er attains fulfilled desire, But ever thirsts, says for more.

No fount can cool its scorching flame, When it redoubles rises the flood, It swells on the shores of fear, To leaguen for a higher goal.

Forever on, its tide ebb not, Career towards a mystic shore, Till death o'erwhelms the sudden'd soul, And with ambition's dream is o'er.

Oh, mad ambition! you have lost Love, friendship, all that makes life dear, Yet, content vain glory worth the cost, Nor deem their loss less source worth a tear.

But when dies out life's feeble flame To answer death's no long withstood, Poor soul! you'd gladly give all time, Could it be said, "this life was good."

"The best parents in the world cannot hope to train their children properly if they keep them always at home. God has not intended that they should do this. He has given the church, as well as the family, for the instructing and the influencing of children; and those parents who say that the family is sufficient and complete, without any aid from the church, in the bringing up and the bringing out of children into the fullest privileges of the Christian life, thereby deprecate one of God's chosen agencies for the children's welfare, and take upon themselves a responsibility which God has not called them to bear."

In ascending a mountain, it is both necessary and delightful to pause occasionally, looking back upon the path we have trodden, around upon the view opened up to us, and forward to the heights which still invite our approach. Such halts do more good for us than the mere rest which they afford. They give new and larger views of the beauty and sublimity of nature, bestowing little by little the reward of our toil, and encouraging to renewed efforts. It is well too, for us to have occasional pauses in our restless, hurried lives—pauses in which we may look back upon the past, and, by the clearer and tronder views they give us, gather fresh inspiration for the labor before us.



publish the proceedings of the meeting, hence what is done here will find its way into some of the leading journals of America. At Broadway, one mile from the place of meeting, is a daily Conference paper, giving a daily report of the proceedings of the meeting. Many in attendance are having it sent to their families, thus giving us an early report of the meeting.

Towards evening it commenced raining and rendered surroundings a little unpleasant. We walked about one mile through the rain to our room, but did not get very wet, but we fear others did. Of course every one in the vicinity of the meeting was crowded.

Tuesday. We reached the A. M. ground about 7 o'clock, soon after which time it commenced raining, hence it was found necessary to hold the Conference in the meeting-house. In a short time the house was filled to its utmost capacity, and not more than half the people were able to get in, while many others were left out in the rain. The time was spent in singing, and listening to several addresses on the gospel and efficacy of prayer, till 9:30, when the Standing Committee entered the room, and took their places ready for business.

The Conference was opened by H. H. Miller who announced hymn No. 682:

And are we yet alive,  
And see each other's face?  
Glad and glad to see you give,  
For his refreshing grace.  
Preserver by power divine  
To fall salvation here,  
Aids in Jesus' passive pain,  
And in his right arm.

What troubles have we seen?  
What conflicts have we passed?  
Fighting without, and fears within,  
Since we assembled here;  
But out of all the Lord  
Gave strength to us by his love;  
And still he aids his love abroad,  
And hides our life above.

Brother Miller then delivered a touching appeal to those who had assembled for business. He mentioned the importance of the business before the meeting, and the great anxiety of Divine assistants that all things might be done to the glory and honor of God. He then called to prayer, and offered up prayer, followed by Enoch Eby. After prayer, Jesse Culver testified to the front and announced the organization, consisting of officers as mentioned above. Enoch Eby then read the 15th chapter of Acts, after which H. H. Miller offered a few remarks regarding our manner of holding the Annual Meeting.

The next thing in order was the reading the rules formerly adopted for the governing of these meetings.

It was then stated that the deferred queries would not come up, as they were last year deferred indefinitely, and it was the order not to bring forward deferred queries called up in regular order through the District Meeting.

The Annual Meeting Plan Committee, appointed last year to draft a better method for holding the A. M., reported by presenting their plan in writing. In substance the plan is about this: The meeting is to be made self-sustaining by each brother who attends the meeting paying \$1.00, the sisters and their friends who may desire. The boarding task to be arranged with an aisle, running lengthwise through the center of the building, and all the tables to extend from the aisle to the sides. There is to be a door for each table, thus dividing the people into many parts so as to avoid crowding at the doors. The women to enter from one side of the hall, and the men from the other. The meeting room is to be far enough away from a stable as to avoid annoyance, and to be erected in such a way that all the seats will rise gradually from the center in all directions. There are several other features which we will not take the space to mention, they will appear in the minutes.

Considerable discussion was indulged in by some of the brethren as to the extent of opposition there was in regard to each one paying a dollar; some thought this would exclude the poor, but it was shown that those who are able to pay their expenses to the Annual Meeting would certainly be able to pay one dollar to help defray the expenses of the meeting, and if they were not, they could help them.

At 11:10 the meeting adjourned for dinner, to meet at one o'clock.

The afternoon session was held in the forenoon. It was the grandest place to hold a meeting we ever saw. From the center the ground gradually rises in every direction to the height of about

12 feet. The Standing Committee was in the center with most of the congregation seated about them. This basin, or pit, as some call it, is about 150 feet square from top edge to edge, and gradually slopes toward the center so that everybody in it could see and hear everybody else. It was entirely filled with people all of whom could see and hear just what was said and done.

The unfinished matter, left over from forenoon, was then taken up and pretty freely discussed, and finally passed as drafted by the Annual Meeting Plan Committee, hence the next A. M. is to be held on the self-sustaining plan. It was thought best to give it at least a trial.

The Moderator then announced the meeting ready for the queries. It was agreed to commence in the West, hence Northern Kansas and Southern Nebraska were called for and found not represented by delegates, but by a letter stating the best no queries, but was in peace and harmony.

Northern Missouri was not represented.

Southern Missouri was represented by a delegate on the Standing Committee, but present of no papers.

The Southern and Middle Districts of Iowa presented no papers.

The Southern District of Iowa presented a query, suggesting the propriety of the Standing Committee appointing deacons to act on committees, to settle difficulties, in which doctrinal questions were not involved. After freely discussing the pro and con it was thought best to make no change from the established custom of the church.

The Northern District of Illinois:

1. This asked the A. M. to proportion the amount that each congregation should pay toward defraying the expenses of the Danish Mission. It was suggested that each congregation pay \$250 more or less according to the ability of the church. Wealthy churches should pay more, and poor ones less. This amount is to defray the expenses of the mission for the present year, and would be best of the money, or at least some of it, be sent in as soon as possible. Send all money to C. R. Rowland, Linn, Carroll County, Illinois.

2. A request for permission to publish a small Hymn Book for missionary purposes. Taken by request of the parties who had it presented. The propriety of the publishing business among the Brethren at the present is such that these matters must be guarded with great care.

3. It is according to the gospel and order of the Brethren to take a speaker's office from him at home, and then allow him to act in his office where outside of his own district? Decided, without discussion, that it was not right to do so.

More next week.

J. H. M.

## BEFORE, OR AFTER.

Is it the order of the church, in earnest meeting, when a member is in trouble, to ask him if he is a Christian, and if he is, to ask him if he knows what that decision is, or if he does not tell him what that decision is, and then ask him if he is a Christian?

JOHN J. MACKEN.

Answer. It is the order to tell him what the decision is, and then ask him if he is satisfied. In confirmation of this we refer to the Minutes of 1878, Art. 6, which reads as follows: "Which is according to the word of God, to ask an accused member whether he is satisfied with the decisions of the church on his pending case, before they are made known to him, or afterwards?"

It would not be consistent to ask a man whether he is satisfied with a thing he knows nothing about. People should not be required to do a thing blindly. They should act with their eyes open. The gospel asks no man to accept a thing before it is made known to him. This is the way Mission take the advantage of newly installed members—they make them swear to keep the secrets of the lodge before they know what these secrets are; and this is one reason why our Brethren oppose Masonry. It would not be consistent for us to turn round and practice in the church the very thing we oppose in others.

J. H. M.

PHARISE give an explanation of this question: If the law of any State says hang a man for murder, is the officer who executes the law, a murderer according to the law of God?

M. C. N.

See Acts 5: 29.

## ORIGIN OF SUNDAY-SCHOOLS

If not inconsistent with the character of the Brethren to whom I would like to ask a few questions to answer through the columns of your interesting paper.

1. What was the origin and object of Robert Rukes starting his Sunday-school in London, Eng., and what was the religious instruction, or only a school of education?

2. When was the first Sunday-school started by the Brethren? Was it before Mr. Rukes started his school, or after? We are informed it asserted that the Brethren had a Sunday-school thirty years before Robert Rukes ever started his school. Its teaching these questions will enlighten our Brethren.

ABRAHAM WOLFE.

1. Robert Rukes, the founder of modern Sunday-schools, was an English philanthropist, and editor of the *Gleaner* Journal. He commenced his Sunday-school work in Gloucester, England, in 1781 by gathering the poor children from the streets and employing female teachers at their services. The children were taught from ten A. M. to twelve; then after a hour's recess, read a lesson and went to church. After the close of church services they were instructed in the catechism till after five in the evening, and then sent home. The school was of a religious character, though other instructions were probably given in the intervals. Mr. Rukes introduced his school with a view of teaching the poor children the Bible. It was then but a few years till Sunday-schools were established all over England.

2. We have no way of knowing who was the first brother to introduce these schools among the Brethren. About 1740, Leckie Hucker established a school at Ephrata, Lancaster County, Pennsylvania, which continued a number of years. This school, however, did not belong to the Brethren at that time. He was a member of the Seventh-day Baptists, a body of people who split off from the Brethren Church about 1726. This school at Ephrata was established about 21 years before Robert Rukes introduced his system in Gloucester, England. But as early as 1674 there was a Sunday-school in Roxbury, Massachusetts, and one in New York, in 1675.

Sunday-schools were established in the Christian Church near the middle of the second century. They were then called schools of catechumens, in which the young were carefully instructed out of the Scriptures. Less formal instruction of children prevailed much earlier.

Speaking of schools, among the Christians in the first century, Meisheim says: "The Christians took all possible care to accustom their children to the study of the Scriptures, and to instruct them in the doctrines of their holy religion, and schools were everywhere erected for this purpose, even from the very commencement of the Christian Church. We must not, however, confound the schools designed only for children, with the *gymnasiums* or *academies* of the ancient Christians, erected in several large cities, in which persons of riper years, especially such as aspired to be public teachers, were instructed, and suffered from both of them, both of human learning and of sacred erudition. We say, undoubtedly, attribute to the apostles themselves, and to the injunctions given to their disciples, the excellent establishment, in which the youth destined to the holy ministry received an education suitable to the solemn office they were to undertake. (2 Tim. 2: 23.) St. John created a school of his own at Ephesus, and one of the same nature was founded by John Carey at Smyrna; but these were not in greater repute than that which was established at Alexandria, commonly called the *catechetical school*, and generally supposed to have been erected by St. Mark." Volume 1, page 35.

One of the most reliable works now published, is the American Cyclopaedia in 16 volumes. Treating of Sunday-schools it says: "The earliest recorded Sunday-schools were the schools of catechumens, organized, according to Tertullian, in A. D. 180, though less formal instruction of Christian children and novices prevailed earlier. The schools of the catechumens flourished till the sixth century. In 1537 Luther established Sunday-schools in Wittenberg for the instruction of children who could not attend the day schools. In 1660 Kinnear inaugurated them in Scotland." Volume 16, page 477.

Citations on this subject from reliable sources, could be multiplied, but we think the above sufficient for the present at least. J. H. M.

## Items of Interest.

—The human heart is 6 inches in length, 4 inches in diameter, and beats 70 times per minute, 4,300 times per hour, 100,500 times per day, and 26,817,500 times per year.

—A FRENCHMAN, M. PERRY, has invented an apparatus for distilling water at sea, for which he has secured a prize of 3,500 francs, by which the water is turned out fresh, well aerated, and delicious water.

—To remove weeds from paths take one hundred pounds of water, twenty pounds of quick lime, and two pounds of flour of sulphur boiled in an iron vessel. Water with the clear part, divided, and the weeds will not re-appear for several years.

—Dr. HALL, editor of the *Saskatoon Broadener*, says, "We are satisfied, after two or three attempts, we can never write poetry. We are not even good at rhyming." But Dr. knows something which many rhymers do not know—there is a difference between rhyming and writing poetry, the same sense.

—PETERBURG AND CAUCASUS.—St. Petersburg, May 12.—The disease which has broken out in the Caucasus proves fatal in twenty-four hours. In Derby, which contains 150 houses, seventy persons died. In Mediterranean, where there are 100 persons dead. Morbidity elsewhere is in the same scale.

—It is stated that Bell's telephone battery transmission was placed on the tower of three attempts, we can never write poetry. We are not even good at rhyming." But Dr. knows something which many rhymers do not know—there is a difference between rhyming and writing poetry, the same sense.

—A missionary, after thirty years of service in India in building churches, largely with his own hands, exclaims that on returning to America he finds churches in large cities which cost \$200,000, and \$500,000, and a Secretary of his own Foreign Board receiving \$5,000 a year, when the other mission in India "is really dying out for lack of men and money."

—LONDON HAS more Roman Catholics than Rome, more Jews than all Palestine, more Irish than Belfast, more Scotch than Aberdeen, more Welsh than Cardiff; its beer and glass shops, placed one after another in a line, would reach the other side of the world, and one quarter of the city is inhabited by three hundred thousand of the most miserable wretches and outcasts to be found on earth.

—It is said, and no doubt truthfully, that scarlet fever and other contagious diseases are disseminated by school-books. The scholar carries his books home, is taken sick, and of course dies. Yet he is contented, and he uses his books a little, and the particles of poison which contains the germ of the disease are rubbed from his hands and washed within the leaves.

On Friday evening, May 9th, a terrific cyclone passed over a portion of Northern Kansas, Southern Nebraska, and that part of Western Missouri from sixty to seventy miles to the north-east and north of St. Joseph. The cyclone, it is said, originated about ten miles south of St. Joseph, and moved in a westerly north-west direction. Immense damage was done to property, and many persons killed, while many more were severely wounded.

—A MAN and his wife were arrested and fined twenty-five dollars each, for opening their hired girl's letters. The law very strictly prohibits the opening of letters addressed to other persons, and persons who have such letters passing through their hands should make a note of this and govern themselves accordingly. We ourselves have known otherwise honest and upright persons taking too much liberty in this respect.

—COAL.—Coal was first used as fuel 800 B. C. But it is only in the present century that it has become of great importance on account of its combustible properties. The amount now annually produced by this country and England, the two great coal-producing countries, is piled up in a regular wall ten feet thick and fifty feet high, and extends from the Atlantic and connects the two continents.

—An English child six months old was seen sucking a piece of green wall-paper, which was at once taken away. Nevertheless it died the next day. A large quantity of lead was found in its stomach. Once or twice of lead was also found on the paper. The doctor accordingly remarked that green wall-paper ought to be avoided, as it not only contains poisonous matter, but was very detrimental to health.



MILIONS of men and women have read the Bible, finding comfort and inspiration in it. One man, Colonel Bob Ingersoll, has read it that he might make it a subject of ridicule. Therefore, the millions must be wrong, and Ingersoll right. This is the ann and substance of the Ingersollian philosophy. It requires a giant intellect to evolve so grand a system.











## IN REMEMBRANCE.

BY JAS. Y. HENKLER.

To Editor Melrose Hollinger, of the Cherry Grove Church, Carroll Co., Md.

DEAR BROTHER, some memories pleasant  
Come over me once in awhile,  
Like rays of the sun through the shadows,  
That soften their glance with a smile.  
I think of the season departed,  
The brethren with whom I conversed—  
And tokens of love in remembrance,  
Which scarcely I noticed at first.

Dear brother, my love for the brethren  
Shall never diminish nor fail,  
If even through tempests and trials,  
And floods of affliction, I sail.  
The love that our Savior has granted—  
His love to redeem us from sin,  
Must more on the chords of affection,  
The sinner from darkness to win.

O, brother, how well I remember  
Those meetings and seasons of love,  
The time of those many conversions  
In your flourishing church, Cherry Grove.  
Thank God for his boundless blessings  
Bestowed on his children so free,  
To grant them what ever is needful,  
And more than this congregation.

Dear brother, in your congregation,  
The call from young Hansen was heard,  
For brethren to cross the Atlantic,  
To Denmark to preach the pure word.  
And I was a silent spectator,  
Whose heart felt glow for the youth  
Just calling from yonder for brethren,  
That he might solicit the truth.

O, brother, how small the beginning  
Of things that God wants to have done!  
How great the achievement of wonders  
When things are wrought by his hand or won!  
The church that in Denmark is planted,  
Is growing on yield that is sown,  
The fruit it will seek in its season,  
Not only in Denmark alone.

Dear brother, how dear is our knowledge  
Of things that are hid from our view!  
We scarcely have faith like a "mustard,"  
Or have the power to do what we can do.  
I look for great things in the future,  
The spread of the gospel abroad,  
And many conversions of sinners,  
Who are called with the calling of God.

Dear brother, since writing the former,  
Affliction ensu'd me severe,  
And friends and physicians considered  
My feet at the Jordan were near.  
But thanks to the Lord for his mercy,  
Who wounds and he heals it again,  
My health now once more is improving,  
And thanking the Lord, I cannot complain.

## HOLD THE FORT.

BY J. S. MOBLEY.

"Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4: 23.

THIS world is the great battle-field in which for long and bloody ages a fearful contest has been waging between the kingdom of darkness against the kingdom of light. The world was created for the children of light. Our great Commander, in the beginning gave instructions to his children what they should do, and what they should not do. So long as those instructions were obeyed, they were happy—the fort—the heart was safe; and they doubtless often engaged in sweet conversation with their great Leader. But an enemy made his appearance, and through strategy persuaded the children of God to disregard the instructions of their Commander.

Here the first great battle in the moral world was fought. The fort was taken. The enemy was victorious. The children of God, for their disobedience, were driven from their beautiful home in Paradise to till the soil, and at their bread from the sweat of their face; with thorns and thistles to annoy them, till they returned to dust again. Gen. 3: 17, 18, 19.

As a result of this moral, or rather immoral, victory, sin with all its damaging results, was introduced into this fair

Eden of ours, and has blighted every thing with which it came in contact. Sin in the moral world, has become fearful in its effects, in the material world. It seems to have effected the heavens above, and the earth beneath, and the elements surrounding us; and every thing we see, suffer, and wear; hence the pain we suffer, and the diseases that are contracted because of improper food and drink. The air we breathe is impregnated with malarious properties, hence sickness and death. Our social relations are sadly impaired; hence those petty jealousies, quarrels, suits at law, contentions, and wars, with all their horrible consequences.

But while the enemy gained such great power by his success in Eden, his power is still limited by one that is greater than he; hence the prophetic declaration, that the woman's seed should bruise the serpent's head. Gen. 3: 15.

The introduction of the law with its various applications and restrictions, rites and ceremonies, and the rivers of blood that flowed from Jewish altars was given to define sin. To make it manifest. To bring it to the surface, that we might more clearly comprehend it in all its damning influences. The apostle truly says, "The strength of sin is the law." 1 Cor. 15: 56, i. e., the law gave sin prominence; otherwise our knowledge of sin would be very limited. Not that God through the law created sin. That was already done; and poor fallen humanity is committing sin every day.

But here again, through the subtility of the enemy, and the deceitfulness of sin and weakness of the flesh, the fort in the main was still held by the enemy. "For the law made nothing perfect, but the bringing in of a better hope did." Heb. 7: 19. Christ, the author of this better hope, "brought life and immortality to light through the gospel." For this purpose, "the Son of God was manifested, that he might destroy the works of the Devil." 1 John 3: 14. "In him was life, and the life was the light of the world." John 1: 4. "He that believeth on the Son hath everlasting life." John 3: 36. "I am come that they might have life." John 10: 10. "I am the bread of life." John 6: 35. "He led captivity captive and gave gifts unto men." Eph. 4: 8. Many more kindred Scriptures must be introduced, to show the great power vested in the Captain of our salvation, in order to enable him to grapple with, and finally overthrow the prince and kingdom of darkness.

Naturally, before a person is capable of filling the position of a successful general, it is necessary that he frequently come in close contact with the enemy, that he may fully understand the tactics and strength of his antagonist. This only, will make him a safe leader. For this reason, doubtless, Christ was so severely tempted, and touched with the feeling of our infirmities, that he might be able to foil our common enemy, at every point. Paul says, "To make the captain of their salvation perfect through sufferings." Heb. 2: 10.

Doubtless, the most trying time in the mission of Christ on earth, was his baptism and crucifixion. How intense his sufferings must have been, to have forced his blood in great drops from him! We have read of persons who, while under the influence of some great moral, or physical agony, became wet with sweat, that oozed from every pore; but never did we learn of one, save Christ, whose pain, and agony was so intense, as to wring from him his life-blood in great drops in the form of sweat! How degrading his trial! Every conceivable insult and

mockery that the imaginations of wicked men and devils could invent, were cast upon him. How ignoble his death! to be numbered with the transgressors, and die the most shameful death the Roman law could inflict.

But while his sufferings were intense, his trials degrading, his death mean and ignoble, yet by his patient bearing, his forgiveness of his enemies during his most intense sufferings, and especially by his resurrection from the dead he achieved the most glorious victory heaven and earth ever beheld. In his resurrection he triumphed over death and hell, and "became the first fruits of them that slept." Says the revealer, "I am he that liveth and was dead, and behold I am alive for evermore, and have the keys of hell and of death." Rev. 1: 18. Christ defeated the devil from the high position he once occupied. In consequence of his great victory, Christ obtained all power in heaven and earth, and will delegate of his power sufficient to all his faithful followers, to enable them to resist the enemy, and hold the fort, till Christ comes, the second time without sin unto salvation. "The gates of hell shall not prevail against them." Matt. 16: 18.

The Old Fort has withstood many a siege. The rains have descended. Floods of opposition have vented their fury against her. The winds and storms of persecution have threatened her destruction. Her banner has been trampled in the dust, but others have called around the cross of Jesus, and to-day her glorious banner is raising over the fort, with this precious motto, "Be faithful unto death, and I will give you a crown of life." By the term, or phrase, "hold the fort," we mean the church as a body (at this part of our subject), and as a body the church has always existed, and always will to the end of time; though that body at times was quite small. God will not permit his organization to become extinct. "Fear not little flock." Luke 12: 32.

The church of Christ on earth may be very fitly compared to a fort with a garrison, who are commanded to hold it to the last extremity.

In the Mexican war the chief commander had occasion to go into a distant part of the field of conflict, and left a certain fort with his officers and men, with strict instructions to hold it till his return. During his absence the fort was surrounded on all sides by the enemy. Their communications were entirely cut off. Their sufferings for the necessities of life were extreme. They could not possibly hold the fort much longer. The enemy pressed nearer and redoubled their fire, while the strength of those in the fort was getting weaker, and their ammunition nearly exhausted. Their enemies were exulting over their anticipated victory. At this critical moment, the enemy was seen to run to and fro upon the field of battle. All was confusion and disorder. Numbers of them ran into the Rio Grande and perished. All ran for dear life. In the fort all was wonder and amazement, at the movements of the enemy. Soon, however, the approaching columns of their late commander came in full view and told the story. How different the state of things now! In the fort where a few hours previously, gloom, and despair, was depicted on every countenance, now joy, and gladness shines forth, and the necessities of life are bountifully supplied, while their enemies are entirely overthrown. It is thus with the church. Its great Founder has been called away for

the time being, but promised to come again. He has left the soldiers of the cross with the officers to hold the fort. To keep the church pure and unspotted, that she might be presented as a chaste virgin having neither spot nor wrinkle.

No doubt, just previous to the second coming of Christ will be a dark period in the history of the church. The enemy will deserve, if possible, the very elect. Wars will come and rumors of wars, famines, pestilences, earthquakes in divers places; sorrows and troubles upon every hand, and sin with all its deceptions will abound, and the true followers of Christ will dwindle down to a small number, comparatively. All these things will have a discouraging effect, to a greater, or less extent upon the true soldiers of Jesus; and they will wish and ardently desire the return of their long absent General. At his return all those proud, blasphemous enemies of the cross will be forever discomfited, and the true soldiers will be delivered from the contaminating influence of sin, will be changed and fashioned like unto Christ's glorious body, and so ever be with the Lord. Hence the important injunction of our great Leader, "to observe all things whatsoever I have commanded you" and hold fast to the doctrine of Christ, that we may be grounded and settled in the truth as it is Jesus.

In the foregoing part of this essay we have applied the phrase, "Hold the fort" to the church as a body; but will now apply it to us as individuals. It is only as we are true individuals, that we will be true collectively.

While the world is the theatre in which the bloody conflict between light and darkness, is now being waged, the human heart is the stage upon which those forces, either for good or evil, have been acting and are germinated. All that we do proceeds from the heart. Naturally, a fort must have passages for ingress and egress, that communication can be had with the outer world, and that the necessities of life may be brought in, as well as weapons wherewith to defend ourselves. It is thus with the heart. It has its passages or avenues through which we communicate with the outer world, and through which things of the outer world make an invade upon the heart, or fort within. Naturally, the enemy makes his approaches to the fort along the passages and weak points, especially if he can throw the sentinel off his guard; but if those passages are well guarded, and the sentinel awake, the fort is safe. This is equally true spiritually. All the evils in the world, first find their way, through the various avenues leading to the heart. If these are properly guarded, the fort within is safe. The great Commander says, "And what I say unto you, I say unto all, watch." 1 Thess. 5: 6. Among the most prominent avenues leading to the heart, through which evil may be transmitted to the fort within, are the following:

1. The Eyes.
2. The Ear.
3. The Tongue.
4. The Desires—lust.
5. The Affections.
6. The Intellect.

Other avenues might be noticed, but these are sufficient for our present purpose. It is not necessary that all the above avenues, or gates, be left unguarded to give the enemy success. If but one of them, be left open, or unguarded, it is sufficient to let the enemy with his forces in, and overpower us. Among the many gates of ancient Babylon, but one was left unguarded, and the enemy



here entered the city and took it by storm.

We shall briefly notice the above inlets separately that we may be the more impressed with their importance.

*The eye*—the organ of vision is one among the greatest blessings of our organism. By it, we behold the wonderful works of God. By it we see our way to go from place to place—to our daily labor, to the house of merchandise, to the house of mourning, to the house of God, to read the pages of inspiration, to eat and drink, &c. To be deprived of this blessing—of seeing, is one of the most unfortunate things that can befall us in this life.

But while the organ of vision is such a great thing, it is also susceptible of being a curse to us. We hear the apostle speak of the *lust of the eye*. It was through this avenue that the Devil tempted and overcome mother Eve, in Eden. *She saw that the fruit was fair.* It was through this inlet that the enemy tempted Lot's wife. *She looked back* and became a pillar of salt. It was through this avenue that David was tempted to sin in the case of Bath-sheba. He saw the woman wash herself. 2 Sam. 11: 2. It is through this important inlet that many have fallen, by permitting themselves to be thrown off their guard. It is through this passage that fashion with all its evils has attained such prominence in the world. Dr. Franklin once said, "that our *own eyes* only cost as a pair of spectacles; but other people's eyes cost us so tremendously much." "What I say unto you, I say unto all, watch." Watch every avenue. *Hold the fort*; for I am coming; "and my reward is with me, to give every man according as his work shall be." Rev. 22: 12.

(Concluded next week)

#### FAITH.

C. S. BOOSE.

"Faith is the substance of things hoped for, the evidence of things not seen." Heb. 11: 1. **T**HIS fundamental element is acknowledged by all men to be essential to salvation. We can see what great wonders men of olden times wrought. Daniel, that holy prophet through faith closed the mouths of the lions (that is the angel) did. Through the great faith which Daniel had in the living God, he was saved from the dreadful jaws of the king of beasts. But what became of his accusers when they were cast into the den of lions, not believing on the living God? "And the king commanded and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den." Dan. 6: 24.

The faith of Abraham, the faith of all the faithful was willing to sacrifice his well beloved Son (in whom the families of the earth were to be blessed), looking forward at the benefits to be derived therefrom. God promised, and Abraham believed, and because of his faith what great things the Lord pronounced upon him. He said, "In blessing, I will bless thee, and in multiplying, I will multiply thy seed, as the stars of heaven, and as the sand of the sea."

Noah, when he was warned of things to come, believed, yet not seen, through fear prepared an ark for the saving of himself and family, according to the directions God gave him, and by that

means God saved him from being swept away, as all those who did not believe were.

Peter says, "The like figure whereunto baptism doth also now save us." Paul says, "the just shall live by faith." James says, "faith without works is dead, being alone." We now see what a great thing faith is. "For without faith it is impossible to please God; for he that will come to him must first believe that he is, and that he is a rewarder of all them that diligently seek him." What we see with our eyes, seems to me ought to prove that there is a great Ruler or kind and merciful God. But when revelation steps up and declares the existence of a God, who created all things, visible and invisible, who made the great light to rule the day, and the lesser light to rule the night, most assuredly we ought to believe. Now, all these evidences are so plain, who is it that will not reverence such a Being! honor, love, serve, and obey him who has given us the promise of eternal life upon gospel terms. I fear that there is too much loose living in the church. Lives are not marked by that faith that should characterize the saints on earth. True faith and humility do not always constitute their adornment. It may be of many, truthfully said, "They are not shining lights." Some seem no better after their conversion than before, and if religion make people so better, it is of no use.

Oh, that we all had faith as a grain of mustard seed that we might "press forward to the mark the prize of the high calling of God in Christ Jesus." "Believe on the Lord Jesus Christ, and thou shalt be saved." Bible faith, practical faith, faith that works by love.

*Big Lick, Roanoke Co., Va.*

#### BY-AND-BY.

What will it matter by-and-by,  
Whether my path below was bright,  
Whether it wound through dark or light,  
Under a gray or golden sky,  
When I look back on it, by-and-by?

What will it matter by-and-by,  
Whether, unheeded, I toiled alone,  
Doubting my God against a stone,  
Meeting the charge of the angel right,  
Bidding me think of the by-and-by?

What will it matter by-and-by,  
Whether with laughing joy I went  
Down through the years with a glad content,  
Never believing, nay, not I,  
That I would be sadder by-and-by?

What will it matter by-and-by,  
Whether with calm cheek I've been  
Close by the pulpit again, plain,  
So-chiding myself through sob and sigh,  
All will be sweeter by-and-by!

What will it matter? Naught, if I  
Only am now the way trod,  
Glimmer or gleam, leading to God,  
Quitting me of the by-and-by,  
If I but reach him by-and-by.

What will it matter for the unheeded sigh,  
If, in my fear of self or folk,  
Closetly I've clung to Christ through all,  
Mistaken how rough the path might lie,  
Sure he will smooth it by-and-by?

All it will matter by-and-by,  
Nothing but that: That Joy or Pain  
Lifted me skyward, helped to sigh,  
Whether through rack or smile, or sigh,  
Heaven—home—all in all, by-and-by!

Selected.

#### THE JUDGMENT DAY.

(selected by Elizabeth Furtz, a deaf mute girl)

**Y**OU know that Jesus will come again in the clouds. Little children, do you know when he will come? Skall I tell you when Jesus will come? You would like to know; but I cannot tell you when; I don't know what day it will be. No one knows but God. There will be many wicked people in the world then; and some good people. An angel will blow a great trumpet, and Jesus will say to the people who are dead,

Come out of your graves. The bodies of all the dead people will come out of their graves. Those who love Christ will be like the angels, and will fly up in the air. Those who are alive when Jesus comes, he will take up into the air to meet him. He will come in the clouds, shining brighter than the sun, and all the angels with him. He will sit upon a white throne, and he will wear a crown upon his head, and everybody will stand around his throne. He will open some books, in which are written down all the wicked things that people have done. God has seen all the wrong things you have done. He can see in the dark as well as in the light, and knows all your bad thoughts. He will read everything out of his book before the angels that stand around; yet God will forgive some people, because Christ died upon the cross for them. Whom will he forgive? Those who love Jesus with all their hearts. He has written down their names in another book, called the Book of Life. He forgives their sins, wipes away their tears, and lets them live with him forever.

Do you hope that Jesus will write down your name in his book? Ask him to give you his holy Spirit. Then you will love Jesus, and hate to do wickedly. What will God do to those who do not love him? He will put them in a lake of fire, called hell. There they will gnash their teeth, and weep and wail forever. God will put Satan in the same place, and all the devils. Satan is the father of the wicked, and he and his children will be punished forever. They will not have one drop of water to cool their burning tongues. Many people in hell will say, How I wish I had listened to the words of my teachers! But I would not mind; and now it is too late. I can never get out of this dreadful place. How foolish I have been! Once God would have heard my prayers, but now I weep and wail in vain.

I hope, my dear children, that none of you will ever speak such sad words. Remember, Satan goes about as a roaring lion, seeking to devour you, by tempting you to displeased God, but God will keep you from wickedness, if you pray to him.

One day God will burn up this world we live in. It is dreadful to see a house on fire. But how dreadful it will be to see this great world, and all the houses and trees burning! The noise will be terrible; the heat will be great. The wicked will not be able to escape from God. The world will not burn forever; it will be burned up at last, and God will make another much better than this. If you are God's child, you will not be frightened when the world is burning, for you will be safe with Jesus, praising him for having loved and saved you.

#### A LIKENESS OF JESUS.

BY A. E. O. JAMOTER.

**I**N No. 20 of the BRETHREN AT WORK appears a description of our Savior which needs correction.

The original letter of Publius Lentulus is as follows:

"There appears in these our days a man of great virtue, named Jesus Christ, who is yet living amongst us, and of the Gentiles is accepted as a Prophet of Truth, but his own disciples call him the Son of God. He raiseth the dead and cureth all manner of diseases. A man of stature, somewhat tall and comely, with very reverent countenance, such as the beholder may both love and fear, His hair the color of a chestnut fullripe,

plain to his ears, whence downward it is more curled and curling about his shoulders. In the midst of his head is a seam or partition in his hair, after the manner of the Nazarites. His forehead plain and very delicate, his face without spot or wrinkle, beautified with a lovely red, his nose and mouth so formed that nothing can be reprobated, his beard thickish, in color like his hair, not very long but forked, his look innocent and mature, his eyes gray, clear and quick. In re-proving he is terrible, in admonishing courteous and fair spoken, pleasant in conversation mixed with gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep. In proportion of body most excellent, his hands and arms most delicate to behold. In speaking very temperate, modest and wise. A man for his singular beauty surpassing the children of men."

This letter serves as a margin or setting to the photographic copy of the likeness of the Redeemer. In the center of the letter, in an oval form, is the profile of that wonderful Person who is "God manifest in the flesh." The photograph is taken from a portrait carved on an emerald by order of Tiberius Caesar, which emerald the Emperor of the Turks afterwards gave out of the treasury of Constantinople, to Pope Innocent the Eighth, for the redemption of his brother taken captive by the Christians.

The letter is taken from a manuscript in possession of Lord Kelly, and the picture was bought eleven years ago by a lady in London, and a copy given to a friend in New York State, by whom it was sent to Brother C. H. Balch, of Union Deposit, Dauphin Co., Pennsylvania.

There are many points about the picture that strongly incline the theoretical observer to believe that it is a true likeness of the Divine human Son of the virgin Mary.

#### SELECTED GEMS.

There is no grief like the grief that does not speak.

The hardest thing in this busy world of ours is to do nothing.

We all do more harm than we intend, and less good.

A man is called selfish, not for pursuing his own good, but for neglecting that of his neighbor.

True genius is modest; and modesty is often the handmaid of true genius.

It is conferring a kindness to deny at once a favor which you intend to refuse.

As charity covers a multitude of sins before God, so does politeness before men.

God's presence with a man in his house, though it be but a cottage, makes that house both a castle and a palace.

The nearer Christians get to Christ the nearer they get to each other. The more Christ-like they become, the more loving they are, the more lovable becomes their character.

A returned missionary was recently invited to a party where all the ladies appeared in low cut dresses. Said he to his host: "I don't mind it at all, I've spent ten years among the savages."

Whosoever hath Christ cannot be poor; whosoever wants him cannot be rich.

Righteousness and self-righteousness is as far apart as the east is from the west.

A wise man seeks to shine in himself; a fool, to outshine others.







## Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for saving and answering Bible questions, and for the solution of Scriptural difficulties. Write to the Editor, 721 Madison St., Chicago, Ill. Questions will be asked with courtesy, and answered with as much accuracy as possible. Answers for this department, must always send to the post.

Will some one explain Heb. 1:17? "And of the angels who ministered unto him, he left none, and his name is a flame of fire." R. T. CROOK.

Will some one please explain John 10:27? "In particular the phrase, 'And shall go on to sin in his pasture.'" M. M. MURPHY.

Will some one please explain 1 Pet. 7:19? It reads as follows: "By which also they are vent and perished unto the spirits in prison." Who is the preacher? Who are the spirits? W. W. BARNARD.

## BLOOD AND THINGS STRANGLER.

Will some one explain Acts 12:27? "In particular the phrase 'and from blood, and from things stranger.'" FRANKLIN AINSWORTH.

THE use of blood as an article of diet is emphatically prohibited in the Holy Scriptures. When the great teacher of the Gentiles, Paul, wrote to the Romans, he said, "No flesh with the life thereof, which is blood, shall ye eat." This prohibition was still more forcibly enforced in the law given by Moses. "Whosoever eateth any manner of blood, whether he be king or stranger, I will punish him: for he hath shed man's blood, and he eateth man's blood: he shall be cut off." (Lev. 17:12-14) "And the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh an atonement for the soul." Blood is prohibited in the law, and it is the blood that maketh an atonement. It is the substitution of life for life, the life of the animal sacrificed for man's life, that gave blood its sacred appropriation. And this is one of the restraints which a sound gospel teaches the Holy Ghost to lay upon the believing Gentiles, that they abstain "from blood, and from things stranger," which would, of course, return the blood.

In the face of so express a law three times repeated, and so solemnly re-enforced, it is not surprising that some have been led to eat blood, is indeed a wonder to us. MATTIE A. LEAR.

## STONES CRY OUT.

Please explain from the paper, the meaning of Luke 19:37, 40. It reads as follows: "And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude began to rejoice and praise God with a loud voice for all the mighty works that they had seen. And he answered and said unto them, I say unto you, that if these should be silent, the stones would immediately cry out." S. C. C.

WE suppose our querist wishes an explanation on the last sentence. In Scripture a heart of stone, when applied to persons, means one who is stubborn, senseless, and untractable in disposition. One who receives no kindly impressions from the Word, Providence, or Spirit of God. The Savior would then say, "If there were any such persons, the stones would cry out, and the things that are written, should they hold their peace, and give no expression of their love, these very stones, these hardened, unfeeling Jews and Gentiles would immediately cry out against them, and demand their judgment." The stones would cry out, if they saw the people, and the things that are written, should they hold their peace, and give no expression of their love, these very stones, these hardened, unfeeling Jews and Gentiles would immediately cry out against them, and demand their judgment. The stones would cry out, if they saw the people, and the things that are written, should they hold their peace, and give no expression of their love, these very stones, these hardened, unfeeling Jews and Gentiles would immediately cry out against them, and demand their judgment.

When the light that should be emitted by professed Christians becomes so dim that its light is not sufficient to illuminate a benighted world, then from some other quarter, a light not expected, will come a voice that will powerfully, echoing and re-echoing the truthfulness of God's precious Word. Surely he can make the voices of men to praise him.

MATTIE A. LEAR.

As by your sermons you preach "in season," so by your lives you may preach "out of season," and to all men; that they, seeing your good works, may glorify God on your behalf and on their own.

## ON THE WAY TO PALESTINE.

NUMBER 19.

### The Red Sea and the Crossing.

(From the "Cathartes Handbook" for Special Arrangements.)

I FIND a number of queries making many of this from this correspondence which are deeply interesting, for the sake of others which I think of writing.

We left Cairo on Monday, April 23rd, at 11 A. M. for Suez, and reached our destination at 8 P. M. all the way by rail.

Our object in visiting Suez, was to study the question of the crossing of the children of Israel, and for this purpose we gave ourselves two days there. Three theories have been advanced on this subject by explorers, the careful study of which left my mind in uncertainty and confusion. Our excellent Consul at Cairo, Mr. Farnham, of New York, who has been at Suez, told me that I would probably be more confused after visiting the place than I was already; but I was resolved to fully test the matter, let the results be what they might.

One of these theories, that the Red Sea in the time of Moses, extended so far north as to connect with the Bitter Lakes, a series of shallow lakes north-west of the present head of the sea, distant at their south-eastern end about 30 miles from the place where the Red Sea is the head of these lakes. Those who adopt this theory suppose that a heavy wind blowing off shore at low tide carried the water out, leaving a dry beach on which Israel crossed over, and that as the wind ceased, the water returned, and changed, the tide came in, and they were drowned.

The second theory adopts the same supposition in regard to the northward extension of the sea, and assumes that the crossing occurred at a point where the present head of the sea, where there is a depression a mile or so wide in which the miracle and the disaster might have taken place. Dr. Robinson, whose judgment I have learned to regard with the highest respect, adopted this view when he visited the place in 1858.

The third theory, and the one which was universal until the former two almost entirely supplanted it among Europeans and Americans, is, that the crossing occurred several miles south of the present head of the sea, where the water is deep, and its width is from 8 to 10 miles.

I came to the place determined that on this question, as on all other pertaining to sacred geography, the Bible should be my guide-book, and that I would accept no place as the site, which Moses crossed which fails to meet the requirements of the Scriptures. These requirements are as follows:

1. The place was so situated as to require Israel to turn from the direct route toward Canaan, in order to reach it (Ex. 14:2).

2. It was such, that when Israel reached it they were "entangled in the land," so that Pharaoh was encouraged to pursue them (14:3).

3. It was such, that the Israelites, when they were there was no way of escape for them except by going through the sea (14:10, 13, 16).

4. It was such, that in opening a passage the waters were divided, not driven away to one side, and that they were "a wall on the right hand and on the left" (14:19, 21, 22, 29).

5. The distance across was sufficient to allow all the six hundred chariots, and the horsemen of Pharaoh, to be within it at one time, and the water was deep enough to prevent the escape of a single horseman when they rushed together (14:7, 8, 25).

6. The place was near enough to Marsh, now Hawarah, 13 miles below Suez, to allow Israel to march thither in three days (15:22, 23).

7. It was where Israel, after crossing, could find an immediate supply of drinking water, so that they did not suffer for water till they came to Marsh (15:22, 23).

With these requirements before us we may dismiss the first theory mentioned above at once; for although in a slight degree it meets the first three requirements, it is utterly inconsistent with the other four. Indeed, it denies entirely the last two requirements, the crossing, and if this event was not miraculous it was nothing.

It required only my observations from the train in approaching Suez, and a few minutes spent on the flat of the marshes, to satisfy me that the second theory is also untenable. I stood on the rear platform of the car (it was one built on the American model) for many miles as we approached the head of the sea, watching for the indication of the crossing, and I searched for them carefully at Suez; but although the opposition of a passage at or above Suez would meet in a good degree all the requirements of the text, had there been enough water there, the absence of water is in-

tal to it. If Moses had been led by this route he would have reached the head of the sea, and he would not have been required to make a detour of three miles to pass around it. Only on the supposition that the main body of this arm of the sea extended many miles above its present head, can this theory be accepted; and this supposition is utterly void of historic evidence. Indeed, the historic evidence is in opposition to it. In order to break in our conclusions we must take the sea as it is, without stretching it, and the Bible as it is, without mutilating it.

We took a boat at Suez to test the third and last theory, and to this we devoted our two days there. The first day we went down to Ayan Musa, the Fountains of Moses, about 8 miles below the head of the sea on the east side. We took the route Arab sailboats which should be the harbor of Suez for about half the distance, carrying in it, beside the four boatmen and ourselves, our guide, five donkeys and two donkey-drivers. After landing, we rode one and a half hours on the donkeys, the drivers remaining behind to make them go, and to guide them—the rider can do neither. Mine was well galled, and we had no little fun on the ride. The fountains lie about a mile from the seashore, and are about seven in number. We dismounted, and walked on foot, and in a few minutes, we were at our last landing in a rude building by its side, its entrance for this use.

The fountain rises in the center of an oblong enclosure which has been made around it by a low wall, and is a stone or two high, and high to keep out the sand. This wall is even with the ground outside, and the basin enclosed is 46 feet long, 36 feet wide at one end and 27 feet at the other. The water flows out upon the ground, and is a constant succession of gas bubbles, which escape as they reach the surface. Through an opening in the wall at the north side the water flows away in a lively stream 2 feet wide and 4 inches deep. This stream led through a garden of flowers, and four steps to irrigate it. The garden is filled with a luxuriant growth of date palms, acacia and pomegranate trees, and under these, beds of garden vegetables and patches of wheat. Another such stream, which ends off no great way, is used to supply the water for irrigation. There are three such streams, standing in a line parallel to the seashore, and separated from each other only by passways like roads. They are watered by five fountains, which constitute the main supply in the middle of a perfectly barren desert. In the hands of a European of taste and means they could be made a little paradise for resort from the dirt and the heat of Suez.

All these fountains rise on top of a sandstone ridge, 15 or 20 feet above the beach which spreads between them and the sea, and usually that high above the sand immediately east of them; yet they are 30 feet below the ground level, and the water flows away to the south-east, and along which the Israelites continued their journey after crossing the sea.

We could see at a glance that this spot answers all the demands of the Scriptures as a landing place for Israel after crossing. A gently sloping beach of sand, and a low wall, extending about five miles up and down the seashore; an abundant supply of water for their immediate use, and an easy march of three days to Marsh, only 13 miles distant, are the features it presents. It is a place where, as the Arabian proverb has it, "there is no to and fro, and immediately below there is a perpendicular shore at least 50 feet high. Looking directly across the sea, we saw plainly what appeared to be a gap in the mountain range, and the sea, which we had seen away to the shore, and we determined to explore it the next day.

A range of mountains called Jebel Aitah, presents an almost perpendicular wall on the south side, the beginning of the range, and stretching along the shore about eight or nine miles. Further down the shore, there rises the high and dark wall of another range, called Jebel Abu Durg. Between these there is a gap, and for some miles the distance shore from the sea is not more than a few miles. A pleasant breeze was blowing, making the temperature delightful, but it was a contrary wind, compelling us to sail in a zigzag, and making our progress very slow. As we approached the narrow strait of the Aitah, which we discovered that a low sand beach, stretching out like a cape two or three miles into the sea, lay in our way. Our boatmen said that they were afraid to pass around it on account of the rocks, and they were very much surprised when we went on. It was only a half a mile across; so we landed and struck out foot. Instead of half a mile, we found it two miles across the beach. We also found that though we had not come across the hill which had appeared to be the last of

the Aitah range, another had come into view, beyond it, and apparently about a mile away. After taking lunch, we struck out for it, but found it three miles away instead of one, and we found on reaching it, that instead of being a hill about 50 feet high, as it first appeared, it was at least 300 feet high, and its front was almost perpendicular. We had not yet reached the crest of the range, and lights in this clear atmosphere by the eye.

Though somewhat fatigued, we clambered to the top of this cliff, and found, that though we had not even yet reached the terminus of this range, it was a mile beyond ground rapidly lower, and there were numerous terraces of a valley several miles wide between it and the mountains below. Here, then, is a valley by which Israel may have descended between the mountain ranges to the seashore, and the entire scene of the crossing, resting in the minutest particular all the requirements of the Scriptures, lay in full view at our feet. About three miles to the south of us and a little west was the mouth of the pass between the mountains, and the valley of the Aitah, opening the sea through that pass, Israel could not turn to the right, because of the Abu Durg mountain in that direction; but to the left a smooth beach, almost as smooth as a floor, and gently sloping down to the sea, was a half a mile wide and diverging, covered about thirty feet from its former course. When their marching column had stretched out nine miles along this beach, its front rank found its progress checked by the body of the other four miles across, over which we had been in the morning. Here, then, they camped before the sea, as the Lord had commanded, with the sea on their right, and a mountain wall on their left, the sea rising up around their front and meeting the mountain wall at the top of the cliff. While thus encamped, Pharaoh's host came down the mountain pass behind them; the sloping pillar stretched itself across the valley in their rear, hiding them from the Egyptian pursuers, and the sea was the wall on their right. The canopy of light. The sea was opened from the Abu Durg mountain on the southeast, to the projecting beach on which we landed in the morning on the northwest, a width of about five miles, and the entire column of the host of Israel marched by a flank movement directly across the dried bed of the sea. The fountains of Moses, distinctly in view from our hill-top, are nearly directly opposite the center of this line of march, and the depth of the water before the host was the Egyptian army, the distances quoted by Boswell in his guide-book, varies from nine to sixteen fathoms, in the midst of the sea. On both sides, the approach to this depth is gradual, as we can testify from having taken a delightful boat in the water on both sides during two hot days of our excursion; and the distance across was about 8 miles for the bed of the column, and 10 or 12 for the rear.

Once down from our hill-top with my mind set on the subject of the crossing place, and I felt well paid already for the time and money invested in my journey. We walked to the seashore at a right angle to the line of our former march, and there started for our boats. I had directed our boatmen to come around the beach as far as they could, to meet us; but they had not moved the boat from where we left it. I got back to my leg-wear, foot-socks, and almost immediately set out on foot, and following the distance by my pace and the time occupied, I have learned to do with great accuracy my walk of a mile and a half to college every morning, and I had had no other exercise, and was growing dazed. I reached the shore, and the lower half of my company, and found that the water was about 10 feet deep, and the column to withdraw their vessel a hundred yards from the shore. I thought I would have to wade the distance, and I felt that I was in a very trying time; one of the Arabs went behind me, stuck his hand between my legs, and lifting me up, he carried me to the shore. I felt that the effect was almost magical. I felt refreshed all over; the senses were renewed; my mind was clear, and I felt that I was in a very trying time; one of the Arabs went behind me, stuck his hand between my legs, and lifting me up, he carried me to the shore. I felt that the effect was almost magical. I felt refreshed all over; the senses were renewed; my mind was clear, and I felt that I was in a very trying time; one of the Arabs went behind me, stuck his hand between my legs, and lifting me up, he carried me to the shore. I felt that the effect was almost magical. 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## Correspondence.

Those who write us will give their names and places.

## Notes by the Way.

**Dear Brethren:**  
On the evening of May 10th, our company with Brother J. W. Smouse, left home, and met Brother J. B. Wampler at Indiana, where we were an appointment for prayer in the Baptist Church. The congregation was small, but listened attentively to an interesting discourse delivered by Brother Smouse.

On the morning took leave from sister and brother Wampler, who accompanied us as far as the train, bound for Johnston, Pennsylvania. We sought out a few brethren residing in town, and met with others from the country, who earnestly rejoiced that we should labor in town on the next town, (Scalp Level), where I expected to do some visiting among relatives, I would not consent, but agreed to leave one of my companions in travel, which would prevent us from going, which was done. Brother Wampler labored for the Brethren in the suburbs of Johnston and vicinity. Brother Smouse accompanied us to Scalp Level, and labored there, with acceptance. On Lord's Day we were there. Here we made the agreeable acquaintance of Brother C. Berkeley. Visited a few relatives. Among whom is my aged father, now nearly four score years old, in good health and spirits. His companion, who was with him there. This was my first visit to the scene of my childhood since my departure. I could only see the little mound in the family graveyard and drop a tear for the departed, while her maternal counsel and instructions seemed to be in my ears. The recollection. Sweet is the memory of the pious dead.

On Monday morning we took leave and were soon en route on board our brother's back, bound for a trip across the Alleghenies, where some of us saw the evidences of the fact that last winter will long be remembered for its abundant snowfall, some of which still remained visible on the afternoon of May 10th. On Tuesday it had gone away, yielding to the benign influence of the sun's rays. I learned to the servant of God. Day after day did the grand lightning send down his rays of light and heat bringing his desolating influence to bear on the dark bank of chilly crystals at first with but little effect, but by and by, these parts more easily influenced began to yield and responded to the bidding of nature, when at last, during the two days in which our counsel was in session, the last vestige of winter in the Alleghenies was banished to return on his path to the vast ocean from whence it came.

Brethren, take courage. Perseverance is sure to result in the accomplishment of the right.

Our council meeting was organized by electing Brother Joseph Berkey, Moderator, the water, Clerk, and H. R. Hoisinger, Reading Clerk.

The meeting was small so far as delegates were concerned. Twelve queries and petitions were considered, embracing nearly all the grave questions that had for years claimed the attention of our councils. The scholastic and formation questions were discussed. Article 8 of the constitution and article 2 of 1855, were recommended as the basis of new questions. The last question also came up and was forwarded to A. M. for Scripture authority, etc.

The mission question claimed considerable time and was warmly discussed. There was no real difference in regard to the necessity of missionary efforts, but there was some difference in sentiment in regard to the organization of the "Brethren's work of evangelism."

It is hoped that measures will be taken at the A. M. that will remove the difference, and that all who wish to be in such circumstances, that all the work should go on, and we pray that it may be so managed that it may secure the confidence of all.

On Tuesday evening, May 21st, we, in company with a number of others, returned to Scalp Level, where Brother J. C. Johnson preached an interesting sermon to an appreciative audience, on the language of our Savior, "I am."

On Thursday evening we tried to direct the mind to the kingdom through the voice of

transfiguration. On Friday evening we tried to hold forth on Bethesda Hill. On Saturday we walked a distance of fifteen miles to reach an appointment at Belknap, where we labored in the evening and on Sunday morning.

A very good feature among the labors of the brethren where we met with them in our trip, is the Sabbath-school work, of which we have not time nor space to speak at large.

Among provisions were made to entertain the delegates and others at the District Meeting, which was held with the Brethren of Dunsmuir's Creek Congregation, Bedford County, Pennsylvania. Brother J. S. Holinger is the chaplain, assisted by an able board of ministers, but one of them, his brother, (C. S. Holinger) has a call from Northern Illinois. He is now en route to that place, and if he should permanently leave Dunsmuir's Creek it would be a loss felt in Western Pennsylvania. But still we trust his labors and labors will be well directed.

Arrived home on Sunday evening, May 21st, at 8 o'clock P. M., and was very tired, having done a great deal of walking on my trip, found my family well. Thanks to the protecting care of Providence. JOURNAL HOSKINS.

## From Deep River Church, Iowa.

**OUR** Love-feast in connection with the D. M. of the Middle District of Iowa, was on the morning of the 17th of May, remembered.

On the morning of the 17th of May, brethren from nearly all parts of the district assembled for worship. Life in the afternoon one precious soul made it known that he desired to unite with the church. A touching appeal was made to the heart of the people, and the pleasant water, where "prayer was to be made," and the applicant, in sweet submission, was buried with Christ in baptism. We rejoice to see sinners turn to God. Especially did his compassion reach to him who had been a sinner for many years. At the water's edge he said, "I have rejoiced before, but never felt joy in my soul."

In the evening we gathered around the Lord's table. The brethren, in their gladness and suffering of our blessed Master. May the God of love grant that we may continue in love, and grow in grace, that we may be rejoicing around the table when the Lord will send the Holy Spirit.

On Sunday the brethren delivered two able sermons. No preaching in the evening. Morning at eight o'clock we assembled in council. Churches well represented. Business transacted, and to the general satisfaction of the brethren. We can say we had a good orderly meeting, enjoyable by all.

Today two precious souls obeyed Christ's command, by being baptized, and arose to walk in newness of life. With the angels in heaven, rejoice to see sinners turn to God, especially when our young associates are so willing to go hand in hand with us, and battle for the Lord. But a few weeks ago five young persons turned their backs to us, and are now serving the sympathizing Jesus. Dear young reader, you who are in sin, follow the example of those young soldiers who are now battling for Jesus. You have only the present time allotted to you. Then improve the precious moments by saving your precious soul, and do not let it be lost. Remember the Scripture, "He that knoweth to do good and doeth it not, unto him it is sin." What would your condition be if you were to die today? Would you be able to stand without a moment's warning? Though you are almost persuaded, remember the touching poem.

"Said, and that bitter wail,  
"Alas, I have sinned."  
Then, as one who loves your soul, I say to you, give ear to the knocking at my heart. The spirit may never again plead with you as now. Do not wait for a more convenient time or until you are older. You have only the few days of your youth, that your years may be spent in the service of the Lord. By your standing out of Christ may be the means of others being saved.

"Alas, I have sinned, either for good or bad." Then submit to the army of the Lord, help the poor minister by an example of piety, and be not a stumbling-block for your young friends.

"Never, my God, to thee,  
"Never to thee."  
We have opened the way for the young men, with a growing interest. Since we organized our first school two years ago in April,

new workers have entered the field. I can speak from experience and say, that the Sabbath-school has been the means of much good work, and pray for further success.

Yours in the bonds of love,  
JESSIE MILLER.

June 21, 1879.

## From Elk Lick, Pennsylvania.

**Dear Brethren:**  
We have no additions to report since our last, except one visitor by letter. One of our old and faithful leaders of the Summit Congregation has passed away nearly two weeks ago. He was the father of Sister D. M. Miller, near Lank, Illinois. It must have been long for her to have had the pleasure of paying her last visit so shortly before his demise.

Brother John C. Litchy was one of our oldest and much respected citizens, and widely known throughout the brotherhood. He was the father of Solomon Litchy, (deceased) in Dutchess, Carroll County, Illinois, and lived to see the growth of his son, the highest rank of honor in the church—that of ordained elder, and lived to see all his children grow up, and many filling high stations in the church, and all members. Some passed away many years ago. Many of his children, grand children, and great grand children, (of whom there are many) remember the good admonitions he gave them, and may strive to follow him in his humility in his Christian vocation, and may we all strive to be in grace with him.

My visit in company with Brethren N. Merrill, John L. Litchy, and Samuel P. Mease to our District meeting held at Dunsmuir's Creek, Bedford County, Pennsylvania, on the 20th of May was most profitable. The brethren had arranged to meet us at Napier, and Brother Snowberger met us and conveyed us to his home four miles from B. R. Here I pursued a course of the Barmhart at Wex, as Brother S. is a subscriber.

On the evening of the 17th we held a meeting at the Point School-house; had three meetings there during our stay with the brethren, and two at New Maria. All were well attended and good attention. There seems to be room for more of this kind of meetings. The Lord will bless the labors of the Brethren.

Fraternally,  
S. C. KIM.

May 26th.

## From Lynch's Station, Campbell County, Virginia.

**Dear Brethren:**  
THE Brethren from Bedford were with us on the second Sunday at our school-house; met a good congregation; had a doctrinal service. The prospects, we think, are still better. On the 10th of Sunday met with the Brethren at another school-house, near Elkington, same county. Had good congregation and good attention, and still more calls for preaching. We felt that the Lord is with us, and that he is working with his children, as well as many other places. We look to receive the letters from so many places and bear of so many coming to the church. Brethren and sisters, let us not wait for the ministers to do, let us be up and doing; let us tell our neighbors and friends that we are Christians, and let them who are good friends be to us, and let them who are bad be to us. There is plenty for all to do, and we should try to obey that new command, for he says, "A new commandment I give unto you, that you love one another, as I have loved you, that you also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Brethren, if we show this love to the world, it speaks for Jesus, for he is love. Then let us pray to the Lord to increase that love, that we may do more good. "We know that we have passed from death unto life, because we love the Brethren. He that loveth not his brother abideth in death." John 14. Yes, Brethren, we must love one another, and do just what Jesus tells us to do, and then ere long we will get to the King and see him just as he is and sometimes think it is near at hand. The Lord help us to be ready to stand in the clouds at his proper.

Yours in love,  
THOMAS C. WOOD.

May 21, 1879.

## From Clinton, Missouri.

**Dear Brethren:**  
ROBERT LEONARD Hillery is now at my house in the enjoyment of good health. About a week ago he passed through our parts from Kansas and South-western Missouri,

being north-east with a probable view of returning to his home in Illinois, immediately; but, learning in the Mineral Creek Church, (a letter from his wife, that his home affairs were favorable, he, with Brother S. S. Mohler, came to us, (Grand River Church, Henry County, Missouri) on the evening of May 31st. He remained that night and the night following, acceptably to appreciative audiences.

Friday following, those brethren, with myself then in, visited the church at Osceola, and assisted in adjusting some difficulties.

Lord's Day morning, returned to our (Grand River) church for services. Met a large audience in our new church-house; also services at night. Both meetings were well attended, and the services were ably conducted. Monday evening, services were held by Brother Hillery in the suburbs of Clinton, with good attendance.

Tuesday morning, Brother Hillery, with Brother S. S. Mohler, started for Mineral Creek Church, Johnson County, Missouri, where Brother Hillery expects soon to meet his companion from Illinois. His present intentions are to spend the greater part of the Summer in South-west Missouri, preaching to isolated members and weak churches.

J. S. MOHLER.

## From Abilene Church, Kansas.

**Dear Brethren:**  
OUR communion meeting is now among the things of the past. It is held at the residence of Brother Abram Bear, as formerly announced, on May 17th, 1879. A good attendance and good order. The word was preached with power and simplicity. The brethren tried to live up to the word, faith and works. We had a refreshing season long to be remembered. Brother George Thomas, from Peabody, Marion County, was with us, and preached twice for us. Our elders, Brethren John H. Hunsbarger, and John Farnley, wishing to meet more laborers in the field, closed the church, and received a unanimous consent of its members, and an election was held. Brother Abram Bear was advanced to the second degree of the ministry, and Brother Houghton elected to the ministry, and Brother Jesse Shick and George Cunningham to the deacon office. May God help them faithfully to perform their duties. And so the great work goes on; some sinners are made to tremble, while others give no heed to the great work before them.

Meeting closed and each one departed for their homes, yet some seemed loth to leave the place. May God add his blessing, in my prayer, A. S. SETTER.

## Bible School Report.

**Dear Brethren:**  
THE Brethren tried to organize on the 6th of April; selected D. J. Whitehead, Superintendent; Aaron B. Miller, Assistant; and other officers necessary.

Our average attendance, thus far, has been 60; the interest has been good and is increasing. Number of verses committed up to, 240. Number of papers distributed, 366. (Children at Work.)

We use the Joy Bell to learn the principle of singing, for which we have a suitable teacher selected by the school; though we open and close with the hymns of the Brethren.

We had the pleasure of having Brother Sharp in our school on the 4th of May. After he addressed the school we felt encouraged. Brother Sharp has done a good work in the locality. He has been with us several Sundays, and in connection, visited two schools.

As, so often as possible, have the school addressed on some topic or subject of the Bible, though not to extend five minutes.

Yours truly,

ABRAM B. MILLER.

New Paris, Elkhart Co., Ind., May 17.

## From Wabash, Indiana.

**Dear Brethren:**  
The 2nd of the Lord is still moving in this part of God's moral vanguard. We held our council meeting on the 17th, and were made to rejoice in seeing one precious soul come out on the Lord's side, to walk, we trust, in living epistle knowledge, and to add more, for these are the kind of Christians we love to have in our fraternity. Also had before us the Sunday-school question, which I am glad to say, was agreed upon.

On the 19th of May, at 10 o'clock we organized the school, which is to be strictly a Brethren's school. Our prayer to God is that it may be a



# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which shall be to All People."—LUKE 2: 10.

VOL. IV.

Lanark, Ill., June 26, 1879.

No. 26

## The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

J. H. MOORE & M. M. ESHELMAN.

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Don't Stop Any Paper.

## STEIN AND RAY DEBATE.

Prop. 1st.—Brethren (or Tunker) Churches possess the Bible Characteristics which entitle them to be regarded as Churches of Jesus Christ.

J. W. STEIN, Affirms.

K. D. B. RAY, Denies.

K. D. B. RAY'S FIFTEENTH REPLY.

OUR friend "I wish to respond to our arguments" based on the Tunker church situation. As we surmised, he does not answer our question. "Where was the bride during seventeen centuries prior to seventeen hundred and eight, when the first Tunker church was organized in Germany under Alexander Mack. Who and where were the men and women that 'kept the ordinances as they were delivered by Christ' strong in the faith of church succession as far as the date to the eighteenth century?" By what names or nicknames were the true churches known during the dark ages? Mr. Stein does "not doubt that Christ has always had churches somewhere on earth which have held and practiced substantially what the brethren teach and practice now." Now if our friend is strong in the faith of church succession as far as the date to the eighteenth century, why did not the original Tunkers unite with them instead of starting a new organization? Will Mr. Stein answer another question? Has an un baptized baptism and originate a church of Christ? According to their own testimony, the original Tunker church was composed of those baptiz-

ed by an unpersecuted child of Satan without any connection with the true church.

We again insert our proofs that the Tunker churches are not churches of Christ because they had their origin 1708. The Tunker historians freely confess that their "origin and history" dates from the year 1708, having taken [their] rise in Germany about that time. "Some eight persons in number, who had been bred Presbyterians, except one who was a Lutheran," all were baptized by their immersion, organized themselves into a church, and chose Alexander Mack for their first minister." This self-organized society, with Mr. Mack as the first preacher, was the first Tunker church, by the confession of the Tunker historians, that ever existed upon the earth. But the churches of Christ had their origin under the ministry of Jesus Christ and the apostles; therefore the churches which had their origin under the ministry of Mr. Mack and his disciples, in the eighteenth century, cannot be churches of Jesus Christ. The Tunker churches are widely destitute of the scriptural church succession. The original church of Christ was established in the first century, but the original Tunker church was established in the eighteenth century; therefore, the Tunker churches, which sprung from this origin, are not churches of Jesus Christ. Mr. Moore, the Tunker editor, is so hard pressed for church succession that he attempts to tie to the Greek church "as one branch of the christian church" which has "preserved both the name and form of baptism in all its divine and apostolic perfection." If the Greek Catholic church was one branch of the christian church when the Tunkers started, why did they not unite with it instead of setting up as opposing society?

By granting that "others are required to enter Christ's church by solemn acts of allegiance," but he tries to dodge the fact of his own admission by holding that *others* must enter the church by solemn acts; but Christ's "subjects" must swear not at all! But it has already been shown by overwhelming testimony that every true believer is already a child of God, and is therefore not an alien. From that, therefore, the children of God are to be received into his church "by solemn acts of allegiance." As Mr. Stein holds that christian ministers are to administer this solemn oath of allegiance to others, therefore they are not opposed to swearing allegiance to Christ. Even according to the Tunkers themselves the prohibition, "Swear not at all," must not have a universal application.

We did not call it "ickian mockery" and "blasphemous assumption" to anoint the sick with oil, but to anoint with oil for the forgiveness of sins," as held by Mr. Stein, is blasphemy and assumption. If we are to pretend to do everything which was enjoined upon the imperial apostles, then we must "baptize the baptizer dead, and cast out devils!" Do the Tunkers obey this command? The apostles "cast out many devils, and anointed with oil what they were sick, and healed them." (Mark 6: 13.) It is not true that Baptists have ever attempted to forgive sins by anointing with oil.

We are not denouncing Baptist church succession, therefore our friend's questions on that subject are not pertinent.

Mr. Stein's third reason why the Tunker church is the bride of Christ lies in their peculiarity of dress! He says, "they refuse to conform to the world in the costliness and fashion of their apparel." Some orders in the Catholic hierarchy are not allowed to conform to the rest of the world in the costliness and fashion of their apparel. It is the Quaker church therefore the bride of Christ? We make no apology whatever for extravagant and superfluous dressing; but when a pretentious church attempts to establish conformity in

dress, we know that it has thereby partaken of one feature of anti-Christ. We are commanded to be "not conformed to the world;" but when we conform to the ecclesiastical nonsense of the Tunker church in its pitiful whims about the style and fashion of our dressing, we have conformed to the world in the most emphatic sense.

While the ancient Waldenses avoided all appearance of pride in their dress, they did not, like the Tunkers, in violation of the Word of God, enact laws prescribing the fashion, cut, or color of the garments to be worn. The Tunkers have just as much authority to decide that "sheep-skins and goat-skins" shall furnish the only clothing for their members as to attempt to give the miserable fopperies of the church of Rome by establishing conformity in dress.

Should the next annual council, which rules the Tunker churches, make this improvement, then Mr. Stein could make the following wonderful argument: 1. Ray admits that the ancient Waldensian churches were true churches. 2. He might find some Waldensians to say that the ancient Waldenses "wandered in 'sheep-skins and in goat-skins'." 3. Then, with an air of triumph, Mr. Stein might say, "I therefore prove by him, that wearing 'sheep-skins and goat-skins' is characteristic of the church of Christ!" Such quibbling is unworthy of average school-boys.

Again, we consider our friend's arguments as follows: 1. We admit that the ancient Waldensian churches were churches of Christ. 2. We also admit that many of these Waldenses lived in "dens and caves of the earth"—therefore, according to our friend's argument ("I dwelling in 'dens and caves of the earth' is one of the essential characteristics of the true church of Christ.")

As an example of the superstition of the Tunker churches in regard to conformity in dress, we call attention to the following statements in a small work called, "Our Faith," by M. M. Eshelman, pp. 29, 30. He says: "But that the long hair, put upon the head, is the power or spiritual covering alluded to in verses 5, 6, and 10, we do not believe." Again: "The apostle evidently meant just what he wrote, viz. that the long hair of a woman was given for a glory (vs. 10) and that the long hair covering should be covered with a veil, in order to spiritual strength and power." But instead of the ancient veil, or head-dress, worn by the sisters in the ancient churches, the Tunkers have retained what they call a "spiritual covering," very much like the night-gowns of our grandmothers. The wearing of this cap the Tunkers regard as essential to salvation!! And they are so extravagant in dress that, in addition to this "spiritual covering," the Tunker ladies wear a bonnet, which they usually take off on church. Such ridiculous laws and customs established by the Tunkers, do not deserve serious consideration. The Tunkers have enacted laws enforcing conformity in dress, contrary to the word of God; and, therefore, they are not churches of Christ.

## HOLINESS.

BY KARY C. MILLER.

"But as he which hath called you is holy, so be ye holy in all manner of conversation." 1 Pet. 1: 15.

HOLINESS means purity, freedom from guile. God says, "be ye holy, for I am holy." It is written of Christ that no guile was found in his mouth. He was called the hypocrite of God, and if we follow him in his path-way through the life that he lived here upon earth, we will no doubt find out something that constitutes holiness, or a holy life. This is very useful for us to know, for as it written, "without holiness, we cannot see God." The Christian must live a holy life. Guile means art, cunning, duplicity. Guile means artful, and

duplicity means doubt in heart, speech or dealing. How do we find Christ in regard to these things? Do we find any of them in his walk or conversation? If not, then we may be sure they should not be found in ours. Paul says to one of the churches, "being crafty I caught you with guile," then he had to repent them, for they had departed from holiness, and had become cunning and crafty. But we know that in Christ there was no guile, for it is the opposite to holiness. He was pure, free from sin; "when he was reviled, he reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously." 1 Pet. 2: 23. Then we find that Christ resisted not, when he was reproached or cursed, for a fault, or a supposed fault, in a severe manner; he did not answer in the same way, and if we wish to walk in his footsteps, we must be careful that we do not revile. When he suffered, he threatened not, but what did he do? he committed himself to him that judgeth righteously. Here is comfort for the weary traveler. Though we may suffer wrongfully, if we do our duty, put our trust in our Master, we will be judged with a righteous judgment, we need not fear. And we have the apostles also for examples of true holiness. We read it in their actions; when they reviled, they blessed; when persecuted, they suffered; when defamed, they entreated. Defamed means to be accused falsely, and knowingly.

See, dear reader, if we wish to be holy and free from sin, we have a work to do, and that work consists largely in watching ourselves, lest we step aside from the narrow way marked out by our Forerunner, even Jesus. To be holy, then, we must lead a life of purity. Our eye must be single. We must consecrate ourselves and our all unto him with whom we have to do. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and communicate forget not: for with such sacrifices God is well pleased." Heb. 13: 16. Then to be holy we must not defile ourselves with sin.

Marshalltown, Iowa.

## THE RICH POOR.

A POOR but pious woman called upon two elegant young ladies, who, regardless of her poverty, invited her to sit down with them in the drawing-room, and entered into conversation with her upon religious subjects. While thus employed, their brother, a dashing youth, by chance entered, and appeared astonished to see his sisters thus engaged. One of them instantly exclaimed, "Brother, don't be surprised; this is a king's daughter, though she has not yet put on her fine clothes."

How truly rich and noble is every child of God, however poor and humble may be the circumstances of the earthly life.

How much we may differ in regard to theories, ways and means to be used, all true men or women will agree us to the great object to be attained and the objective which the Father sent his beloved Son into the world. It was to save men from sin, and bring them to righteousness and peace forever. We all agree that the end and aim of all law and gospel is a noble mankind and true unambitious. We are called to be honest and loving sons and daughters of God. The value of all theories, creeds, dogmas and religions must be estimated by their power to make men better. All true religion helps men to build true, pure, beautiful character, living characters that shall stand the test of fire, and shine brighter and brighter unto the perfect day.

A single grain leavened from the bottom of a burned heap is a loud cry in the ear of God.



# "I WILL GIVE THEE THE DESIRES OF THY HEART!"

A CHURCH of brethren were sitting  
In the shade of the olive tree;  
Their heads crowned with roses and lilies,  
At rest from their innocent play.

"And so you saw Jesus?" said Kora,  
Who leaned on a stem of ripe corn;  
For he had been out with the gleaners,  
Since their first breaking of morn.

"Oh yes," cried the children, and Beth said,  
"He stopped at the way-side to rest,  
And called us, and little Nathaniel  
He lifted up unto his breast."

"And that's why he wears those white lilies,  
We crowned him for love of the Lord  
Whose lips kissed his dear little forehead,  
And, Kora, you ought to have heard"

"All the sweet words he said to us children:  
We could not go with our play,  
But have sat here and talked it all over,  
And wished that he always would."

"I wish he would stay," sighed Nathaniel,  
"I love him a thousand and one;  
I wish I could lie on his bosom  
Till mother the gleaming had done."

And Ezra spoke with his own head,  
And thoughtfully went on his way,  
"O if I could see him," he whispered,  
"I wish I had been here today."

"But maybe again he'll be coming  
This way,"—I will watch and I glean,  
I should know him in the chief of a thousand,  
The kingliest form ever seen."

"But they say he is tender and gentle  
As ever a woman could be;  
I long to behold him, this Jesus,  
And yet would he look upon me?"

"I only would speak of my mother,  
If just for a moment he'd hear,  
For they say that he heareth the prayer,  
O Jesus the blessed—how near?"

And Ezra went on to the cottage  
Where all through the long weary day,  
He sat alone, sick of grief and of pain,  
In sorrow and helplessness lay.

And in as he entered, a stranger  
Passed out of the cottage door,  
And laid his hand on him, and blessed him,  
And his heart thrilled as never before.

And his mother spring forward to meet him,  
With footsteps as light as the air,  
"O Kora," she cried, "I was Jesus—  
My heart was so near, and his here."

And he came in, he said thus had-kissed him,  
And made me arise to my feet,  
And I stood, and I walked, and he held me  
In strength and in vigor complete."

And Ezra was silent with wonder,  
And beat out the dust he had gleaned,  
And his mother thought he was like Jesus,  
For his face with such strange beauty beamed.

—The Golden Center.

## HOLD THE FORT.

BY J. S. BURGER.

NUMBER II.

"Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23.

THE heart is also of infinite value to us. By it we hear the words of our fellow-beings, those of our families, the prattling voices of our children, the beautiful songs of praise to our Creator and Redeemer, and the sweet strains of music. By it we also hear the rushing of the mighty winds, the rolling of the terrible thunder, and the sweet notes of the wooded songsters.

But, great as this blessing is, and like the eye, is susceptible of being used for very base purposes, and needs to be strictly guarded. By it we hear men curse and swear, and use every filthy language. By it we too often hear foolish songs sung. By it we hear men slander their fellow-beings. By it we hear lies, and hear false doctrine preached which may lead men to destruction; because of this Christ says, "Take heed what ye hear." Mark 4:24. "Be watchful, and strengthen the things which remain." Rev. 3:2. "For behold I come

quickly."—Hold the Fort. "Keep thy heart with all diligence; for out of it are the issues of life."

The tongue, or organ of speech, is certainly one of the greatest blessings and most remarkable organs of our being. By it we make known our wants to one another, and pass many hours in social conversation. By it we make known our wants to God, and sing songs of praise to his great name. By it we praise our fellow-beings, and express our pain, our sorrow, our joys, and happiness. To be deprived of this privilege is one of the greatest misfortunes that can befall us in this life. But while the tongue, or organ of speech, is of such immense value; it is also much abused. By it men will curse, slander, and abuse their fellow-beings. By it men, and women, will misrepresent, and lie to one another, and speak evil of the God that made them. By it (by good words and fair speeches) men deceive one another.

A certain great man of Athens once sent his slave to buy the best thing he could find in the market. When the slave returned, he presented his master with a basket full of animal's tongues. "What?" said his master in astonishment, "do you want with all these tongues?" "Why?" said the slave, "I was sent to buy the best in the market, and I could find nothing better than tongues. By it we talk of all that is great, and noble, and good, and even praise the gods." "Well," said his master, "now, go back and buy the worst thing you can find." The slave returned with another basket full of tongues. His master in amazement wanted to know, what he meant with another lot of tongues. "Well," said the slave, "they were the meepest thing I could find. By it we curse men, slander them, abuse them, and every evil thing under the sun is communicated through the tongue." The master commended the wisdom of his slave. We need an extraordinary sentinel at this avenue. It is one of the most difficult to control. The sentinels seem to be more easily thrown off his guard than at the other passages. The apostle James says, (3:8), "But the tongue can so mao tame; it is so unruly evil, full of deadly poison."

Again, "If any man offend not in word the same is a perfect man." James 3:2. Again, "But of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." Jas. 3:10. "But above all things, my brethren, swear not." Jas. 5:12. Christ says, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12:36. Here we see the importance of chaste conversation. Christ, and nearly all the apostles, urge it in strong language. Hence when our passions are aroused and we are tempted to use improper language, let us be on our guard, be vigilant, close the avenue quickly. Hold the Fort for the enemy is trying to force an entrance. Again, when temptations offer, misrepresent the truth for a little worldly gain let us be on the look out, for the enemy is surely trying to steal a march upon us. Plant the battery of truth in the passage. Hold the Fort. Again, when the way to heaven is made broad and easy, and the doctrine of non-conformity sneered at by some oily-tongued preacher, (transformed into a minister of righteousness) look out. Do double duty, redouble your diligence to make your election sure; for if possible he will deceive the very elect; use the sword of the spirit, Hold the Fort. "To him that overcometh will I

give to eat of the tree of life which is in the midst of the Paradise of God." Rev. 2:7.

The desires are an important element in our being. Desire is a manifestation of something we have not. Desires are strengthened as they are gratified. If a man desires truthfulness and gratifies or fulfills that desire, he will become a very truthful man. If he desires boldness and uses all lawful means to gratify that desire, he will become bold beyond doubt. It is thus with all the virtues attainable. We only attain them and grow strong in them in proportion to the desire we have for them. Without this element in our nature we would have nothing to prompt us to duty. But while desire is an important part of our organization, it is also much abused. Some desires preponderate. Our strongest desires bring the weaker ones into subjection; unless they are not gratified. Some men's strongest desire is money, and if it is gratified will become stronger and stronger till it absorbs every other desire. Other's strongest desire is intoxicating drink. If gratified, will also absorb every other noble desire, and at last that unwholesome desire will possess the man, instead of the man possessing the desire. It is thus with all evil desires, if we permit their gratifications. We have the power to gratify them, or to crucify them. Then if evil desires spring up, have on the helmet of salvation, that those desires can find no gratification within you. Give them no lodgment in your heart. Close the avenue, no matter how tempting the desire may be; whether it be for money, or for intoxication, or for honor, or fashion; the object of the enemy is to deceive you. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. 3:5. Hold the Fort, for I am coming.

The affections are another important part of our nature. The Affections are the medium through which we make known our attachment, love and esteem for any person or thing. If we manifest great attachment for our fellow men in Christ, our affections are there. If we manifest esteem for our ministers, our affections are there. If we manifest high regard for the Bible, our affections are there. If we love God well enough to obey his Son in all things, our affections are on heaven and heavenly things. But while this is an important element of ours, it is also often perverted to a base purpose. Our affections may be placed on things that are dangerous, and will finally destroy us. Our affections may be placed on money, stock, lands, houses, honor, position, husband, wife, children, (nobody) and where our affections are, our hearts are also. Our affections like the desires are susceptible of cultivation, of being taken from one thing and placed on another; hence says, the apostle, "set your affections on things above, not on things on the earth." Col. 3:2. Then if our common foe placing before our mind some idol for worship, whether it be the mammon of unrighteousness, or ourselves, or some one else. Let us watch even unto prayer, and bring into captivity every thought unto the obedience of Christ; having on the Christian armor ready to defend every passage whereby the enemy might make an inroad upon us. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21:7. Occupy till I come. Hold the Fort.

The intellect or mind is the great fortress to the fort within. By it man is thrown upon the heart that is either healthy or poisonous. The safety of the fort depends largely upon this passage. With our intellect we read the Bible and become acquainted with its sacred contents which is able to make us sure unto salvation. With our mind we also read good books and sound religious literature, which often throws light upon some mysterious portion of the Bible. With our minds we also study God's great book of nature, the world beneath, the beautiful landscape, the trees of the forest, the mountains and hills, the valleys and plains, the brooks, rivers, seas and oceans. We stand in awe before the sublime falls of Niagara, or the snow-capped summit of the Rocky Mountains or Alps. We also survey the wonders of the stony worlds above us, and are led to exclaim with the Psalmist, "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth knowledge, and night unto night sheweth knowledge. There is no speech nor language where there voice is not heard." Psalm 19. Again, who convert thyself with light as with a garment; who stretcheth out the heavens like a curtain; Who layeth the beams of the chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind. Psalm 104:1, 2, 3.

The intellect is point of security also far exceeds any thing else of which we have any knowledge. It is swifter than light or electricity; one moment the mind may contemplate things in our immediate presence; the next moment it may be contemplating things thousands of miles away—in the Eastern Continent—very next moment it may soar millions of miles above us and contemplate the wonders and beauties of heaven and its blessed inhabitants, with loved ones gone before and their sweet employment. The next moment the mind may be scanning the regions of dark despair, and picturing to itself the miseries of that awful place.

But the intellect, like other avenues to the heart within, may also be perverted. It may be used, and too often is used, in reading low, degrading, obscene literature, novels of the worst character which have a tendency to damage the efficiency of the fort, and by, and by, give the enemy an easy victory. We may also with the intellect contemplate things that are wicked, for our imaginations are wicked continually; hence we need a vigilant sentinel at this post; for it is through this passage that evil thoughts are communicated to the castle within. Hence, when we are tempted to use our intellect, in imagining, or thinking of unlawful things, of indulging in sinful pleasure, and of momentarily doubting the existence of a God, let us have on the shield of faith, whereby we may be able to quench all the fiery darts of the wicked. When the fort is thus guarded at every passage, there is no danger of its being taken. And thus it must be judged; for the Devil, like a roaring lion, is constantly going about seeking whom he may devour. If he finds a sentinel asleep, or off duty, we may rest assured that there he will use his utmost skill to decoy the sentinel still farther from duty, that his own entrance and victory may be the more successful. Christ, our great Captain says, "Blessed is that servant whom when his master cometh, he findeth watching." "Watch ye therefore, for ye know not what hour your Lord doth come." The



apostle says, "Take unto yourselves the whole armor of God" (not a part of it). At the eye-gate we need our eyes anointed with eye-salve that our vision may be good to see the enemy afar off. At the ear-gate, we need a gospel ear trumpet to aid us in detecting the voice of the Shepherd from the stranger. At the tongue-gate we need the battery of truth and the sword of the spirit which is the word of God. At the gate of desires, we need a coat of mail, covered all over with the helmet of salvation. At the gate of affections, we need the breast-plate of righteousness. At the intellectual gate, we need the whole armor of God.

Let us then use all diligence in doing duty for our great Leader. It will not be long till he will return to relieve the fort of its danger—raise the siege and destroy our enemies, and take us all home to himself, to be forever freed from the dangers, trials, and sorrows here.

The signs of the times indicate his near approach. "Blessed is that servant whom when his Lord cometh, he findeth so working." May we all have on the wedding garment, be ready, and hear the joyful proclamation, "Well done, good and faithful servant; enter thou into the joys of thy Lord."

#### THE DEVIL'S BRIDE.

BY C. H. BALSHAM, D.D.

**FIGURATIVE**, of course. But that he has a Bride, in this sense, is not any more strange than that Christ should have one.

My "Pivot-word" has stumbled some readers. They have strangely misread my article. They stick fast in the conclusion, seemingly ignorant that there is a premise. When I said "Ere would he have the devil's wife," they quite overlook the conditions that would have made her such, and the sense in which she would have been so. Her contact with the Arch-fiend was gustatory, although there was involved something much deeper than that; had it been carnal, it would have been the ultimate consummation of the marriage-bond. She would not have been his wife after God's ideal, nor by legal sanction, but to all intents and purposes relative to the secondary intention of the conjugal alliance. The dualistic unity of the first pair by God includes propagation, else offspring would be no part of God-ordained wedlock. Multiplication is the legitimate, designed result of duty.

It was easy for Adam to find his mate. He had no choice. We cannot now select our other half with the precision he did. The views of conjugal efficiency expressed in letters I receive have a strong Swedenborgian flavor, awakening the suspicion that the minds of the writers have been warped by that kind of literature.

The reference to the woman of Samaria is entirely irrelevant. "He whom thou owest hast." Note the word "hast." This indicates the personal and physical relation of the guilty parties. "*Je ne suis pas mariée*" refers to the absence of legal sanction. The whole idea of God in relation to marriage, as unfolded in the first pair, is *personal complement, public ratification, and self-duplication*. This no one can gain say without launching out into coarseness at all points; and this arrangement makes provision for every principle presented in my Pivot Word.

Fructification is the highest, most concentrated development in every department of being. It includes all the preceding

forms and stages of existence. This is why the *germ* of sin is referred to as though it were the consummation. Matt. 5:28, and John 8:4, are but different stages of the same sin. Adultery begins at the point where marriage begins, and both are *processes* composed of spiritual and physical acts.

**THEY** all went up to Calvary,  
To see him crucified.

The Jews crucified him,  
And nailed him to a tree.

Many stood a weeping,  
To see her loving Lord.

Joseph begged his body,  
And laid it in a tomb.

Down came an angel,  
And rolled away the stone.

Christ rose triumphant,  
And conquered death and hell.

Shout, shout for victory,  
We're on our journey home.

—Selected.

#### OBEDIENCE.

BY H. P. DRINKWATER.

"To obey is better than sacrifice; and to hearken than the fat of rams." 1 Samuel 15:22.

**WHILE** looking over the various religious and political papers of the present day, our attention was called to the signs of the times visibly manifested in the heading of those advertisements calling the people to such and such demonstrations, or asking them to be at a certain festival, or church fair, etc., in favor of the M. E. or C. or B. or some other well-meaning religious association or body. To these various calls made publicly our attention has been drawn, and we have wondered whether all is well—whether or not the present way of conducting the church's affairs is a Scriptural one or not. We would not doubt the ability of those who, as leaders, conduct the churches in the high and solemn office of *leaders or ministers* of the Gospel of the bumble and lowly Nazarene. But there is a question in our minds as to the reason why Jesus, when here on earth, entered a certain place of worship and drove out the money-changers, overthrew the tables, and with a scourge made of cords drove all out, saying, "My house shall be called a house of prayer, but ye have made it a den of thieves." Was this because there was at that early day those who had lost sight of true worship and had commenced to sacrifice to other gods? Had the religion of Jesus become a by-word among the people? Had they forgotten to worship according to the teachings of their Master, and gone astray to worship? and how well he ought to have been warned by that kind of literature.

When I compare the teachings of the word to-day, in the nineteenth century, to the calls for religious support, for the building of churches, paying off church debts, salaries of ministers, and various other things, I am made to consider a moment, and ask the question, "Is this of God? And then I can only decide by the Word itself. Again, when I take up a leading city paper, I find the words, "all the fashionable churches turned out."

This I compare with the Word; and I hear one say, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." "Be not conformed to this world, but be ye transformed

by the renewing of the mind; that ye may prove what is that good and acceptable and perfect will of God concerning you." Again, I read "Be ye not unequally yoked together with unbelievers. Light hath no communion with darkness, Christ with Belial, or he that be lieveth with an infidel." I hear, and oh, amazed I stand for the mass of professed followers of the meek and lowly Nazarene—they turn their heads aside, they are dividing their time, their talent, and their money between their God and ours. The lowly Jesus they want to hear but little about; but if you approach them on the qualifications, or standing and etiquette of their young preacher; you may hear their eloquence displayed in words too polite to find their way into public print. Did you see how well he conducted the Bazaar last evening? I really think he is a charming young man. And when we came to the sale of that lottery cake his voice was purely eloquent as he took the auctioneer's stand and so faithfully labored (in the interest of our church, to pay off our long continued debt); and in conclusion, his prayer, it was really a master-piece of eloquence and oratory.

Oh, when will we hear and understand the word of God to us? "Be not deceived God is not mocked; whatsoever a man soweth, that shall he also reap. Gal. 6:7.

But there are many who would not go to such lengths in sin and iniquity, were it not that their teacher sanctioned it. They look for him to lead them in the path of true holiness and righteousness. But, alas! they are drifting—they are drifting, and where? Oh, my God! Where? Echo answers, Where? I beseech the minister, the leader, says, "Go ahead, I will support you in this or that, and I will be your president," etc. He then removes the burden from their minds, he takes the responsibility, consequently, he leads them into sin, under the cover of religion. Oh, God! how long shall they thus desecrate thy holy and divine will! How long pervert the right ways of our God? and by their hypocritical and contemptuous designs deceive, if they can, the very elect of God our Father? May they see the error of their ways and turn before it is too late, is my prayer and heart-felt desire.

#### SELECTED GEMS.

It is the will of God, and the will of every sanctified spirit, that in all things Jesus Christ shall be pre-eminent; but perdition is opposed to the will of God, and to the will of all his saints and angels, in that it loves to have the pre-eminence itself.

As a teacher, the Lord Jesus not only told as what to do, but how to do it. And yet, noted myriads, forbidden by Rome to read the words of Jesus, have lived and died in profound ignorance that he left an example that they should follow his steps.

The authority of the Lord Jesus in his own church is absolute and exclusive; but every sect and party has its own separate and independent government. Hence, there are many conflicting interests among Christians, where the Lord has made but one.

By growing up into the likeness of Jesus Christ, we shall outgrow all supposed necessity for any human creed or rule of discipline, or for any possible platform of union and communion which the Lord himself has ordained for all his churches.

#### HOW SOME PEOPLE MARRY AND LIVE.

**A** YOUNG man meets a pretty face in a ball room, falls in love with it, marries it, goes to housekeeping with it, and boasts of having a home and a wife to grace it. The chances are nine to one he has neither. Her pretty face gets to be an old story, or becomes faded, or freckled, or fretted; and as this face was all he wanted, all he paid attention to, all he set up with, all he bargained for, all he swore to love, honor, protect, he gets sick of his trade, knows a dozen faces which he likes better; gives up staying at home of evenings, consoles himself with cigars, oysters and politics, and looks upon his home as a very indifferent boarding-house. A family of children grow up about him, but neither he nor his "face" know any thing about training them, so they bumble up better-schooled; made toys of when babies, dolls when boys and girls, drudges when young men and women; and so pass year after year, and not one quiet, happy, homely hour is known throughout the entire household.

Another young man becomes enamored of a "fortune." He waits upon it to parties, dances the polka with it, exchanges *billet-doux* with it, pops the question to it, gets "yes" from it, takes it to the parson, weds it, calls it "wife," carries it home, sets up an establishment with it, introduces it to his friends, and says (poor fellow!) that he too is married, and has got a home. It's false. He is not married, and has no home; and he soon finds it out. He is in the wrong box, but it is too late to get out of it. He might as well hope to escape his office. Friends congratulate him and he has to grin and bear it. They praise the home, the furniture, the cradle, the new baby, and then bid the "fortune" and he who husbands it good morning! As if he had known a good-morning since he said that gilded fortune were falsely declared to be one!

Take another case. A young lady is smitten with a pair of whiskers. Curled hair never had such charms. She sets her cap for them; they take. The delighted whiskers make an offer, proffering themselves both in exchange for one heart. The dear miss is overcome with magnanimity, crosses the bargain, carries home the prize, shows it to pa and ma, calls herself engaged to it, thinks there never was such a pair of whiskers before, and in a few weeks they are married. Married! yes, the world calls it so, and she will! What is the result? A short honeymoon, and then they unluckily discover that they are as unlike as chalk and cheese, and not to be made one, though all the priests in Christendom pronounce it so.—Selected.

Carefully prepared statistics show that there are over six hundred thousand drunkards in the United States; and that seventy thousand die annually who go to the grave of a drunkard. Every year one hundred thousand men and women are sent to prison under the influence of intoxicants, while three hundred murders and four hundred suicides occur from the same cause. Two hundred thousand orphans are annually thrown upon the charity of the world by this curse of intemperance. Nine-tenths of our crime and not less than seven-eighths of the pauperism is the immediate result of whisky, and that at a cost to the government—beside individual want—of not less than \$60,000,000 every year. What a warning this should be to all rising generations.

Clerk.

**THE BIRTHDAY AT WORK** will be held at \$1.00 per person in advance. Any one who will send in right name and \$12.00 will receive an additional copy free of charge. The balance of the withdrawal money (over \$12.00 above the stated) will be allowed ten per cent., which amount can be deducted from the money before sending it to us. Money sent by Postal Orders, Registered Letters or drafts, properly addressed, will be at our risk. When making draft, be sure that it is not a check. If it is a check, it costs us 50 cents to collect, while a draft one is collected free. Passage stamps may be sent for subscribers under \$100, but always send the money in advance. Subscriptions and correspondence intended for the paper, as well as all business matters connected with the office, should be addressed.

9. ASARK, H.H.,

JUNE 20, 1878.

WE suppose the business of A. M. passed off as well as was expected by the brethren generally. Some think we are a little too strict in adhering to the rules of conducting business in the meeting; but when we have difficult business to settle, our only assurance of order is in sticking close to the rules that govern our deliberations. They secure the rights of all in impartially conducting the business. The smooth and speedy disposition of business depends very much upon abiding by the rules; and we think our brethren should look more to these rules, for they determine the matter of who is to speak, when to speak, and when not to speak.

The work of last A. M. was as laborious as any we have attended, especially on the Standing Committee. Their incessant labor, and the short time allotted to them, made it impossible to give the attention to every part of their work that it demanded; they were compelled to work till after midnight to get the business ready for the meeting; under such a burden of labor, during the meeting, they are generally about worn out when the meeting is ended.

We propose a remedy for this: Let the Standing Committee meet on Friday before the meeting; they can bring with them all the questions that have not been answered by the Districts; they can form the proper answers on Friday and Saturday. On Monday, they can come to place of meeting, and hear the calls for committees. Thus the work can be prepared before the meeting begins its labors. Our reason for suggesting this is, that often the Committee must consume time preparing business while the meeting waits, near an hour after the appointed time for the business to commence—we have known the morning session to commence near ten o'clock, that gave but one hour for business—while we think the morning session,

one-half hours for business. The afternoon session should commence at two o'clock, and run till half past four; but the business Standing Committee often cuts over an hour of the session. This should be avoided if possible, and the only way we see is for the Committee to meet somewhere in the neighborhood of meeting place on Friday. This may be done with propriety, because their work in putting answers to queries which have arisen, is a matter in their own hands, and does not require the consultation of any but the members of the Committee. In this way they can have more time for rest during the meeting. We suggest these thoughts because they will hasten the business, and greatly relieve the Standing Committee.

We did a thought of the way business is done.

times checked, when trying to obtain unanimous consent to the passage of an answer: it seems difficult to get the consent of all. This is the best rule when it can be attained, but when it cannot, there should be some way of disposing of the case without detaining the meeting so long. Something like referring it to the delegates, and require a majority of three fourths, or four fifths; a very large majority should always be required to decide any case of importance. And we should not deviate from the established rule of obtaining unanimous consent only in cases of necessity.

Another suggestion by this meeting: If having so many young members on the Standing Committee, caused mainly, no doubt, by the feeling prevalent in the Brethrenhood, that we should have frequent changes in the delegates to the annual conference, the Standing Committee may be mostly composed of brethren who have not had much experience in managing its business. This changing of delegates is a good plan to give the younger brethren an opportunity to learn the duties and labors of the Standing Committee, so when the older ones are gone they may be better prepared for the work. But more than this, it will tend to break down the prejudice which exists against the younger, to become acquainted with the duties and labors necessary to the work of A. M. And it will tend, too, to bring the old brethren more in council with the younger, and dispel the feeling that the younger are not properly regarded by the older. It is important that the younger should be trained in all the business of the church, and that the older brethren should have sons to all the business of farming before it is committed into their hands.

But who would want to suggest it this; that the Standing Committee have the right to go outside of its own body, to select its officers; it now has the right to go outside in selecting its Clerks, but we suggest that it may go outside to select its Moderator also; then if the number of young, or inexperienced members should be very large, they still could have the assistance of the more experienced, by thus electing their Moderator from the brethren present; This would be no uncommon rule of procedure; for even the President is chosen on this principle. This would also avoid the dangers that might arise from frequent changes in the delegates sent by Districts.

Another thing we wish the brethren to consider: The matter of bringing charges or complaints and having them tried in A. M. Societies is a public trial of editors and ministers, is a matter much light to the world, and requires so much time that should be devoted to other business: Over half a day is spent in that kind of work, and the laborer is paid for it only a few dollars, or five hundred dollars; that is too expensive; then it is a kind of work that requires more time than it can well be given it that A. M. We think it would be best if all such business could be settled by a committee, and not detain A. M. with it. A committee might be appointed to settle that kind of trouble, as we do to settle other troubles. We think it would be a great blessing to have harmony in A. M. and make it the source of greater good to the church generally.

R. H. M11.1.329.

Our office was favored with a number of visitors last week. At one time the front room was nearly full. Well, we enjoyed it, and will ask them to call again.

DURING the late Annual Meeting Mr. Wells, Ticket Agent at Harrisonburg, Virginia, sold 1,900 tickets to parties who attended the meeting. In one day, Wednesday, he sold 1,000 tickets.

THREE persons have been baptized at Wad-  
dam's Grove since the late Love-feast at that  
place. It is said that their Feast a few weeks  
ago had a very salutary effect on the commu-  
nity.

THE Yellow Creek congregation were making arrangements to organize a Sunday-school at their large meeting-house last Sunday. Hope their efforts in teaching the Bible may prove a success.

—♦—

THAT Unitarian Church in Newburyport, Mass., which recently celebrated the Lord's Supper "without material bread or wine," but regarded it "as a purely spiritual rite" was up, less inconsistent in what it did than those who undertake to obey the thirteenth of John by *feeling* a little humility in the heart.

WITHIN the last two months seven have been baptized in the Rock River Church and one reclaimed. The brethren there are making arrangements to erect a meeting-house near Franklin Grove.

It is said that a committee of nine has been appointed by Congress to give the subject of temperance special attention. It is time Congress was doing something to prevent intoxicating drinks being sold in the Capitol building.

AN anti-church league has been formed in Australia. By this we understand that those who are opposed to "organizations" have organized themselves into a league to oppose the very thing they themselves endorse by their own actions.

A CERTAIN traveler says he saw more drunkards in America in one day than in Syria in five years. There the rule of faith and practice is the Koran, which absolutely prohibits drunkenness, but promises rivers of wine in Paradise if the people will only wait for it.

It is now reported that the Rothschilds, who are wealthy Jews, have taken a mortgage upon the whole of Palestine for the loan to Turkey of 2,000,000,000 of francs. Thus it is seen that Palestine is about to fall into the hands of the Jews, for Turkey cannot pay that enormous debt, as she is already in such financial distress.

THE Feast at Cherry Grove last week passed off pleasantly. The attendance was very large. Many of the members could not be seated at the tables. We counted twenty ministers present, but it should be remembered that this was the closing Feast of the season, and that Cherry Grove is noted for its large assemblies during these special seasons.

THE *South-western Advocate* says that "500 Catholic ecclesiastical teachers and 2,000 Sisters of Charity are at work among the colored people of the South, visiting from cabin to cabin."  
—*Bible Banner*.

Will some of our missionaries please read the last half of Luke 10: 37?

The following statement will show how many persons were accommodated with lodgings nightly, within a few miles of the church during the late Annual Meeting: Michael B. E. Kline, 340; Samuel Kline, 300; Michael Zeigler, 250; J. H. Baker, 40; Mrs. Bettie Sites, 50; D. E. Sites, 50; Jacob S. Rhodes, 30; John J. Bowman, 100; Joseph Shickel, 50; Samuel D. Wampler, 30; Samuel Zeigler, 50.

In the communication from Pettit, Indiana, last week, the first paragraph, instead of reading the way it does, should have read thus: "I just closed a series of meetings in the Bachelors Run Congregation. Preached six days; baptized twenty-two, and reclaimed one that had wandered away some year ago. This meeting was one of the best I ever attended or conducted," &c. The mistake was ours, and was not discovered in time to have it corrected.

BRETHREN and sisters, when a stranger comes into your meetings do not stand off and stare at him; that is ill manners. Do not pass him by unnoticed, but go up and shake hands with him; find out who he is, and invite him to meeting again. Do your utmost to make him feel at home in our meetings. Let him come up in front and sit with the members where he can hear the preaching. It will do him good, and may make a lasting impression on his mind.

We have on our "puzzle file" a number of letters to which the writers forgot to put their names; some without post-office, county, or State; with post-office but no county or State; some want their paper changed from one office to another, but fail to tell us from what office to change it. For not attending to these matters we are unjustly blamed. Now please don't pass judgment until we are proven to be in the fault.—*Honc Mirror*.

The *Mirror* should refer his readers to Rem. 12: 11.

WHILE Dr. Judson was carrying on his missionary work in Burmah, a finely attired lady offered herself for baptism. After the usual examination, Mr. Judson asked her if she would give up her ornaments for Christ's sake. He explained to her the spirit of the gospel, appealed to her conscience and then read to her what the apostle said about ornaments. She looked again and again at her handsome necklace, and then, with an air of modest decision, thus would have been a credit to any woman, took the necklace off saying, "*I love Christ more than this.*" She was a heathen woman. Sisters, will you allow a heathen woman to excel you?

It is said that more candy is made and eaten in the United States than in all the rest of the world combined. Boston manufactures about 5,000 tons annually. New York about 7,000 tons and Chicago does a large business in the same field. The exports from this country to Europe include the "best French candies." This, in great measure, accounts for so many bad teeth in this country, and goes far towards making this generation a good deal weaker, if not much wiser.

It is very unpleasant to meet a man, give him a hearty shake, pass on and then have some one to ask us why we did not salute the brother. Of course, we have to apologize, and say we did not know he was a brother, etc. We feel bad, he feels slighted, and others do not feel good, all because we did not know the man was a brother. But by the way, is this not a most excellent reason for dressing alike? A uniform in dress would be an excellent introduction, and then how happy we feel when we know each other.

A SHORT distance north-east of Hebron, in the southern part of Palestine, is the traditional Oak of Abraham. This splendid old tree stands alone in a beautiful plain. Under it is the green grass, and near by is a well of sweet crystal water. This venerable tree measures twenty-two feet around the trunk, while its branches cover a space ninety feet in diameter. The tree is still sound, and is a favorite place of resort for pleasure seekers. It is under this tree that Abraham is supposed to have entertained the angels on their way to Sodom.

SOMEtime ago Brother James R. Gish, of Woodford County, Illinois, purchased a good meeting tent, 30x36 feet, with the intention of using it in the Central Mission Field, but having abandoned the idea for the present he now offers the tent for sale. It cost him \$125, but he will now take \$100 for it. He desired this notice, thinking there were poor churches having no meeting-house, that would like a tent. It is in good condition, having never been used. For further information, address P. A. Moore, Romeoka, Woodford County, Illinois.

THE "dog in the manger" has served as a text for many sermons, and articles, but is a fall of meaning as ever. When we hear of a man persuading another not to give anything in support of the missionary cause the old text will come up in our mind, and we would to God that it would forcibly present itself to the man who is making the trouble. Likely the day will come, when these who will neither preach the gospel where it is so much needed, nor allow others to do it will have a little account to settle with him who requires every member to make a judicious use of his talent.

ANOTHER the worst thing that can happen a church is when kindred begin to know each other after the flesh and not after the spirit. In some instances it is impossible to do justice. Kindreds will stick together and carry their points in the name of justice. If one of their number is on trial, before the church, for some bad thing they stand by him, and do all in their power to help him out of his scrape. When it comes to talking the vote, every one who can, will vote so as to make it as easy on him as possible, and of course he feels free for he knows all his kindreds will help him, and not allow him dropped. Such things ought not to be. In the church of God we should not know each other after the flesh, but after the spirit.

Here is an account of some liberal giving: How short other people have been! The giving is along: The May number of the *Harvard Presbyterian*, announces that Messrs. E. L. and A. Stuart, of this city, gave about a month ago \$10,000 to the American Board of Commissioners to the Foreign Missionary Society \$35,000 to the Board of Church Extension, and \$3,000 to the Board of Ministerial Relief, all of the Presbyterian Church, in *Wisconsin and Chicago*, and that they had also given \$10,000 to the same individuals have given \$148,000 to promote the permanent interests of the Rochester Seminary. Of this Mr. John D. Rockefeller, of Cleveland, has given \$100,000, and the *Harvard* library, chapel and lecture-room: Mr. William Rockefeller, of New York, gives \$25,000 for books, to be expended as well as the money can be spent directly; Mr. Charles Pratt, of Brooklyn, has given \$10,000 for the purchase of a Professorship of Education; Mr. J. B. Trevor, of Tonawanda, \$25,000 to endow the Corresponding Secretaryship; Mr. T. B. Hoyt, of New York, has given \$10,000 for the Secretaryship of Hefner. Besides these, Dr. Nathan Bishop gives \$2,000; Mr. S. S. Conant, \$4,000; Mr. C. M. Wolcott, \$4,000—the last three of









in conferences. This is about the substance of



Allen Boyer Agt

THE BRETHREN AT WORK.

*"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."*—LUKE 2: 10.

Vol. IV.

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No. 27

## The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

ESHELMAN &amp; HARRISON

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CONTRIBUTORS will please not indulge in personalities and unbecoming language, but endeavor to present their views "with grace, seasoned with salt."  
"Ye shall know the truth and the truth shall make you free."

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Prop. 1st—Baptism (or Tanker) Churches possess the Bible Characteristics which entitle them to be regarded as Churches of Jesus Christ.

## J. W. STEIN, JR.

D. B. RAY, Denies.  
J. W. STRIN'S 16TH ALTERNATIVE.

**B**ECAUSE I do w

D 9: 13, 18, and believe what he says, viz: "The prayer of faith shall save the sick, and the Lord will raise him up, and if he have committed unto *us* they shall be forgiven him" (v. 15). Mr. Deaconess was at a *biography*. His own church firmly believed and practiced the same. See Medburn's Ecc. His, pp. 301, 729. My Master has similar charges. Mr. R. (Matt. 9: 3, John 7: 36, 37), hence I falsify not. Anointing is not dependent upon the gift of miracles. My friend's argument is the same that the Quaker uses against baptism, &c., and the infidel against Christianity. Miracles belong to those empowered by God to work them. Obsecrate and bless belong to all his children, to whom his mission, love, and care are given.

He thinks we cannot be churches of Christ because we dress uniformly. 1. We must have some style of dress, and to refuse to follow the

world's style is to become peculiar. It is to be better than to imitate the habits of the greatest and poorest, than to be enslaved by the changing, restless votaries of pride. 3. Social, uniform plainness is the most successful method of withstanding the world. 4. Uniformity is in harmony with God's arrangements in nature. 5. It is in harmony with the appearance of the saints in the world. 6. It is in harmony with the example of every principle of rectitude, and of all the successes in life. In all departments of life, we are to bestow our attention on what is best, good, and substantial, and never to forsake them for the uncertainties of change and chance. 7. Mutual advantages grow out of the church members. The recognition of each other, though strangers in the flesh, among the members of the same church kindness and the interchange of fraternal confidence, and the like, can be fully appreciated only by those who realize them. 8. Feet show that those churches are socially upon uniform distinction in dress, do not maintain a distinction from the world in respect at all. 9. If those who oppose uniformity in dress, but still profess plainness, succeed in inducing their adherents to dress differently, the beneficial result would be a uniform opposition to the dress of the world, which would, by excluding their own ardent promises at present, and destroy in the very thing they oppose in us.

It is not true, however, that the brethren make any form, cut, or color of dress a condition of membership. The church's work in this is advisory and persuasive.

Our sisters wear "bonnets" to protect from heat, cold, rain, sunshine, etc., hence, in their homes, they remove these *casualties* of inclement weather. Their modest, neat, white caps do "veil" their heads as the apostle commands. If Mr. R. has any parer, more modest, genteel, christian-like brood dress to offer as a substitute, we will listen

*Ridicule* is neither argument nor sense. Suppose Quakers and Catholics have some christian principles and customs? do they, therefore, cease to be characteristics of Christ's church? I would they were altogether *our* with us in

But my friend grows quite uneasy under my proofs from *Mr. Bay*. If our Brethren were "sheepskins and goat-skins," &c. he could not condemn the practice without condemning others whom he calls "churches of Christ." The same is true respecting our *general* peculiarities. My friend's "Negative line" unshrouds his whole "Baptist Succession," hence I consider D. B. Bay a valuable witness in this trial, and cannot dismiss him yet.

My fourth reason why the Brethren possess this characteristic, is that they *will not* fellowship such clerical titles as 'Rev.' &c. This is applied in the scripture to none but God. Ps. 111: 9. Such titles heget respect of persons (Jos. 2: 1), encourage emulations (Gal. 5: 20, 31), create a mark for the ambitious, and tend to pride, and hence to destruction. Prov. 16: 5, & 4: 6; 1 Pet. 5: 5. The Waldenses opposed such vanity as strongly as the Brethren do. See Rob. Excl. Res., p. 314. My friend admits they were churches of Christ, hence I prove by him that this is characteristic of C. M.'s church.

7th Characteristic. *The Church is Christ's Body.* 1 Cor. 12: 27, Eph. 4: 15, 5: 28, Col. 1: 18.

My first reason why the Brethren possess this characteristic, is, that they acknowledge no head but Christ.

Mr R says: "According to their own testimony, the original Tunker church was composed of those baptized by an unregenerate child of Satan." This is untrue. None of our brethren ever received baptism knowingly at the hands of one who was fighting against God. But if an administrator had been a bad man

that would not invalidate proper baptism received by a proper subject. The gospel "alleviated" by baptismism may be a convenient expedient through men of unbelieve unbelief and "charity" (Phil. 2:15-18), yet it is "the power of God" (Rom. 1:16) which "brings us into salvation," and is adapted to the perfection of the mind of God. Rom. 1:16, 2 Tim. 3:16. They who "know God's will" know the doctrine which will be "the power of God unto salvation." To hear Christ's saying, and do them is to be saved. "For whosoever shall do the will of my Father which is in heaven, he shall abide in me, and my Father shall abide in him, and we will come to him, and make our abode with him, and we will come to him, and make our abode with him, and we will come to him, and make our abode with him." (John 1:14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804,

users) contains over thirty-five thousand names, addresses and volumes of race wealth, and which is perhaps better acquainted with the early mind of our Brother than any one now living. Undoubtedly that Bro. Mack was a Waldensian. Here he is known led to Swartzenberg, Germany, in spite of this organization as a refugee from religious persecution. Bro. Jesse Carter, of Indiana, says that "Smith and English," the large book purporting of Philadelphia, informed him that Old German took on the persecution of the Waldensians, and that they were persecuted, had once passed through the hands of Smith and English. Bro. Mack in a *Waldensian*, Bro. Cappel informs us by letter that old Bro. Kartz's (a Walden Brother, with whom he was personally well acquainted), who gave our history a good deal of attention and intended preparing a historical work he had, who was a fair specimen of the kind of our brotherhood in his day on questions of denominational importance and who furnished our first paper in America, "The Waldensian Evangelist" claimed that there were testimonies of the Waldensians in the Bible, and that from the beginning connecting with our Brethren in America, through the ancient Waldensians and Aborigines. He says, "Bro. Kartz believed Bro. Mack was a *Waldensian*, and certainly not without a good reason. I heard him preach several times on the subject. He was the best preacher man or Waldensian history that I ever met." (Letter to the writer.) Bro. Kartz says, "Many denominations derive their name from some great personage, and many men are called so, because of great and eminent men who are connected with them. The Jews have been called so, because of Jesus Christ. The Hebrews have such names to denote of the Father."

Fowler is too high above every other denomination.

swal themselves of it for their denunciation. Among themselves they say: "No other name" but the one granted by the Lord and Jesus Christ." Jesus Christ—Matt. 23: 39—*"Brethren!"* Brother Visser, Vol. 1, p. 4. Because our young Brother J. E. Moore has quoted the Baptist account from J. N. Brown in a newspaper article, Mr. Roy picks up his own Brother Brown's language, a part of which we know to be untrue, and exclaims: "The Baptist are not true, and the Brethren are not such slaves to tradition as to believe the necessity of tracing such connection." "We prove our church by our doctrine, and not our doctrine by the church." It is enough to know that Christ has always had true disciples somewhere on earth who have been one and the same in all churches organized in the sixth and practice of the same in the nineteenth century under the ministry of Christ and his apostles," whether in 1st or 19th century.

## INGERSOLL SILENCED

**S**HORTLY after Robert G. Ingersoll was defeated in his race for the governorship of Illinois, he was one day bitterly and harshly rebuked by a man who was a member of a railroad train between Chicago and Peoria. After being for sometime obstinately voluble, he turned to a gentleman near him and definitely demanded, "Tell me of one good and great public result that Christianity has ever accomplished?" The gentleman, not wishing to open an argument with the boisterous, heated to answer. The train had stopped and all was silent in the car. Just then an old lady of eighty years, who sat just behind Mr. Ingersoll, touched his arm with her trembling hand and said, "Oh, yes, I do know you one you are, but I think I can tell you of one glorious thing that Christianity has done."

"What is it Madam?" said Ingersoll.  
"It has kept Robert G. Ingersoll from being governor of the great State of Illinois." If lightning had that moment flashed through the ear the effect would not have been greater. Ingersoll turned literally pale with rage, and remained silent. The grand old woman lies under the prairie daisies now, but her courageous act "smells sweet, and blossoms in the dust."  
—Golden Century

## A RUSSIAN BAPTISM

THE youngest child of the Kriman Czar—his highness recently with much gorgeous ceremony and great dissipation of himself. The Czar bore him to the font where his little highness was taken out of all his clothes and plunged in the water, head first, three times. The priest closed his eyes and nose with his fingers, but the august new born, as the priest said, was as eager in the programme as the old, and he opened his eyes for the first day, screamed, and kicked his legs, and evidently did not like it. He was then given to the godmother, wrapped up in blankets, and he dozed quietly while another prayer was said. He was only left in peace for a few moments. The priest anointed his ears, eyes, mouth, hands and feet with holy oil that none of these organs should be closed in his life. When the little fellow had recovered from his baptism and just begun to quiet down, he was again disturbed and all his hair cut off.—*Selected.*

Drunkenness in Sweden and Norway is cured in the following way: The drunkard is put in prison, and his only nourishment is bread soaked in wine. During the first day the prisoner receives the bread and wine with much pleasure. On the second day the food is not so acceptable. After that he takes his food with great repugnance. In general, eight or ten days of this treatment suffices to produce such a disgust for liquor that the unhappy man is compelled to absolute abstinence. After leaving the prison, his drunkenness is radically cured, with an occasional exception, and the odor of a drunkard is never again perceptible.



## THE GOOD SHEPHERD.

BY HAZEL HOBBS.

THE good Shepherd, Jesus, with goodness and care  
The tender young lambs in his bosom will bear;  
On葱翠 pasture his flock he will lead,  
Where there is his goodness and mercy shall feed.

He will with his crook, and his mighty strong arm,  
Protect all his sheep and will keep them from harm.

When they will but trust him, and humbly obey,  
And follow his footsteps by night and by day.

He leadeth them gently, he watches his flock,  
And is through all dangers their sheltering rock;  
When lions come roaring to kill and devour,  
Like David He'll rescue his lambs from their power.

He is not a hireling, the sheep are his own;  
His voice meek and gentle, is by them well-known;  
Their drink and his spirit, his word is their food,  
Their joy and delight is the Shepherd so good.

Behold him on Calvary nailed on the tree!  
He died and he died there to set his sheep free  
From punishment future, that they should not  
In death, but should live in his mansion on high.

In his precious blood he now washes them clean  
That in their white dress no more spots may be seen;  
Then gathers them into his bosom of love,  
To praise him in heaven's fair Eden above.

Let me then, good Shepherd, be one of thy sheep;  
O may I in death in thy arms fall asleep!  
Then hear me, redeemed, to the home of the blest,  
Forever from sin and temptation to rest.

## CALLING EVIL GOOD, AND GOOD EVIL.

BY JOHN L. SNAPE.

"We use unto them that call evil good, and good evil; that they may see darkness for light, and light for darkness; that they may believe for unbelief, and unbelief for belief." Isa. 55: 9.

TO the individual whose virtues and sinlessness does not consist principally in those things that are highly esteemed among men, this subject is interesting. To the individual who has not, or has undertaken to serve Christ, not from a principle of true love to him, not because his virtues consist, and are connected with a true regard for all the sayings of Jesus and his Word,—to him it is important. Were there justice done to this subject—fully delineated and drawn out, and the candle of the Lord taken, no doubt many dark spots, and blemishes, and hiding places of the professors of the age would be brought to view. The word *evil* in our text is used as expressing great sorrow, and an "inspired denunciation and foreboding of God's wrath" upon those characters, "that call good evil, and evil good, or that say concerning good, it is evil," or in other words, make *truth* the producer of error, *light* the cause of darkness, we can "call evil good, and good evil," both directly and indirectly; for example, take the case that was brought to the Savior "possessed with a devil, blind and dumb" and he healed them; but when the Pharisees heard it, they said, "this fellow doth not cast out devils, but by Beelzebub the prince of devils;" they willfully and maliciously called good evil, by ascribing the works of the Savior to the Devil, and thus cast contempt upon religion, and the "ministration of the spirit."

Good is indirectly called evil to-day, and that by men that like to be called Christians. We take the position that any individual or church that does not trust in the power of Christ in all things, and will not contend in their teaching and doctrine for the literal observance of

all God's commands, but will take their way, and risk the danger of meeting him in disobedience when he comes, taking vengeance on them that they not his gospel, are calling "good evil, and putting darkness for light." The church or individual that has become so corrupt and so exalted, and so pharisaical as to love the praise of men more than the praise of God, love to be highly esteemed by men, and do what works they do to be seen of men is going to a fearful extremity in guilt, "is provoking the final withdrawal of God's grace." Such churches and individuals are not ashamed to "call good evil, and evil good," are not afraid to speak evil of "dignities," not afraid to pronounce a portion of the blessed sayings, as "non essential," as things indifferent, of no use, are not afraid to "call good evil," by discountenancing those, and the practice of those who are willing to yield in obedience to the commands of Christ, and thus bring contempt upon Christianity, and the works of God.

The righteous are represented as inquiring of the Savior, "When shall we thee naked, and clothed thee; when shall we thee athirst, and give thee drink; when shall we thee sick, and in prison, and visited thee." The righteous judge is found answering, "As much as ye have done to unto these the least of my brethren, ye have done it unto me." So also who appears devout and friendly, with great appearance of love for the souls of men, but have taught some things contrary to Scripture, and some things which he did not teach at all, because you loved the praise of men more than you did me. You wished to prosper in your way, to swell your ranks, to increase in numbers, and on account of your evil desires to be praised of men, loving the "uppermost rooms," the "chief seats," "greetings," "salutations," and to be called Master. You did not hold fast that distinctive principle,—the "simplicity of the gospel;" you "called evil good," and you did that which directly militates against my Word. By your own example you justified the wicked, you put darkness for light, evil for good, and shamed those who did not; and as much as ye did it unto "these the least of my brethren, ye did it unto me."

Let any man who has a growing desire to become more wise, and to go forth in the world and fight more valiantly the battles of the Lord, compare the declaration of the apostle Paul, with the language of the prophet, and the condition of things around him, and he is bound to admit the truthfulness of the assertion of the inspired apostle. He should do the prophet, and also Paul could look forward to the progress of the age, when this language was uttered; and hence the language, "In the last days perils times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents," unthankful, unholiness. Again, he speaks of men who are "ever learning, and never able to come to the knowledge of the truth." Oh, yes, *progress*, the boast of the age, "if there be one word," says a certain writer, "which more than another now commands the ear of the British public, that word is *progress*." The mistakes made on this subject are numerous. We are living in an age of discovery; it is an age of action; knowledge is increased; but often the knowledge gained is so ill regulated and perverted, that instead of progressing, we are receding—injured instead of profited, "in the progress of the age, the recognition of God is not al-

ways seen," not in its true colors. God may be recognized by many in such a manner as to place him at a great way or distance from the works of his hands. He may be recognized by many simply out of complacency, out of custom; and in consequence of men not properly recognizing the hand of God in all his works, and ascribing the works and qualities to him that do not belong to him, and robbing him of those qualities that do belong to him. They have made "truth the producer of error, good the fountain of evil, light the cause of darkness," or in the language of our text, "call evil good, and good evil," in consequence of which the world is far from peace and righteousness. We freely admit progress has been made in things for which praise is due to God for it is wonderful. The people, no doubt, when he uttered these words could look forward to the progress of the age, and the speculations of vain and designing men, and that in their progress, they would sever God from his works, and hence the language: woe "unto them that call good evil, and evil good." "Ever learning, and never able to come to the knowledge of the truth," and why not? Because they are trying to leave independent of him in "whom are hid all the treasures of wisdom and knowledge;" because all wisdom is foolishness if independent of God. When will we learn that all wisdom and all religion is but hollow, an empty sound if severed from the "fellowship of Jehovah, and his incarnate Son?" Let us learn that that which God has "called good, is good," and that which he has called evil, is evil.

Let us all try and have this true regard for Christ and his sayings, remembering, it is not all to die. Beware! the great Judge of all will shortly decide upon all the characters of professed Christians, and their end will be according to their works. Do not provoke God to withdraw his divine grace from you, by "calling good evil, and evil good," the woe, the sorrow, and grief, and lamentation, expressed in the words of the prophet, are only withheld by the power of God. The justice of God is only restrained, his wrath is only restrained until the day of judgment.

For the encouragement of those who labor, and work in the vineyard of the Lord, and the beloved in Christ, we offer a few practical thoughts, if they prove beneficial, may we be prepared to use them and carry them out in the purpose of Jehovah, and trust in the powerful arm of God for the promised blessing. Let us remember the foolishness of God is wiser than men, and the weakness of God is stronger than men." And if we would become wise, we must become fools (in the eyes of the world) that we may become wise." We must "humble ourselves as little children," come to a complete "knowledge of the truth as it is in Jesus." May each member feel his weighty responsibility that as we members of the church of Christ have a mission to fill. Remember our shortness of time, to fight against the teachings of error, the dissemination and vindication of the word of life, for the salvation of souls. Then it surely demands the consecration of our influence, of our means, as members of the church of Christ to the purpose of God. Each member must be interested in doing something in and out of the church. Our influence should be greater since we have become members of Christ's body than it was before. If we do not exert more influence for good, more influence in rescuing others from the soul destroying monster sin, more

influence in leaving none un saved—none out of the pails of the church—if we fail of this, we fail of doing our duty, and the work assigned us; and consequently are deprived of that which constitutes good and orderly members of the church of Christ. Let us feel that the church is a home to us, and to our families, and trusting, finally, it will be in heaven; only let us be faithful to the sacred promises we have made. The victory is not yet completed, not yet won. Not a man who has "escaped the pollution of the world" and have boarded the good ship Zion, and have tasted of the sweets of religion, again become entangled in sin, linger behind, and finally leave our circle of safety, and say to the world, "I have tried both the church and the world, and the world affords me the most pleasure and enjoyment, and by doing this, calling good evil, and evil good."

## THE INWARD BEHOLDING.

BY C. H. BALABARD.

To a couple of modern Greeks.—*John* 12: 30, 31.

SEEING is not merely light, but a sound organ of vision. "If thine eye be single," "God is light, and in Him is no darkness at all," and yet may be all darkness to us, because we are dark ourselves. "The pure in heart shall see God," not in some distant realm in the bodiless hereafter, but here and now. This is the prerogative of moral integrity in all worlds and ages. No soul ever wedded itself to righteousness for the love of right without catching a glimpse of the Infinitely Good and Eternally Beautiful. This cannot be reasoned into conviction, it must be experienced. A Divine generation infuses a divine life and vision. The soul that has ever seen Jesus, "who is the brightness of the Father's glory, and the express image of His Person," has not been born of God. In being born, the Holy Ghost impregnates the soul with "divine nature" as really as in our natural generation we were made partaker of humanity. The image defaced and obliterated by sin is restored. The heart that contemns God cannot help seeing Him. The Christian shuts his eyes, and looks in to behold the marvels of grace. He has adouble consciousness and adouble experience. He knows himself to be a sinner, and more truly knows himself as possessed and actuated by a glorious soul ravishing, soul-confounding Christ Self. When the heart is pure in its intent, aspirational, preferences, decisions, it is prepared for the photographic impression of Deity, and the discernment of the Divine lineaments within. But this means much, and is rare. It belongs to the elect—to those who have shared the death-agony of the Godman as the essential antecedent to the life-everlasting.

It requires an ever upward look, as ever Godward struggle, to keep the inner vision unblurred. The least compromise with the flesh dims the Divine image. The holiest have the clearest perceptions of the Father, the sweetest experience of Jesus, the most transformation, peace-giving manifestations of the Holy Spirit. Those alone who are "determined to know nothing but Jesus Christ and Him crucified," will bevoiced and the Beatific vision. Let us heed the terms well. I rejoice that you purposed to unite with us. Do not expect too much. Look for a devil in every dawn. The proportion has not grown less since God walked the earth in his



man form. You will find men, selfish, carnalised souls in Jerusalem in Rome. But you will find one thing which can be found no where else—unquestioning, unswerving adherence to the complete revelation of God in Christ. "The pure in heart" see God in feet-washing no less than in the eucharist. We do not find it necessary to deny the Trinity in order to get a show of logic for single immersion. We do not claim to be practical exponents of the Cross, and then shame the Crucified by vying with the world in fashion worship. We believe in love, and the holy kiss as its Divine seal. You are welcome to our fellowship. Enter in through the triple crystal door, participative of your passage through the triple gates of Pearl. Let Campbell be Campbell, but Jesus Alpha and Omega.

#### A FEW WORDS FOR OUR EDIFICATION.

BY WILLIAM HENKES.

"Verily, verily I say unto you, If a man keep my sayings, he shall never see death." John 8: 51.

NEVER to see death, is to enjoy eternal life. That happiness to be free from eternal death, when we have stripped off this robe of flesh and laid down to our long rest. Honour our aim, and our care should be, how to avoid death in the life to come. To die, after our earthly life is passed, can be no wise harm to us, for that death is only a door to the saints, whereby they may enter eternal life, and of this the Lord speaks in our text.

O, if we would only get a true idea of the happiness that awaits the faithful, had we only a forlornate thereof in our souls, we would soon despise the vanities of this world, and seek to be worthy of eternal happiness. Gold, silver, riches, honor, and other things, what will it avail? Everything must pass away—nothing can help us in the hour of death. Brethren and sisters, let us look in faith upon that which is real; let us seek it.

Happy is the soul entering eternal life, that has been united with God through Christ while here below; let us will remain with him also in eternity.

We may use the things of this life, as far as our duties demand, but should all ways look upon our chief concern, and that is, how to acquire or obtain eternal life. Let us follow in the footsteps of Jesus; for it is through him, that we may inherit eternal treasures. If we have been planted in Christ, he will raise us up with him unto everlasting life.

Just here one might ask: How can I get into Christ? Jesus says: "If we keep his sayings, we shall never see death." Now, it would hardly be necessary to mention that nothing is meant here, but that we should keep outwardly, but rather a heart that is pure, and obeys the Lord in all things. We should not forget to read the Scriptures, for the more we read, the better we will know what is required of us. The Holy Bible is as dear to us as a letter from a dear friend,—we delight in reading it. To the child of God, the Bible is a letter from their best friend. Its disciples read the Word, to profit thereby; to them it is not an empty sound, but reality.

It is evident, then, that those who read God's Word, will show by their walk and conversation that they are his true followers. "Whoever loveth me, keepeth my commandments." To keep his commandments, is to love him, to obey him in every thing. If we love Christ, we will gladly obey him. If his love is glowing in us, we shall prove it by a holy life, walk and conversation.

#### LET IT PASS.

Be not swift to take offense;

Let it pass!

Anger is a fire to consume;

Let it pass!

Breed not dislike or a wrong

Which will disappear ere long;

Rather send this cherry song—

Let it pass!

Let it pass!

Strife corrodes the purest mind;

Let it pass!

As the unregarded wind,

Let it pass!

Any vulgar souls that live

May condemn without reprieve;

'Tis the noble who forgives.

Let it pass!

Let it pass!

Echo not an angry word;

Let it pass!

Think how often you have erred;

Let it pass!

Since our joys must pass away,

Let the dewdrops on the spray,

Wherefore should our sorrows stay?

Let them pass!

Let them pass!

If for good you've taken ill,

Let it pass!

Oh! be kind and gentle still;

Let it pass!

Time of make makes all things straight;

Let us be calm, but wait,

And our triumph shall be great;

Let it pass!

Let it pass!

But your anger to depart,

Let it pass!

Let those kindly words to heart,

Let it pass!

Follow not the giddy throng;

Better to be wronged than wrong;

Therefore sing this cherry song—

Let it pass!

Let it pass!

—All the Year Round.

#### WORDS FITLY SPOKEN.

BY W. J. B. DAY MAN.

"Words fitly spoken are like apples of gold in pictures of silver." Prov. 25: 11.

ONCE while laboring somewhat under mental despondency, I received a letter from a dear brother containing words of encouragement. Gloom vanished and I felt revived, I immediately thought of the words of Solomon, "May kind friends grow up all around you, be not discouraged, lean on the strong arm," were the brother's words. These to me were words fitly spoken and were charming like "apples of gold in pictures of silver." There are dark times in the experience of all; yet none so dark but what a kind word—a word fitly spoken will cause at least a degree of light to shine around us. Oh, how many are driven to utter despair by unkind words! O how heavy falls the blow of treacherous friendship! O how discouraging when the fact stares us in the face that friends who lived in our sunshine vanished when winter came! O how awfully discouraging when we are compelled to see those who profess the holy principles of Christianity which are designed to save and raise up the fallen, to cheer the despondent, and to aid the needy, to hide the multitude of sins &c., turn upon us to read us, and to ruin us! Yet such things are apt to be the lot of many a one, (what we have felt and seen with confidence we tell), and nothing will keep up courage better under such trying ordeals than a practical application of the sentiment in our text. "Words fitly spoken &c." Having an experimental knowledge of the effect that words of encouragement will produce we shall endeavor to apply practically the same, and would say to all who are despondent and heart-broken because of having to pass through the above named trials,

be not discouraged, but lean on the strong arm of God, lean on it by faith, and an humble resignation to his will in all things. God will help you and that right early. Stand still and behold the salvation of God. Don't desert the standard of King Jesus when your trials are heavy. Cling the closer to him. In him you have a friend who sticks closer than a brother. Kind friends will grow up all around you, and you'll find warm, sympathizing friends among the passers by. Their words fitly spoken will be to you like apples of gold in pictures of silver, and though your enemies may be all around you and thirsting for your blood—destruction, the friends you have are true—tried and will stand by you in darkness as well as in sunshine.

"O," stand the storm it won't be long.

Well anchor by and by.

Yes, anchor on the other side of the stormy ocean of mortality. Anchor in the city of peace from whence the accuser of our brethren has been cast out, where no tears will be shed, no sorrows pierce our breast. No death sever the ties of holy friendship, no enemies among us where friendship beams from every eye, and love immortal glows.

May God grant that in the above facts we may all practically profit and find comfort though surrounded by the sorrows of death. Amen.

#### DON'T GIVE UP.

I MEAN, don't become discouraged, cease making efforts, and thus lose what you have wrought. Very likely you have been burdened, if you are walking in Jesus' footsteps, resisting sin and performing duty has cost you vigorous effort, severe mental struggles. The burden has seemed to grow heavier, the cares to multiply, while with sick heart and weary brain you could not feel that the work was moving on, that you were accomplishing aught for the Master. Perhaps, care-worn and sorrow-stricken, you have looked to the wrong source for comfort. Thinking only of your own sorrow, you slept instead of agonizing with the Lord. Of course you denied him; and then in your bitter regret, with the enemy triumphing over your downfall, you almost felt to say, "It is useless to attempt to walk in this way." But now that he has followed you, and comes with the tender inquiry, "Lovest thou me more than these?" can you refuse to engage the enemy once more in his name? Ah! you have learned a lesson, and from henceforth you will not try to bear your burden alone, but will share it with him. Now you are ready to say, while you feel his sweet smell of pardon for your lack of faith,—Give me some work, and make me able to do it.

"Oh, blessed work for Jesus! Oh, rest at Jesus' feet!"

There! toil seems pleasure, my wants are

trivial, and pain for him is sweet.

Lord, if I may, I'll toil another day."

—Sel.

There is a pleasure in contemplating

good; there is greater pleasure in

receiving good; but the greatest pleasure

of all is in doing good, which compre-

hends the rest.

The nail bit. Says Spurgeon: "We

ought to have room for enthusiasts, even

if they violate every rule of grammar.

A grand, blundering, innumerable, thunder-

ing, white-hearted. Bonanzas

is worth a regiment of prim, reverend gen-

tleman, mixed as milk and water, and

soft as boiled parsnips."

#### UNCLE JOHN.

IN Southern Illinois is a town of about 1400 inhabitants, and in that town, as in other towns, live the rich and the poor. The rich have their stylish churches, and the poor don't feel themselves welcome in them. They have their Sabbath Schools, but the poor children don't go there, because they feel that they will be despised because they can not dress as do the rich.

Near the same town lives an old veteran of the cross who has passed the allotted time ordinarily to men's lives, but he is still strong, vigorous, both in body and mind. The people, generally, and, especially, the poor children of that country, call him Uncle John.

A few years ago he concluded to build a meeting-house in town, and although he commenced the work poor and has spent, perhaps, as much time and money in the service of the Lord as any man now in the Brotherhood, he says the Lord gave him all he has, and to the Lord he will lend again by providing for the poor. He procured the ground and built a house 40 by 15 feet, with a brick basement, costing him over two thousand dollars besides the ground. While he was building this house, poor children would be about him and ask him many questions after this sort: "Uncle John, will you have free meeting in this house? Your people are all plain, the poor people of town can meet with them, can't they, Uncle John?"—"Yes, they can all come." "Uncle John, will you have Sabbath-school in your new house?"—"Yes, I hope we will."—"Then we poor children can come to Sabbath-school, too, can't we, Uncle John?"—"Yes, I want you all to come and be good children," &c.

When the house was finished he made the following proposition to the church over which he presides as Elder—not as a lord, but as an example to the flock:

Proposition: Here is the house. I will deed it to the church, in fee simple, upon the condition that it can never be sold from the brethren while the world stands; and second, that there is no unbecoming performance in it, such as would not be in harmony with the brethren's view of Christian doctrine; and, third, that there shall be no objections to holding Sabbath school in the house, and be so conducted that all the poor children will feel at home there. The offer was accepted, and he donated it all, a free gift to the church. This is one of Uncle John's acts of benevolence. We might mention more. The town is Cerre Goble, the man is John Metzger, and to such men honor is due, more than to the hero of a hundred battles.

—P. J. Brown in Progressive Christian.

tion.

The story is told of a woman who freely used her tongue to the scandal of others, and confessed to the priest what she had done. He gave her a ripe thistle-top, and told her to go out in various directions and scatter the seeds one by one. Wondering at the penance, she obeyed, and then returned and told her confessor. To her amazement he bade her go back and gather the scattered seeds; and when she objected that it would be impossible, he replied that it would be still more difficult to gather up and destroy all the evil reports which she had circulated about others. Any thoughtless, careless child can scatter a handful of thistle seed before the wind in a moment; but the strongest and wisest man cannot gather them again.

## 34 38

should each one \$1.50, would not the aggregate be quite large? Yes, large enough to impede the progress of the paper if not carefully watched. We hope, therefore, that you will give this matter prompt attention, and continue to labor in the good cause of Christ.

If you have ordered your paper through an agent do not wait for him to advance the money, but come right up, Christian-like, and do your part. Agents are often requested by subscribers to advance money and then they either pay it themselves or ask the publishers to relieve him of the agency. This is absurd, and wrong as a business principle.

In the future, the cash must accompany all single subscriptions, for we cannot afford to keep books, and then at last lose more than half.

Accounts with agents must be settled every sixty days. We shall forward them statements and do all we can to make our dealings with them pleasant. We have long since learned that only by strict adherence to business principles can successful work be done, and he who throws aside these in the conducting of a religious paper must eventually fail. Our holy religion requires us to pay our debts, and so in this we pay our money and labor. More to our agents in next issue.

### HOW MAY WE INDUCE POOR CHILDREN TO ATTEND OUR BIBLE SCHOOL?

CHILDREN have tastes, desires, likes and dislikes as well as men and women. They have their feelings, are ready to imitate, just as and take off like their fathers and mothers. Are they kindly treated? Then they kindly treat others and are pleasant companions. Do you love them? They love you. Do you abuse, scold, fret and worry? Ah! be careful, for they may treat that business too, and then when you are old, perhaps you will be scolded too. You may get your scolding back with interest. Are the children hearing father and mother pray? Are they taken to the assembly of the saints every Lord's day to hear singing, prayer, and preaching? Are they given Bibles and Hymn Books so that they can read and sing? Do you take them by the hand and lead them to the Bible School to study the Bible? Are you dressing your children plainly in accordance to the command of God? If you say "yes," then you are doing your part to induce poor children to attend School.

Our subject implies that some children are not attending Bible School. There must be a cause for their absence. We are after the cause, and want it removed. If a parent gets tired of his wife and impales my sword course, I do all I can to get it out of the way. I do not want the old alternative to be killed. So if I suspect hindrances poor children from going to Bible School, we must hasten to kill it, and then the little traveler can go on. Now hear some of the things that are keeping poor little boys and girls from Bible School. Our little boy says: "It is so cold in winter, and my clothes are so old that I cannot go."

What is the remedy? I do not ask what is the duty of the skeptic, the unbeliever, but what is the duty of the Christian in this instance? Make the poor child comfortable even if you must B20 the raincoat. Arise, stretch forth your hands and rescue the perishing child! It will not simply do to say,

"Be sure the perishing,  
Care for the dying,"

but we must actually rescue and care. To say and do is to sin twice; to say and to do is Christ-like.

Another poor child says: "I would like to go to school, but the old little fellow that is in my pocket will not let me go. He will not let me go to school, but he will let me go to school if I have not all with them. My little clothes could not please them and I am not old enough to endure their anger and frowns."

This is a bad state of affairs. How many poor children are kept from Bible Schools on this account? How many poor little hearts are longing and longing to go to Bible School, but cannot on account of worn dresses, old gowns, and old shoes? The school is controlled by the lovers of pleasure! "Tain look how you offend one of these little ones."

If the Brethren, who are very generally opening Schools where children may be taught the Bible, will diligently strive to maintain equality among children, then Schools will be crowded with success. But if we should become lax in

this respect—if we should permit our children to ribbon, lace, and ruffles, so that they cannot be read without pain, and lead them to similar evils, or keep the poor away from school, then good-bye to success. Simplicity gives power; and unless we maintain good simplicity in dress, manners, habits, dealings, speech, etc., our schools cannot impart any spiritual strength to any one.

Vain dressing keeps the poor from Bible School, from church, from fellowship and society. We can afford to keep the poor away from school, but we cannot afford to keep them from their dear youth, but it seems should insist on adorning their children in early array and fancy parties to gratify the child of fashion, then I shall raise my voice and pen against organizations that run in this channel. No school that permits its pupils to dress in a manner to keep the poor away is the same as a "Bible School," nor can it accomplish the good that its leaders may wish. Errors rich men and poor children plainly, but poor men cannot dress their children in the ever changing fashions of the age of the world. And nothing tends to separate so much as dress. The finely dressed, do not feel right to associate with the plainly dressed, nor do the plainly dressed enjoy the society of the richly adorned. Hence the rich and the poor are separated. It is a pity that on all its pupils dressing plainly. If it is possible, parents pursue a course that is not attended with blessings? If you dress your children in a manner that keeps away from school, your dear neighbor's children? God loveste poor, Jesus died for them too, arose for them, was crowned for them, pleads for them. Will we keep all the evils out with? "The sword of the spirit." For your robes, let us all dress the same, the robe of the poor, let us all dress plainly and clothe our children in like manner.

But now a little girl says and says: "I am school is all right, but we of the teachers spoke very rarely to us the other day, and on I saw you, perhaps that is the reason."

Too bad, my dear little girl! How a teacher could speak rarely to you I cannot tell. Teachers ought to know better than to do that, and I feel rebuked every time I read it. But is not that little rebuked every time you saw from the Bible? As professors of Christianity we must be gentle to all men, kind, long-suffering. Never treat any one, be he cheerful, be patient, and do all you can to bring the poor into your school. There is many a sin hidden under rags. Despire no one on account of his dress. Esteem one because he is fixed up nicely by the tailor. A man will be judged by his actions. But to too many instances a man's standing in society is in accordance with his raiment. "Judge righteous judgment, and not by appearance." Clothes do not make character, but they are to some extent an index of character. Actions are not always indicative of a good heart. The dyed reeve will seem religious when it is at its advantage, but no Christian should ever act rudely just because he feels like it. Our Jesus recommends humility, gentleness, meekness, patience, kind. All successful teachers are in possession of these divine graces, hence are successful. X. M. X.

### ON THE WAY TO PALESTINE.

SUNDAY XI.

#### The Jordan Valley and the Mountains of Gilead.

(From the "Christian Review" by special arrangement.)

ON Monday, April 21st, we left Jerusalem for Jericho, on an expedition intended to include the Jordan Valley as far as the Danial River; all the principal places between the Jordan and the north to Galilee Springs on the south, and the Jordan and the north to Jerusalem by way of Ai and Bethel.

The road to Jericho has been improved some in the last few years by the liberality of wealthy Europeans who have traveled over it, but it is still, in many places, hardly passable on horseback, and utterly impossible in a carriage. The descent is very rapid, Jericho being not only at least below the level of the Mount of Olives, yet there are some steep ascents along the way, and these but add to the steepness and length of the descending stretches. The distance, as the road runs, is 75 or 76 miles; it has never been measured. All distances here are estimated in hours, and an hour, on the average, is three miles.

When about half way, we ascended a steep, naked hill, and descended by the side of a high rock which cut a shade large enough to protect us from the sun while we ate our lunch. This is the square place where, in our language, expressed it, the "good Samaritan fell among thieves." It is a very suitable place for the sudden attack and escape of robbers, but we saw several others that would have met the same fate. We certainly followed another passage of Scripture, for the spot where we rested was literally what Isaiah calls "the shadow of a great rock in a weary land."

As we neared the Jordan Valley our path lay along the precipitous side of Wady Kelt, the Brook Church of Scripture, where Elijah was concealed and fed by ravens. Brother Earl and Brother Taylor were considerably in advance when they reached this spot, and the latter, hearing the rush of fresh water in the gorge below, and thinking it but a short distance down to get a drink. When we came up we were out of sight and hearing, the steep brown rocks hiding him from view, and the roar of the stream dashing over its rough bed drowning our voices. We rode on, leaving Brother Earl to wait for him. When he overtook us we asked him how the water of Elijah's brook tasted; he said that, after climbing down several hundred feet, he came to a perpendicular wall with the water still far below him, and then climbed back up without a drink. After reaching the Jordan plain we crossed this brook, on our way to Jericho, and it was my purpose to explore it for a mile or two up its narrow and deep fissure, but my dragoman assumed me that I could not make my way on horseback, and that it would be exceedingly tedious on foot; so I contented myself with what I had already seen, and making it perfect fitness as the hiding-place of the prophet.

Our tents were pitched beside the fountain which Eliza heard (2 Kings 2:19-22), and which is therefore called by Christians Eliza's Fountain, while the Arabs call it the Sultan Fountain, using the word Sultan to indicate its pre-eminence among the fountains of the vicinity. It is a splendid spring, some four or five feet deep, and giving vent to eight or ten jets of water, the plain which would otherwise be barren. It marks the site of the ancient Jericho, not a vestige of which remains except a mound consisting of plaster, building stones, sun-dried bricks, and broken pottery. It is fifty or sixty feet high, and a quarter of a mile long, and lies just above the fountain on a level, and a little further west, the mountains into which the spies of Joshua fled when Rahab helped them to escape. One of these mountains, called Karantal by the Arabs, and Quarantal by Christians, was held upon by the crusaders as the mountain of Christ's temptation; but they selected it arbitrarily, and any one of a dozen mountains in the vicinity, most of them much higher than Karantal, is so likely to be the real one. The modern Jericho, so called, is a little north of the ancient Arab huts on Wady Kelt, about two miles from the ancient Jericho, and about the same distance from the mountains. One building recently put up, and called a hotel, but unworthy of the name, and a one-story Greek monastery, 50 feet long and 40 wide, give a slight air of respectability to the place. We saw a single palm near the monastery, to remind us that Jericho was once known as "the city of palm trees."

On the next day after reaching Eliza's fountain, we took a ride to the Dead Sea, distant ten miles. We started early to avoid the heat, and got there at 7 o'clock. Of course we plunged in for a swim; and such a swim we never had before. In trying to swim the usual way, our heads went up and down so much so we could make but little progress. I soon found that the best way was to lie on my back, with head and heels both out of the water, and paddle along feet foremost. When I stood erect in the water beyond my depth, with my hands down my side the surface was on a level with my armpits, showing, as is commonly stated by writers on the Dead Sea, that the human body floats in it with one-third of its weight out of the water.

From the seashore we went to the Jordan at which is called the Pilgrims' Ford. It is four or five miles from the sea, and is so called because the great multitudes of pilgrims of the Greek Church who visit Jerusalem every year during

the "holy week," come down here on Monday after Easter to bathe. It is the reputed site of the Savior's baptism, fixed upon without reason by the Crusaders; but it is the furthest of all the fields of natural curiosities of the Jordan valley, where the current was swift, and it is far from the true site of the event. It is a mile hereafter. It is certainly, however, a good place for baptizing; for although, at this season the water is 8 or 10 feet deep in the channel, there is a gradual descent on each side with a gravelly bottom, and the only drawback to perfect comfort is the swiftness of the current. I have myself, however, baptized in the Missouri River, where the current was swift, and it is not much about and swam in the water till we thoroughly tested its depth, its current, and the character of its bottom.

On Wednesday the 23rd, we moved up the Jordan Valley to the Danial (Dan-el-eh) ferry, so called from Tell Danial, the ruin of an ancient city called Danial on the plain east of the river. This name is supposed to be the same as the corruption of Adam, the name of the city to which the back water of the Jordan was heaped up when the river poured before Israel (Josh. 3:16). Here again we tested the water by wading and swimming, and found on the east side a fine place for swimming, with a clean gravelly bottom; and on the west one equally good, except that it was a little muddy at the edge. The width of the stream here, from wady's edge to wady's edge, was 150 feet, and its greatest depth was 6 feet. We measured it as we crossed in the boat, measuring the width along the rope by which the boat is pulled over. We washed, while waiting and swimming in the river, that we had Mr. Dittler, and a dozen other Methodist preachers with us, so as to make them testify that the Jordan is neither too swift, nor too shallow, nor too shallow, to be used as a fine place for swimming.

Some two or three hundred yards above this ferry, hidden in a thicket of tamarisk and bulrushes, are the ruins of an ancient stone bridge by which the river was crossed in the better days of this country. Our dragoman knew nothing of it, but when I inquired through him about it, he told me that he had been immediately pronounced the word *el-Danial*, Danial bridge, and pointed toward it. By the aid of an arman to chop a way for us through the brush, and the guidance of the Shik, we soon found it, and rode over three of the arches by which it approached the stream on the eastern side. These arches have a span of 30 feet, and they show that the roadway of the bridge was 12 feet wide. The ruins of other arches and of the abutments of those at the water's edge, are visible, and at comparatively little expense the structure might be restored.

The Danial ferry is situated immediately west of the point at which the lower valley of the river Jabbok cuts into that of the Jordan, but the stream of the former breaks to the northward just here, and enters the Jordan above the old bridge. We passed up the Jabbok, now called Wady Zerka, about 8 miles, to where it passes from the Gilead Mountains into the Jordan plain. Here, near its northern bank, is a Tell, so the Arabs call it, or the ruin of an ancient city in the shape of a mound. It is called Hamman (Hamman) *el-ruy*, and takes its name from a spring of salt water, which issues from the stream. Here again I had to resort to the Arabs for information as to the locality, and he called on Arab from harvesting his little wheat patch, to lead the spring for us. When we came to the spot the spring was dry, and the Arab said that the only way to find the water was to dig for it. I began to feel disappointed, when it occurred to me that as the spot pointed out was about 30 feet above the level of the Jabbok, the spring might have found an underground channel into the river; so I climbed down the rocky and almost perpendicular bank, and there I found three little streams of hot water trickling along under the ledge. Their temperature was 105°. I am indebted to Dr. Merrill, of the American Palestine Society, for information about this spring, and I think it is its discovery.

(Continued next week.)

Two persons who have been with the Thurmans several years, have lately united with the church at Eden Mills, Indiana. Two young men were also baptized.

Grace and glory are inseparably joined—both that gets the one may be certain of the other.





To the Donors to the City Mission Service.

It was suggested in the original "Proposition" to preach the gospel, as taught by our church, in the cities of the United States, that as soon as \$200 were subscribed the donors would proceed to select two brethren to begin the work.

As the subject is one of great importance, it has elicited much thought and deliberation on the part of those who have the cause of missions at heart, and it was a subject of special consideration in frequent interviews at the late A. M.

The result of these deliberations has been that the proposition which requires the donors to select the workers, is impracticable on account of their unacquaintance with the ministers of the church generally, and of the qualifications necessary to execute such a work.

We also took the responsibility to appoint a committee of three experienced brethren, one in the East: Brother James A. Sell, of Pennsylvania, one in the Central: Brother S. T. Bonerman, of Ohio, and one in the West: Brother David Yantman.

It is designed that these brethren shall take charge of selecting proper ministers and of attending to their wants and the wants of their families, and thus the work will be carried on in sympathy with it and without it.

From the attitude of the *Gospel Preacher*, according to the tenor of recent articles, we would conclude that it was hostile to the cause, but as an interview with the editors of the A. M. they assured me that they were in sympathy with it and wished it success.

I have also interviewed a number of our leading brethren at the A. M. and was glad to find a favorable feeling toward it.

That it meets with a generous approval from the church generally, we have ample proof, in the fact that no complaint or objection has manifested itself at our District or A. M. We trust now that the brethren and sisters who fail to act in the execution of the best great commandment, will respond liberally to the requirements of this service.

If it be again, by God's grace it will be, we should give it a liberal satisfaction for one year at least. The eyes of the world are upon us. And it would be mortifying to have such a cause fail for want of a few notes to sustain it.

There are so many prayers offered up for the conversion of miserable sinners, that judging therefrom, we would suppose there was an immense surplus of missionary aid in the hearts of Christians. Now let us give emphasis to our prayers by assisting in the cause of missions. We have before us a plan that bears the impress of the apostolic model, a plan which the sacred feature of the Bible introduction, and we should at least give it a fair trial. Our professions of concern for the conversion of sinners will be measured by the sacrifices we are willing to make to secure their conversion and the welfare will be just.

We presume the three brethren who will undertake this work with arguments at an early day as practicable and report the same to the Brethren's paper. There is a sufficient sum of money pledged to begin, and as soon as we are advised thereof we will redouble our efforts.

We rejoice in manifestation of a decided interest in the work of evangelization in different sections of the Brethrenhood, but these being local in their operation we should avoid in this special work and those generous friends of missions in working districts who would be found among the active supporters of city missions. Generally, a person who will contribute to city missions with support several "causes" more liberally than an indifferent person will support one.

Let us real for the work of the gospel and let us as did our Lord and Master and may be the knowledge of the Lord will cover the earth as the waters do the great deep. Such a glorious consummation will be achieved. Shall we aid in its achievement? D. C. MOORE.

## MT. MORRIS SEMINARY & COLLEGIATE INSTITUTE.

PROSPECTUS FOR 1879-1880.

### THIS INSTITUTE

Is under the immediate control of the Brethren (or Tankers as they are frequently called). It offers a hearty welcome to those who seek knowledge.

It possesses corporate powers under the provision of the Legislature of the State of Illinois, second to no College in the United States, which guarantees, if desirable, the best University privileges. Having no endowment it will depend upon its own merits for success.

### TEACHERS.

J. W. STEIN, President,  
And Instructor in Mental and Moral Sciences.

W. E. LOCKARD,  
Principal of Commercial Department and Professor of Mathematics.

J. W. JENKS,  
Professor of American and Modern Languages, and English Literature.

FERNANDO SANFORD,  
Professor of Physical and Natural Sciences.

MATTIE A. LEAR,  
Assistant Teacher in English Literature and Sciences.

MARGARETTA LAUBER,  
Teacher in Primary School.

Professors Lockard and Jenks are graduates of the University of Michigan, Professor Sanford is a graduate of Castings College, Illinois.

Mrs. Lear is from the State Normal of Illinois.

Mrs. Lauber is from the State Normal of Pennsylvania.

The Principal and other Trustees have used great caution, together with the advice of faculties of the different schools, and it is advised of other camps and parties, in selecting their teachers. Teachers that may yet be wanted will be supplied in due time.

### COURSES OF STUDY.

These will be both general and eclectic. They will comprise the work of the Primary School, the Academy, and College.

#### THE PRIMARY SCHOOL.

This is intended for those who prefer the select to the public school. It will embrace such studies as are peculiar to primary education in our common schools.

#### THE ACADEMY.

This will include,  
1. A *Preparatory Class*, comprising a course in the ordinary English Grammar, embracing lessons in Etymology, Pronunciation, Elementary Algebra, Latin Grammar, and Reading.

2. A *Sub-Freshman Class*, comprising Arithmetic and Algebra, and including Ancient Geography, Composition, Etymology, Geometry, Natural Philosophy, Latin Grammar, Cicero, Greek Grammar, and Reading.

#### THE COLLEGE.

(Classical Course.)

#### FRESHMAN CLASS.

Latin Grammar, Latin Composition, Caesar, Virgil, Cicero, Livy, Greek Grammar, Greek Composition, Xenophon, Herodotus, Physiology, Zoology, Botany, Physical Geography, Outlines of History, Rhetoric, Election, Composition, Higher Algebra, Geometry, Trigonometry, Debating, Lectures on the Evidences of Christianity.

#### SOPHOMORE CLASS.

Latin Composition, Cicero, Horace or Sallust, Tacitus or Virgil, Greek Composition, Xenophon, History, Chemistry, Geology, Anatomy, Zoology, History of English Literature, History of Greece, History of Rome, Civilization, Trigonometry, Analytical Geometry, Conic Sections, Debating, Lectures on the Evidences of Christianity.

#### JUNIOR CLASS.

Memorabilia, Homer, Selections from Greek Authors, Cicero, Livy, Metaphysics, Astronomical Geography, Surveying, Differential and Integral Calculus, Astronomy, Rhetoric, Mental Philosophy, German Grammar and Reading, Lectures on Political Economy, Debating, Lectures on the Evidences of Christianity.

#### SENIOR CLASS.

German Reading, Translation of English into German, French Grammar and Reading, English Literature, American Literature, Ancient Literature, Zoology, Botany, Logic, Mental Philosophy, Moral Philosophy, Astronomy, Meteorology, Lectures on Political Economy and International Law, Original Orations and Essays, Debating, Lectures on the Evidences of Christianity.

The Classical Course will afford students, who can complete it, very superior advantages.

#### SCIENTIFIC COURSE.

This will be divided into Freshman, Junior, and Senior Classes. It will not require the Greek. The study of the Latin during the Junior and Senior years will be optional with the student. Otherwise it will be the same as the Classical Course.

#### ELECTIVE COURSES.

These will comprise such parts of our general courses as the student may select. Those who have not time, or means, or desire for a regular classical or scientific course may select and attain proficiency in any particular study which the curriculum affords. This is a privilege not commonly enjoyed in College.

#### COMMERCIAL DEPARTMENT.

##### JUNIOR CLASS.

History of Greece, History of Rome, Civil Government, Algebra, University, Algebra, Commercial Calculations, Physiology, Botany, Rhetoric, Penmanship, Business Forms, etc.

##### SENIOR CLASS.

Chemistry, Astronomy, Geology, Geometry, Book Keeping, Botany, Rhetoric, Constitution of the United States, Penmanship, Commercial Law, Lectures on Political Economy.

##### ENGINEERING DEPARTMENT.

Trigonometry, Surveying, Measurements, Practical Engineering with use of instruments and field practice.

##### SPECIAL DEPARTMENTS.

Arrangements can be made for instruction in the science and practice of Telegraphy, and other specialties by those desiring such courses. Charges extra.

##### SCHOLASTIC YEAR.

This will comprise fifty-four weeks, from four to nine weeks more than is common to the school year. It will be divided into four terms of eleven weeks each.

##### MALE AND FEMALE.

We regard the co-education of the sexes as the only true method of education. Their reciprocal influences will be beneficial in the Chapel, Dining Hall, Lecture and Recitation Rooms. Their apartments of study, social hours, and places of recreation will be separate.

##### LOCATION.

The Institution is located in Mt. Morris, a quiet, pleasant and moral town, of Ogle County, Illinois, about one hundred miles west of Chicago, on the Chicago & Iowa R. R. It is free from saloons, gambling houses, etc., surrounded by a beautiful and fertile country, with a generous, industrious, intelligent, and thrifty people.

The school site is elevated, and from its observatory the town and surrounding country may be overlooked for many miles.

The grounds, beautiful with numerous shade trees and evergreens, consist of a 61 acre park, affording abundant opportunity for the relaxation and physical development of pupils to which special attention will be given.

##### HEALTHFULNESS.

This immediate section is free from agues and those malarious diseases so common to the Mississippi Valley.

We are also hopeful of the prospects of a *Hygienic Institute or Health Cure* here at an early day, under the immediate supervision of Dr. Elyson of Lancaster, Illinois.

Students, when enrolled, will receive the personal attention of the Principal with good nursing and medical attention when needed. In case of sickness, parents or guardians will receive prompt and regular notice by mail or telegram.

##### GOVERNMENT.

While teachers will be expected to exercise a general supervision over the pupils, managers, and general department of their respective classes, the government will be in the hands of the Principal to be administered as the best interests of the school and pupils may demand. Firmness, mercifulness, kindness, confidence, and sincerity will be its chief elements. Should these fail to induce pupils to industry and duty, they will be promptly returned to their parents, or guardians without disgrace if possible.

##### FORMATION OF CHARACTER.

It will be the constant aim to purify the imagination, develop the reasoning faculties, and inculcate principles of sound morality, truthfulness, honesty, obedience to law, respect for labor, age, and effort, amiable habits of disposition and deportment, and to cultivate habits of cleanliness, neatness, order, industry, economy, and punctuality.

##### SCHOLARSHIP.

Daily records of scholarship and deportment will be kept from which quarterly reports will be made to parents or guardians of each pupil, showing the pupil's standing, diligence, and conduct. These reports will be true and candid. The standard of scholarship will be high and a failure to receive the highest grade will be no evidence that pupils are not progressing.

##### LIBRARY.

Special pains are being taken to collect a good College Library for the use of the faculty and students. Some excellent donations have been recently made to this department and others are earnestly solicited from the friends of science, morality, and true religion. All contributions are promptly acknowledged and filed with the name of the donor on the label.

##### READING ROOMS.

Reading rooms for the use of faculty and students will be easy of access, comfortably furnished, and supplied with a useful and wholesome collection of the best periodical literature.

##### CABINETS, &c.

Special efforts will be made to supply these with good collections for the benefit of our classes. Contributions to our *Zoological, Lithological, Mineral, and Geographical Cabinets, and Herbarium* are earnestly solicited.

##### APPARATUS.

The School will have apparatus enough to meet the general wants of classes in Natural Philosophy, Chemistry, Surveying, and Engineering. This will be increased as fast as the condition of the School will justify it.

##### TEXT BOOKS.

Text books will be furnished students at wholesale prices plus the actual cost of getting them here and handling them. Those who prefer to rent books



## THE BRETHREN AT WORK.

*"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."*—LUKE 2: 10.

Vol. IV.

Lanark, Ill., July 10, 1879.

No. 28

### The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

— 41 —

ESHELMAN &amp; HARRISON.

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CONTRIBUTORS will please not indulge in personal attacks and unbecoming language, but endeavor to present their views "with grace seasoned with salt."  
"Ye shall know the truth and the truth shall make you free."

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## STEIN AND RAY DEBATE

Prop. 1st—Brethren (or Tunker) Churches possess the Bible Characteristics which entitle them to be regarded as Churches of Jesus Christ.

J. W. STEIN, A&amp;S Inc.

D. E. Ray, Denver

WE did not denounce Mr. Stein as a "blasphemer" for doing what James commands, in anointing the sick with oil; we said, "To anoint with oil for 'the forgiveness of sins,' as held by Mr. Stein, is blasphemous and assumes

In his 14th alternative, Mr. Stein, speaking of the Tunker practice of assuming the will with oil, says: "The forgiveness of sins is pronounced on its proper observance." This miserable statement is a gross misquoting of the words of Jesus, "The forgiveness of sins is the 'baptismal assumption'." For this cause the Tunker churches cannot be churches of Christ. Our friend's charge that his [Ray's] own church formerly "believed and practiced the same," is utterly untrue. Yes, Jesus was charged with blasphemy for claiming to forgive sins; and had he not had power to forgive, such charges would have been true. But when a sinful man utters the seal of Christ, by claiming to forgive sins by "extreme unction," he commits *blasphemy*. The apostles, devoted with miraculous power, "went out many devices and wrought with them who make their souls and associated with them all such things as were sick, and healed them" (Mark 6: 13). If the Tunker churches were truly practicing or commanding by the apostles, they must cast out and raise the dead, also.

Mr. Stein is forced to surrender his oath argument, by admitting that persons "are required to enter Christ's church by solemn oath of allegiance." And as this oath is to be administered by God's ministers, the command to "swear not at all" cannot be applied universally.

In his last apology for the Tunkers' "confession" in dress, our friend refers to Rev. 7: 9, 10, where John, in vision saw the "great multitude" "clothed in white robes, and palms in their hands." Why do not the Tunkers adopt the "white robes and palms" for their "uniform"? We do not ridicule the Tunker "white cap"; but we do regard the superstition of adopting such a religious uniform for a "spiritual covering" in order to spiritual strength and power as one species of abominable idolatry. Such churches as commit such abominations are not churches of Christ. The church that establishes a religious fashion of cut, color, or style of dress is not a church of Christ.

Another reason for making the Tunker church the bride of Christ, is that the brethren "will not fellowship such clerical titles as Rtr., &c." This seems to be another case of "blind-guides, which strain at a gnat, and swallow a camel." (Matt. 23: 24). The Tunkers can blindly swallow the Popish heresies of baptismal salvation, church salvation, "extreme unction," with a swarm of other traditions of men; but they must "tutle of mint and anise and cummin" by rejecting titles. We do not approve of unscriptural ministerial titles, but the Tunker custom in rejecting certain titles proves no more for them than for Quakers and others.

Mr. Stein says down 7th characteristic, that the *Tunkers church is Christ's body!* He then heavily says that the Brethren "acknowledge no head but Christ." In our last negative we affirmed that. "According to their own teaching," the original Tunker church was composed of members of all "unregenerate" churches of Satan. Mr. Stein says: "This is untrue." Yes, but IT IS TRUE. For the Tunkers regard every unregenerate man as an unregenerate child of Satan. This has been abundantly proved in our negative line. That the original Tunker church was composed of those baptized by an unregenerate administrator, is seen in all our accounts of the origin of the Tunkers. No Tunker church ever had one at 1,376-1378.

whether chosen even exhibit prior to 1705, with eight persons organizing themselves into a so-called church. In the *History of Denominations in the United States*, compiled by Jno. Wuehlener, he gives "the history of each denomination from the pen of some one of its most distinguished ministers or professors; thus affording each sect the opportunity of giving its own history." In this work the history of the Brethren, or Tunkers, is given by Philip Boyle, of Uniontown, Md. This distinguished Tunker preacher, in the above named work, concerning the two companies of Tunkers which emigrated to America in 1719 and 1739, adopts the language of Morzan Edwards, thus:

"Those two companies had been members of one and the same church, which originated in Schwartzau, in the year 1708, in Germany. The first constituents were Alexander Mack and wife, Jan Kipin and wife, George Gierke and wife, and John and Elizabeth Neuhagen. Being anabaptists, they agreed together to read the Bible, and edify one another in the way they had been brought up, so as yet they did not know where other Baptists in the world. However, believer's baptism and a congregational church soon gained on them. They were not satisfied with the simple gospel in those months. They desired Alexander Mack to baptize them, but he deeming himself in reality unqualified, refused, upon which they went to find who should be administrator; on whose lot fell this heavy administrative consideration. However, baptizing them were in the end not their intention. They determined themselves into a church, choosing Alexander Mack as their minister. They increased fast, and began to spread their branches to Moravia and Egypt, leaving John Nauss and Christian Ley as their ministers in those places; but persecution quickly drove them thence; some of them fled to America, others to the West Indies, and others, voluntarily separated from

Schwartzzenau to Serastervin, in Friesland, and from thence migrated toward America in 1719; and in 1729 those of Creßelt and Holland followed their brethren. Thus we see, all 'the Tunk-er churches' in America sprang from the church of Schwartzzenau in Germany; that that church began in 1708, with only eight souls, and that in a place where no Baptists had been in the memory of man, nor any now are; in sixty-two years 'that little one is become a thousand, that seed on a great nation.' (Gen. 31: 32)

Thus the following facts are brought out by the Tunkers themselves:

*First:* The first Tunker church originated in Germany in 1708.

Second: They had no baptized or authorized administrator; therefore, they cast lots for an

Third: They were so conscious of error and shame that they "carefully concealed" the name of their unlawful administrator.

*Fourth: The Tunkers "then formed themselves into a church, choosing Alexander Mack as their minister."*

*Fifth:* "Thus we see, all the *Tauker churches* in America spring from the church of Schwarzenau in Germany; that that church began in 1708, with only eight members."

With these facts, from the Tunkers themselves, the man that dares to affirm that the Tunker churches had *never* one origin than 1708, must be possessed with the spirit of falsehood. This same account is confirmed by Mr. Moore in his history of the origin of the Tunkers. All the histories of denominations, that mention the Tunkers, give the same account of the origin of the Tunkers, in 1708. But in his desperation Mr. Stein denies these facts, and *falsely* insinuates that we said that the Tunkers "received baptism knowingly at the hands of one who was fighting against God!" We made no such statement. We based our objection on the admitted fact that the original Tunkers were baptized by an unopinioned alien, whom they regarded as a child of Satan.

We mean "scriptural church succession," church succession as taught in the holy scriptures—the Word of God. It is taught in Daniel 2:44; Is. 9:6, 7; Matt. 16:18; Luke 1:33. The kingdom of Christ "shall never be destroyed; it shall stand forever." "Of the increase of his government" "there shall be no end." "The gates of hell shall not prevail against it"—the church of Christ. Jesus shall "rule over the house of Jacob forever, and of his kingdom there shall be no end." This kingdom has had "an unbroken organic connection from the time of the apostles to the present time. Therefore, the Tunker church, which had its origin in Germany in 1708, is not the body of Christ.

It is infallibly certain that the Tunkers have not the Bible church succession. It is not our business to leave the discussion of the Tunker church question to trace the succession of the true church.

Mr. Stein says: "Our brethren do not seem to write their history." They have no history, to write prior to 1708. Can you afford to forget a history? But also, it comes to pass that the "understandings and traditions" of our Brethren think that Bro. Mack was a "Waldensian!" Sure enough, somebody told somebody that some old book (no one knows the name) somewhere (no one knows the place) called the "Waldensian" was written by a certain man, was a Waldensian! But! Rather a slender support we had to hang the Tunker accession upon, would we say. If the true church of Christ was with the Waldenses, why did the Tunkers seek new denominations? The ancient Waldensian writings and confessions of faith do not give the emblems of the Tunkers. They had but "two sacraments," church ordinances, baptisms and the Lord's Supper. They had no "priests" and no "ministry," and the seven saving church ordinances of the Tunkers. The churches of Christ had their origin under the apostles.

of Christ and his apostles in the first century. But the Tunker churches had their origin under the ministry of Alexander Mack, an unbaptized Presbyterian, in the eighteenth century. Therefore, the Tunker churches are not churches of Christ.

## UNION AND LOVE

BY CHAS. W. YEABODT

"Behold how good and how pleasant it is for brethren to dwell together in unity," Ps. 133: 1.

"N unison there is strength," and as long as we are united in the bonds of love, all our efforts for the glory of God and the rescue of our brethren will be successful. Every one of us must overcome a single number of our brethren, and then we shall be able to overcome the whole. If we are divided, we are weak; and then comes weakness. The enemy then invades the camp, and the saints have to suffer. And we do not want strife and schism in the church, let us be do to nothing to wound each other. Let us be "kindly affected one to another with brotherly love," and prefer one another." Rom. 12: 10. Let us "love as brethren, be pitiful, be courteous," "Seeing you have paralleled your sins in obeying the truth through the Spirit unto unforgotten love of the brethren, see that ye love one another with a pure heart fervently," 1 Pet. 1: 22. "Let us love one another, that we may continue in the same things," Phil. 3: 16, then all will be right, and there will be no divisions among us; but we will be brethren indeed and in truth.

"Behold how good and pleasant, and how becoming—how beautiful are all united, and all

HUMILITY NOT CONTEMPTIBLE

**H**UMILITY did not make John the Baptist contemptible; but when he reduced the name of a prophet, Christ said he was more than a prophet. Humility did not make Moses contemptible, but he was the mildest man on earth. Humility did not make David contemptible when he bumbled himself before God in repentance and prayer. As Christ ceased not to be a king because he was like a servant, nor to be a son because he was a lamb, nor to be a God because he was made a man, nor to be a judge because he was judged; so man does not lose his honor by humility, but he shall be honored for his humility, as the Son was honored when he was humbled. (Luke 15: 18-25)

In 1867, while a candidate in Pennsylvania, old Dan Stevens was charged with being an Atheist. He replied in a letter to a gentleman who wrote to him upon the subject, and said: "All the statements which you say are false, as the author well knew, if he had any knowledge on the subject. I have always been a firm believer in the Bible. He is a fool who disbelieves the existence of a God, as you say is charged on me. I also believe in the existence of a hell, for the eternal benefit of this sinner. I have said that I never deny any charges, however gross. I make an exception where my religious belief is brought into question. I make no pretension to piety (the more pious), but I would not be thought to be an infidel. I was raised a Baptist, and adhere to their belief—*Inter Oves*

NEVER get in a hurry. Nine times out of ten your hurry will produce a flurry, and that will spoil your work, which will have to be done over again or will be spoiled entirely. The adage "Haste makes waste" is a true one. A man can never make the best speed on any kind of work, if he feels hurried about it. The first thing to be desired and sought, is correctness, to do what you do well. Everything else should be subordinate to correctness. That secured, then the next desideratum is speed. But the speed is never acquired by hurry.

## PSALM OF CHEERFULNESS.

Oh! my brother, oh! my sister;  
Ye of yelow human kind,  
Ye whom wrong, or care, or sorrow,  
Brings a troubled, tortured mind,  
Thou' ye live beneath the burden  
Pressing hard to bear you down,  
Laden to this holy lesson—  
Never murmur, never frown.

Wrong—the inner heart it woundeth,  
And 'tis cruel as the grave,  
But will be witness or sinner  
Scolds the smart its fury gave?  
Not my brother, not my sister,  
They will se'er one pang beguile,  
Better, then, it is to bear it,  
And rebuke it with a smile.

Care—the weary heart oppresseth,  
Often 'tis a guiling load,  
But will fretting, or will frowning,  
Ease the burden, would the need?  
Not my brother, not my sister,  
Never for a moment's while,  
Better, better, then, be cheerful,  
And repel it with a smile.

Grief—oh, yes, the heart it wringeth—  
'Tis a bitter thing the less,  
But will sad or stern repining  
Ease the weary we're ye hear?  
Not my brother, not my sister,  
Listen not to passion's urge,  
This is wisdom's holy lesson—  
Meet your sorrow with a smile.

Yes, however it smother grievous,  
'Tis a pure and potent charm,  
Meek and cheerful resignation  
Can the bitterest woes disarm;  
Yes! my brother, yes! my sister,  
Can the weariest cares beguile,  
Can the saddest sorrows lighten,  
Ever scorn, then,—better smile.

For the smile upon your features  
Soon will learn to reach the heart  
And its deepest darkness lighten  
By its own sweet sunny art;  
Soon, aye, can the heart of ocean  
Be with glorious storm oppress'd,  
When no wild and surging masses  
Murmur its awesome glory rest.

Listen, then, my brother, sister,  
And when night shall weigh you down,  
Firmly give your weakness battle,  
And refuse to wear a frown!  
Glorious is that noble spirit,  
That unsways in trouble's night,  
Still smil'd the deepest darkness,  
Smileth and crested light.

—N. Y. Dispatch.

## A SERMON.

"And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:2, 3.

THIS expression by the Savior was in answer to the disciples asking who should be greatest in the kingdom of heaven. The Savior called a little child unto him and set him in the midst of them, saying, "Except ye be converted and become as little children, ye cannot enter into the kingdom of heaven. Whoever, therefore, shall humble himself as this little child, the same is the greatest in the kingdom of heaven." He illustrates the fact that the most humble shall be the greatest in the kingdom of heaven.

There is a great similarity between a child and a Christian. For instance, there is nothing belonging to the animal kingdom that is as dependent as a child. All the rest of the animals God has given an instinct or power by which they, at least partially, obtain subsistence. But the child would perish were it not for the mother or some parental care that provides for it.

The similarity is that "the Son of man is come to save that which was lost." Matt. 18:11. Then without a Redeemer we would be just as helpless as a babe in its infancy. But glorious words, he has come. But, "except ye repeat, ye shall all likewise perish." Luke 13:3.

"Jesus saith unto him, I am the way, the truth and the life; no man cometh unto the Father but by me." John 14:6. Then we may well say, "while there was no eye to pity, nor arm to save God gave his only begotten Son that whosoever believeth on him, shall not perish, but have everlasting life." It is, then, just as impossible for us to have a spiritual existence, a spiritual birth without a Redeemer to make provision for us, as it is for a child to live without some one to make provision for it.

Again, "Except ye repent, ye shall all likewise perish." John the Baptist preached the "baptism of repentance for the remission of sins." Mark 1:4. But the atonement has reached the child, hence he says, "of such is the kingdom of heaven." Luke 18:16. But we find one who came running to him and said, "Good Master, what shall I do to inherit eternal life. And Jesus said unto him, Thou knowest the commandments, do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honor thy Father and mother. And he answered and said unto him, Master all these have I kept from my youth. Then Jesus beholding him, loved him and said unto him, One thing thou lackest yet, go thy way and sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come take up thy cross and follow me. And he was sad at that saying, and went away grieved; for he had great possessions." Mark 10:17, 19, 21. Now this lad had possessions, knew the commandments of the Lord. He could understand the Savior's language, therefore went away grieved. There was a sacrifice to make, there was a cross to take up, the Savior was to be followed.

Now, we have a people in our country who claim that a child born of christian parents has a birth-right—they claim that they grow up in the church, and therefore always belong to the Church. But the text is, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Then we must become new creatures in Christ Jesus. Converted means changed from one state into another—from the kingdom of darkness into the family of God. To get into God's family consists of a new birth—we must be born into his family. There is quite a similarity between the birth of God's family and our natural families; in fact all the ordinances that God has ordained through his Son to be perpetuated by his church or family are similar to those that are ordained or practiced in every well organized temporal family. Simier, if you are here, let me say to you that when you are begotten of the Father, when you have become tired of sin and are possessed of his Spirit, you will see the error of your way, and you feel that something must be done, that without the affection of a heavenly Father through Jesus Christ our Lord you stand convicted, and the wrath of God alight on you. When you see and appreciate all this you are moved upon by the Holy Spirit and are ready to lay it all down at the feet of Jesus, begging for mercy, crying as they did of old, "Men, and brethren, what shall we do?" Then you will have peace with God.

## A STATEMENT OF FACTS. AN EARNEST APPEAL.

At the age of twelve years, the writer, by reading the New Testament through for the first time, more from curiosity than from a knowledge of its sa-

cred contents, became truly awakened to his condition as a sinner before God. From that time he had no rest until he obtained peace and pardon through the atoning blood of the Lamb. Being isolated from the brethren, it was not until he was about sixteen that he had an opportunity to unite with them. This he gladly embraced, and was baptized in Cheat River by Elder Jacob M. Thomas, in the month of June 1856. Two years after he was called to the deacon's office and served the church in that capacity three years. At the age of twenty-one, in 1861, he was called by the Lord through the church to the ministry of the word. In this same year, Sept. 12, 1861, he was united in marriage to Miss Mary E. Buckley, three years his junior. Some three years after this he was advanced to the second degree of the ministry. In this capacity he still continues to serve the church of his choice and his God. Eighteen years have passed around since he entered his public ministry, and with them their labors, changes, joys, misfortunes and sorrows. To the little family of two in 1861 the Lord has added nine, eight now on earth and one in heaven. In taking a review of our past career, like others, we presume, we see where we might have done better. "To err is human, but to forgive is divine." Our labors have been confined to four States, Virginia, Maryland, Pennsylvania, and Ohio. As an humble instrument in the Lord's hands, we have seen our work prosper, and have had the privilege of leading several hundred precious souls down into the flowing streams, and hear them solemnly declare themselves to God; and to all who may read this, I will say, remember your baptismal vow; be faithful that we may meet in heaven; for I look back to your conversion with more pleasure than to any thing else in my past life.

We have now noticed the bright side of the picture; we will next notice the dark side. At the time of our marriage and call to the ministry we were without any means; had nothing excepting the clothes on our backs. Under these discouraging circumstances we commenced battling with the world and to labor in the ministry. For fourteen years, by days labor, which we could spare from our ministerial calling, we made an effort, and succeeded in saving above our living, a handsome household property. We had everything we needed in that line, and a pretty good library besides. As our family had now increased to ten in number, including our two selves, we felt that we had a little firm we might support our family and continue our labors in the ministry easier and better than in any other way; so we risked to purchase a small farm, by borrowing the most of the first payment. We hoped, by industry and economy, to pay for it, have once a home of our own. But, alas! in one year after we moved to our new home, a reverse came. At the hour of midnight I was awaked by the noise of the devouring flames of fire that were consuming our house and household goods, just in time, however, to save my wife and children from an untimely death, but had to make the effort at the risk of my own life. All the members of the family were saved unharmed, by throwing some from the second-story windows to the ground, and the others escaped through the windows below. We say all safe, except myself; we were dreadfully injured by the fire, the effects of which we yet feel, and probably never will be as able to endure heavy labor as we were before. Thus in the

short-space of an hour or two all we had saved in fourteen years was swept away. Turned out of house and home, in the midst of winter, without even a suit of clothes for any of us. But in this distressed condition the Lord remembered us, and brought brethren and friends to our assistance who relieved our wants for the time being, and helped us to build again, for which we shall ever feel grateful.

Not being able to labor since as before this misfortune, we have traveled and preached more, and to the honor of the dear brethren and sisters for whom we have labored, we do say, they have contributed liberally to our support; and what was above my traveling expenses and the scanty supply in part for my family, I have applied to the payments for my little home.

But with all the economy we could use, denying ourselves of the comforts of life, we are still in debt five hundred dollars for our home. It is all due and at interest, and will now soon be collected by administrators; and I am fearful my home will be sold; and in that case would lose nearly or quite all again.

I have used every effort in my power to borrow money, to sell my place, or in some way to prevent the threatening danger; but so far I have failed. I now, as the last and only remaining effort, appeal to my brethren and sisters and friends everywhere for help, knowing and feeling that I have a large circle of brethren and friends, who, by a little effort on their part, and not much to their disadvantage, by each contributing one dollar, more or less, as he or she may feel to do, might secure the amount, or so reduce the claim that I might in some way meet it. The only reward I can at present offer for the favor, is my heart felt thanks to the donors, and my prayer for God's blessing to rest upon you, with the promise to be more faithful in trying to please the word, which this favor would enable me to do. This appeal is not confined to those with whom I am intimately acquainted, but to any one who may feel sympathetic with us in this matter. I would that whoever is given, be enclosed in a letter and sent to my address, Clifton Mills, West Va., between this and the first of September.

If not objectionable, please give the names of the donors, the amount of each, and the name of the congregation to which they belong, as I wish to acknowledge the same through the papers, unless otherwise directed. I will be pleased to come and preach for the congregations who may aid in this matter, whenever I can do so, if desired; and as I expect, it is feared, to travel and preach some during the coming winter, I would say, the congregation that contributes most to the above purpose, shall be first entitled to my service.

If any fear should be entertained by any who may not be acquainted with me, as to the correctness of the above statements, I would refer them to Elder Jacob M. Thomas, of this congregation. His address is the same as my own. Please, dear brethren and sisters, give your early attention; by so doing you may aid in the salvation of precious souls, which will add to your riches in the world of glory. Awaiting your response, I am your weak but sincere brother in the Lord.

JAMES A. RIBESOUR.  
Clifton Mills, Preston Co., W. Va.

An hour should never pass without our looking up to God for forgiveness and peace.



## THE LORD'S HOUSE.

BY WM. KACHTER.

"My house shall be called the house of prayer." Matt. 21:13.

THESE words were spoken by the Savior when he rode into Jerusalem and went into the temple and overthrew the tables of the money changers, "and he taught, saying unto them, it is not written, My house shall be called of all nations, the house of prayer? but ye have made it a den of thieves." Mark 11:17.

Dear readers, how many of us realize when going to our respective places of worship, that we are nearing the house of prayer? How many desire to engage in prayer after arriving at the house of prayer? How many of us do earnestly engage in prayer when we come to the Lord's house in assembly to worship? These are questions that each of us should take to ourselves, and say, "do I," for the Lord says, "my house is a house of prayer."

Would not, however, wish you to understand that this duty should exclude all others from the Lord's house, or that any one duty should exclude another; but there are some duties that require more time in the programme of worship than others, chief among these are prayer, reading of the Scriptures, and preaching or teaching. In prayer we talk to God. In reading of the Scriptures we have God talking to us. In preaching or teaching we talk to one another.

We will first consider the subject of prayer as observed in the popular churches of the day, where hundreds and sometimes thousands are found in one assembly, who seemingly meet more to display pomp and fashion than to worship God. Notice then when the solemn duty is exercised by their minister how many hundreds in the congregation do not bow the knee in prayer; how many do not even bow their head in reverence, but gaze over the congregation to discover something new in the styles, (as they call it). Notice the covering of the so-called sisters, how few are similar, how many are dissimilar in many parts of the construction and material, all striving to be the most attractive. Notice the expression of languor, the restlessness, while some will even give vent to their feelings by, "Oh! I wish the minister would not make such long prayers," this duty over all seem to be glad of it. Was this the kind of prayer that caused the shackles to drop from Peter and opened the way out of the city, and escaped the wrath of his enemies? Verily no. There was no display of pomp there, all upon bended knees in deep humility earnestly poured out their hearts' desire. Similarity attired men with their heads uncovered; women with similar coverings on their heads; all keeping themselves unspotted from the world, as they had been taught and their prayers were answered. In harmony with the Lord's promise, "Wherever two or three meet and agree in asking as teaching any one thing it shall be granted unto them." The Lord also promises to be with us on every occasion of prayer, when offered in the right spirit; and that to own and bless. Then, in prayer, God draws nigh, and where God is the Devil don't want to be, but fees when he sees the weakest saint upon his knees. He cannot withstand the presence of God. How forcibly this shows the propriety of the Savior's command; "Watch and pray, lest ye enter into temptation." The praying live nearer God than Satan desires to go, hence out of reach of temptation.

In examining our subject as to its personal applications, we find that each of us should be a fit temple for the indwelling of the Holy Spirit. Our bodies belong to Christ by redemption; they are his temples, as well as the great temple in Jerusalem in which he found disorder. Then let each of us keep his house in order; let it be a house of prayer; let the Savior abide therein.

## 2nd. Reading God's Word.

In reading God's Word, we have God talking to us; in this exercise we learn his will concerning us. Then how carefully we should read and meditate, not only in God's house, but whenever and wherever an opportunity is presented let us learn his laws and commandments concerning us. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

## 3rd. Preaching or teaching.

In preaching or teaching we talk to each other. This duty was commanded by the Savior himself, when he said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." Matt. 28:19, 20. Here the Lord promises to be with the teacher so long as he teaches what he requires, even unto the end of the world.

The Lord also tells us what to teach, that is, we are to teach all things whatsoever he has commanded. We should not teach war, nor the political issues of the day; we should not teach superiority of adornment, nor intemperance, nor anything else in which sin is found; but teach the gospel and that only. Paul says, "study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

North Liberty, Ind.

When we endeavor to estimate the worth of an immortal soul, we are utterly lost in the attempt. Crowns and scepters have had their adjudged valuation, and kingdoms have been bought and sold for sums of money. But who can affix the adequate price of a human soul? The principles of ordinary arithmetic all fail here, and we are constrained to say that he alone who paid the ransom for sinners, had made the souls of men his "purchased possession," can comprehend and solve the arduous question. They are indeed bought with a price; but are "not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as a lamb without blemish and without spot." We shall only ascertain the value of a soul, when we shall be fully able to estimate the worth of a Savior.

The pastor of the Congregational Church at Mansfield, Ohio, has a telephone in his pulpit with the wires leading to the houses of several aged and invalid members of his parish. The instrument is placed on the table in front of where he stands and is not conspicuous to the congregation. While he speaks he pays it no attention, but every word he says is easily heard by his distant auditors. His first utterances before the telephone were the Scripture sentences: "The Word is nigh unto thee," and "His Word runneth swiftly."

## Home and Family.

Husbands, love your wives. Wives, submit yourselves unto your own husbands. Children, obey your parents. Fathers, provide not an angry wrath, but bring them up in the nurture and admonition of the Lord. servants, be obedient to them that are your masters.—EPA L.

## OBEDIENCE TO PARENTS.

It is a growing belief that children of the present age are lacking in deference and respect as well as in obedience to parents, or those exercising authority over them. At least we often hear remarks which tend strongly to impress on the mind the existence of such a belief.

Whether this be the general fact or an opinion founded on fancy, it is conclusive that appearances have been taken as evidence of such facts.

It is true that the methods of governing children at home and pupils at school have changed materially in the lapse of years. There is not so much harshness in the mode as when the rod and ferule were instruments of correction. It is quite possible too, that with this remove from barbarism a milder form of address may have been assumed, and imperceptibly come laxity of discipline have arisen. But rudeness is not the legitimate result of courtesy; hence we must seek some other cause for such delinquent fault.

Where children are held in check through fear of corporal punishment, the restraint lessens as they grow in years. If they have no more powerful motive to govern them than mere impulse, they are likely to give way to their passions. On the other hand, if they have had no restraint, but have been suffered to speak and act during childhood just as their feelings have prompted, it ought not to be expected they will practice any disguise. All children rebel under restraint, though all may manifest the rebellious feelings. The fault of disrespect in children may, in most cases, be traced directly to the home discipline, for which children clearly are not accountable.

But there is a point beyond childhood, when such a fault becomes a crime. Our statute books silt no penalty, neither do they recognize any authority in the matter; but the Divine Lawgiver has not overlooked the possible evil, nor left unrecorded the consequences of such guilt. Moreover, the first commandment with promise bears directly on this question, and is as forcible at the present time as when it was first uttered. No child who has arrived at years of accountability can violate this commandment with impunity.

We cannot pretend to say just how merited punishment will be meted out, but we appeal to the judgment of those who are, or have been guilty, for proof of our assertion. Have you not felt a consequent loss of self respect, and a bitterness of spirit that has left you ill at ease with yourself because of your transgressions? Neither can this be the only unpleasant result from so heinous an offense. A parent may be long suffering and not withdraw his care and kindness, even though a child may have provoked his righteous indignation, but an observing community is not slow to perceive these offenses and to pronounce judgment on the offenders. It is a great misfortune for a child to have been allowed to form a disrespectful habit. Such an one cannot rightly judge of its effect upon character, for his sensibilities have been blunted. But we cannot think that any boy or girl can suppose that it shows either good manners or a kind heart, to disregard the reasonable commands or

wishes of their parents. A pett, cross, or abrupt manner towards those whom you owe filial love and reverence, imparts neither dignity nor grace.

Children are under lasting obligations to parents. They may be sometimes painfully conscious that parents have defective characters and habits, but this does not give license for neglect on the part of children. Prompt and respectful obedience is but a small return for years of unremitting toil and tenderness. Ingratitude is always base, but doubly so when shown in disobedience to parental authority.

If the boys and girls, the young men and maidens, who are guilty of this hateful practice, could see themselves as abhorrence from a repetition of such offenses.—Sel.

## "I WILL BE GOOD."

"I will be good, dear mother,"  
"I heard a sweet child say;  
"I will be good—now watch me;  
"I will be good to-day"  
She lifted up her bright young eyes,  
With a soft and pleasing smile:  
Then a mother's kiss was on her lip.  
No more and free from guilt,  
And when night came, that little one,  
In smiling down to pray,  
Said in a soft and whispering tone,  
"Have I been good to-day?"  
Oh, many, many bitter tears  
"I could weep now, if I saw you,  
Lest that dear child, with earnest heart,  
"I will be good to-day!"

Jesus can help us to be good;  
To him will humbly pray;  
His grace alone can make us good,  
And keep us good all day.  
Help us to hate all evil thoughts,  
All sinful words and ways;  
And in thy service take delight  
Through all our earthly days.  
—Sel.

## KEEP YOUR TROUBLES SACRED.

A WORTHY wife of forty years' standing, and whose life was not all made up of sunshine and peace, gives the following sensible and impressive advice to a married pair of her acquaintance. The advice is so good, and so well suited to all married people; as well as those who intend entering that state, that we here publish it for the benefit of such persons: Preserve sacred the privacies of your own house, your married state, and your heart. Let no father or mother, sister or brother or any third person come in between you two, or to share the joys and sorrows that belong to you two alone. With God's help, build your own quiet world, not allowing your dearest earthly friend to be the confident of aught that concerns your domestic peace. Let moments of alienation, if they occur be banished at once. Never let the morrow's sun still find you at variance. Review and renew your vow: I will do you good, and thereby your souls will grow together, connected in that love which is stronger than death, and you will become truly one.—Sel.

## MOTHER.

THE velvet moss may grow upon the sterile rock—the mistletoe flourish on the withered branch—the ivy cling to the mouldering ruin—the pine and cedar remain fresh and fadeless amid the mutations of the dying year—flowers bloom and fade on the lonely grave in your church-yard—but, heaven be praised, the memory of the kind, patient, gentle, forgiving mother leaves something green, something beautiful and gentle to the soul, while in the cold hours of fate, it still winds its tendrils round the crumbling altars and broken arches of the desolate temple of the human heart.

leave for us what we shall do. From it we learn what man is, what he ought to be, morally and religiously. It addresses itself to our intellect, to our emotions, to our will; it seeks to mould and govern. It forms character, and makes man what God wants him to be. It makes wise character, and before God gives men new revelations. We therefore accept the Bible as the only great Book of facts, grand and sublime ideas. It shows what man is, what he ought to be, and how he can become so. It presents to him all the essential rules of duty and righteousness, and warns him of the awful danger of continuing in sin. It is not a collection of opinions and theories of things no higher than ourselves, but a volume of facts revealed by the Supreme Ruler himself. It is from him that we have received the revelation of the everlasting God, the Lord, the Creator of the ends of the earth? "I am that I am" is the name of the only infinite creature to which all people, nations and tongues are invited to subscribe. Now are ye invited to yield to God's demand to honor the creed, but to honor God. The Christian is one who believes in the infinitely noble creed in order to do the creed reverently, but to worship God. It is not in the world for us to reverence it, but that if we may worship God. It is not here to make men mere slaves, to bind them with sin, corruption, but to lift men out of sin and degradation. It is not to give men a law, and say, "do this," but to set at free men. Its mission is to deliver

















THE LONELY GRAVE.

BY JACOB J. ENOCH.

It was once young and bloomed in youth,  
 As many in the prison lay,  
 Yet saw recorded in the truth,

That heaven and earth unto pass away.  
 He sought a place—a resting place—  
 A place beyond this vale of tears,  
 Where he might see his Father's face,  
 Where he might soothe his precious fears.

He called aloud with tears of love,  
 To those who'd join his company,  
 To seek a resting place above,  
 Which leads through all eternity,  
 For here and there would join his hand,  
 While passing through this wilderness,  
 While Satan sought him hard to hand,  
 To drive him back in sad distress.

Though troubles here and trials there  
 Assailed him as they passed along;  
 Yet he would cry without despair,  
 "Oh, sinners, come and join our throng."  
 He often crossed the mountain high,  
 And often journeyed prairie through,  
 To reach the flock of danger nigh,  
 And tell them what they ought to do.

He sought glory to win the prize,  
 That he might gain the mercy seat;  
 But lo, he fell no more to rise,  
 Or stand upon his mortal feet.  
 While others died upon their bed,  
 With sighing friends who'd weep around,  
 He lay in the distant grave by dead,  
 On nought but leaves and stone, and ground.

A sudden blow took him to sense,  
 While passing through that lonely grove;  
 Yet none could tell from whom nor whence;  
 But he who lies in heaven above,  
 My loss is great I feel with pain,  
 To know on earth we'll meet no more,  
 Yet hope may lay his hand on mine,  
 When he shall walk that happy shore.

CHAPLAIN MCCABE'S DREAM OF INGERSOLLVILLE.

[The following we publish by request.—Ees.]  
 I HAD a dream which was not all a dream. I thought I was on a long journey through a beautiful country, when suddenly I came to a great city with walls fifteen feet high. At the gate stood a sentinel, whose shining armor reflected back the rays of the setting sun. As I was about to salute him, and pass into the city, he stopped me and said:

"Do you believe in the Lord Jesus Christ?"  
 I answered, "Yes, with all my heart."  
 "Then," said he, "you cannot enter here. No man or woman who acknowledges that name can pass in here. 'Stand aside,' said he, 'they are coming.'"

I looked down the road and saw a vast multitude approaching. It was led by a military officer.

"Who is that?" I asked the sentinel.  
 "That," replied he, "is the great Col. Robert I.—the founder of the city of Ingersollville."

"Who is he?" I ventured to inquire.  
 "He is the great and mighty warrior, who fought in many bloody battles for the Union during the great war."

I felt ashamed of my ignorance of his story, and stood silently watching the procession. I had heard of a Colonel I.—, who resigned in presence of the enemy, but of course this could not be the man.

The procession came near enough for me to recognize some of the faces. I noted two infidel editors of national celebrity, followed by great wagons containing steam presses. There were also five members of Congress.

All the noted infidels and scoffers of the country seemed to be there. Most of them passed in unchallenged by the sentinel, but at last a naked looking individual with a white necktie approached, and he was stopped. I saw at once

it was a well known "liberal" preacher of New York.

"Do you believe in the Lord Jesus Christ?" said the sentinel.  
 "Not much!" said the doctor.  
 "Everybody laughed, and he was allowed to pass in."

There were artists there, with glorious pictures; singers with ravishing voices; tragedians and comedians, whose names have a world-wide fame.

Then came another division of the infidel host—saloon-keepers by thousands, proprietors of gambling halls, brothels and theaters.

Still another division swept by—burglars, thieves, thugs, incendiaries, highwaymen, murderers—all marching in. My vision grew keener. I beheld, and lo! Satan himself brought up the rear.

High aloft above the mass was a banner on which was inscribed, "What has Christianity done?" and another, on which was inscribed, "Down with the churches! Away with Christianity—it interferes with our happiness!" And then came a murmur of voices that grew louder and louder until a shout went up like the roar of Niagara: "Away with him! crucify him, crucify him!" I felt as though I were entering Ingersollville.

As the lot of the procession entered, a few men and women with broad-brimmed hats and plain bonnets made their appearance, and wanted to go in as missionaries, but they were rudely turned away. One zealous young Methodist exhorter, with a Bible under his arm, asked permission to enter, but the sentinel swore at him angrily. Then I thought I saw Brother Moody applying for admission, but he was refused. I could not help smiling to hear Moody say, as he turned sadly away:

"Well! they let me live and work in Chicago; it is very strange they won't let me into Ingersollville."

The sentinel went inside the gate and shut it with a bang; and I thought, as soon as it was closed, a mighty angel came down with a great iron bar, and barred the gate on the outside, and wrote upon it in letters of fire: "Doomed to live together six months." Then he went away, and all was silent, except the noise of revelry and shouting that came from within the city walls.

I went away, and as I journeyed through the land I could not believe my eyes. Peace and plenty smiled everywhere. The jails were all empty and the penitentiaries were without occupants. The police in great cities were idle. Judges sat in court rooms with nothing to do. Business was brisk. Many great buildings, formerly crowded with criminals, were turned into manufacturing establishments. Just about this time the President of the United States called for a Day of Thanksgiving. I attended services in a Presbyterian church. The preacher dwelt upon the changed condition of affairs. As he went on, and depicted the great prosperity that had come to the country, and gave reasons for devout thanksgiving, I saw one old deacon clasp his hankkerchief over his mouth to keep from shouting right out. An ancient spinster who never did like the "noisy" Methodists, couldn't hold in. She expressed the thought of every heart shouting with all her might "Glory to God for Ingersollville!" The country was almost delirious with joy. Great processions of children swept along the highways, singing,

"We'll not give up the Bible,  
 God's good word of truth."  
 Vast assemblies of reformed infidels, with their wives and children, gathered in the open air. No building would hold

them. I thought I was in one meeting where Bishop Simpson made an address, and as he closed it a mighty shout went up till the earth rang again. O, it was wonderful! And then we all stood up and sang with tears of joy.

"All hail the power of Jesus' name!  
 Let angels prostrate fall;  
 Bring forth the royal diadem,  
 And crown him Lord of all!"

The sixth month had well nigh gone. I made my way back again to the gate of Ingersollville. A dreadful silence reigned over the city, broken only by the sharp crack of a revolver now and then. I saw a busy man trying to get in the gate, and said to him, "My friend, where are you from?"

"I lived in Chicago," said he, "and they've taxed us to death there; and I've heard of this city, and I want to go in and buy some real estate in this new and growing place."

He failed utterly to remove the bar, but by some means he got a ladder about twelve feet long, and with its aid he climbed up upon the wall. With an eye to business, he shouted to the first person he saw:

"Hallo, there,—what's the price of real estate in Ingersollville?"

"Nothing!" shouted a voice; "you can have all you want if you'll just take it and pay the taxes."

"What made your taxes so high?" asked the Chicago man. I noted the answer carefully; I shall never forget it.

"We've had to build fifty new jails and fourteen new penitentiaries—a human asylum, and an orphan asylum is every word; we've had to disband the public schools, and it takes all of the revenue of the city to keep up the police forces."

"Where's my old friend, I—?" asked the Chicago man.

"O, he is going to-day with a subscription paper to build a church. They have gotten up a petition to send out for a lot of preachers to come and hold revival services. If we can only get them over the wall we hope there's a future for Ingersollville, yet."

The six months ended. Instead of opening the door, however, a tunnel was dug under the wall big enough for one person to crawl through at a time. First came the bankrupt editors, followed by Col. I.—himself; and then the whole population crawled through. Then I thought, somehow, that great crowds of Christians surrounded the city. There was Moody, and Hammond, and Earle, hundreds of other preachers and exhorters, and they struck up singing all together:

"Come ye sinners, poor and needy."  
 A needier crowd never was seen on earth before.

I conversed with some of the inhabitants of the abandoned city, and asked a few of them this question:

"Do you believe in hell?"  
 I cannot record the answers; they were so terribly orthodox.

One old man said, "I've been there on probation for six months, and I don't want to join."

I knew by that he was an old backslider. The sequel of it all was a great revival that gathered in a mighty harvest from the ruined city of Ingersollville.—*Harborside Independent.*

OBSERVATIONS ON THE A. M.

BY D. C. MEDFORD.

THE great Pentecostal gathering of our church is now an event of the past. Its work has taken its place on the pages of history, and whether for

good or evil it must abide forever. If for evil, like the Media-Persian laws, it is irrevocable, but like them we can take measures to counteract it.

It behooves us now to take a retrospective view of the work of our late A. M. for the purpose of ascertaining what is wrong and confirming what is right.

In the first place we may say we are more firmly established in favor of the policy of holding Annual Meetings than we ever were.

1. Because it brings the servants of the church together frequently, and enables them to become acquainted with each other and to converse together, and thus to cement that union that should exist among brethren.

2. It is indispensable to preserve that unity in practice and modes of life, etc.; and it greatly assists in preserving that unity of faith and doctrine so essential to the success of the church.

When persons are separated by long distances they almost inevitably grow apart, and these annual gatherings serve to counteract such baneful influences.

Again, it is painful to say, persons, destitute of the grace of God, sad discord among us, and these meetings are a powerful agency in eliminating all adverse elements and dissipating the dark clouds of error that otherwise would fix their destructive prongs in the heart of our faith.

3. The balance wheel in the machinery of church government that preserves that harmony of action between all of its departments which is necessary to the perpetuation of peace and union. Were it not for its aid in such matters, oftentimes serious conflicts would arise between the officials and laity of our congregations, to the great injury of religion.

Its system of transacting business is probably defective, and we should assist in making it more efficient.

We now submit the following observations on our late A. M.:

1. A gratifying improvement in the character of the meeting. Our church legislation has heretofore not been altogether such as to commend us to the favorable consideration of those without. A church that consumes its energies and its time in trifles about incidental questions; such for example, as are subject to those mutations which are the inevitable concomitants of our diversity of tastes, and changing of times and seasons cannot succeed in maintaining its hold on the affections of intelligent Christians. I mean by intelligent Christians, those who do and believe a thing because it is taught in the Bible, and not because somebody else did and believed it.

We are now emerging from the wilderness and all the world will challenge our claims, pretensions, and doctrines, and nothing but pure, unadulterated Bible doctrine will be able to bear the rigid criticisms to which they will be subjected.

Customs that have no other merit but their age will pass for left hand diphtheria in the warfare which we are waging against the errors of modern Christendom; and we should not hesitate to publish the attitude our church maintains relative to such matters. I do not mean to reflect against the peculiarities of our fraternity, but I mean to advocate the paramount importance of things more essential to the life and progress of our cause, than the mist, ash, and cummin of customs.

Let us remember the weightier matters and not neglect the lesser matters.

2. The spirit manifested between the different elements of the church as they



were represented at the meeting was very gratifying.

Discordant elements, in close conflict, have agitated our church for several months past as it has never been agitated before, and many brethren justly feared a disruption. By the grace of God, however, the representatives of these diverse views were able to meet in harmonious council and in a christian spirit to adjust all differences on a basis which was acceptable to all.

It appears to me now that we are more firmly united on the basis principles of our church than we were before, as well as on the policy that should control us on all minor subjects.

3. The obnoxious distinctions of "old brethren" and "young brethren" were now conspicuously absent. That is also a favorable sign and augurs well for the future.

Gray hairs are only honorable when they are the emblems of wisdom and experience. They are the inevitable result of the flight of time, and not of wisdom, and hence are not meritorious in themselves.

Men whose lives have been devoted to the accumulation of true wisdom, and who, from their long experience, have learned valuable lessons concerning the problem of life and the future of the soul are entitled to, and will always receive that homage due their merits.

St. Paul, who illustrated the most sublime virtues of the Bible, left as a rich legacy of mutual love and confidence between the old and young in his choice of "his son Timothy" to a most important official station. Let our dear old fathers copy his illustrious example.

The brightest spiritual luminaries of the past were the youth of the church. David's youth was the golden period of his life. Solomon's youth was embellished with the loftiest and holiest of heaven's virtues. His old age was marred with the most degrading apostasy. Josiah, the beardless champion of Israel's departed glory, put to shame the men who bowed their hoary heads beneath the billows of popular superstition and heresy. The youthful and fervent Timothy was chosen as the bosom friend of Paul, charged, in preference to his cotemporaries in age. Let there be no strife between the brethren, but each esteem others better than themselves.

4. The absence of the question of missions formed a negative feature of the meeting.

The question of concerted action on the part of the church in making our cause known to the world has not required that support from the A. M. that would be desirable, and we think we should take a more unequivocal position on that subject. Concert of action is essential to success in every cause, and while our districts are enlisted in the work of evangelism, yet there are large fields which lie outside of the jurisdiction of the districts which should be worked up through the young of the general Brotherhood.

The subject of spreading the gospel should be dear to every lover of Jesus, and we ought to go forth over and possess the land that is opening up to the church.

The last great commandment is in a great measure ignored or neglected by the church. The ministry is probably doing a fair share of work, but their efforts are much crippled through the want of the co-operation of the laity.

This could be corrected if our A. M. would approve of the organization of a general missionary society, based on

the order of apostolic missions. May be when the great investigation is made it will not be said of us that "we have done what we could."

5. It was pleasant to observe that the unanimity on the subject of dress was illustrated in such an emphatic manner. It is known to those who are acquainted with us that we have adopted an order of dress to distinguish us from the world, and to enable us to identify each other, and we were pleased to see that our leading brethren respected that order and were in conformity thereto. Especially was that the case with our young brethren who are supposed sometimes to be unseasoned on that question. There were very few brethren who could not be recognized as such by their dress. This is just as it ought to be. While we might not succeed in producing "the chapter and verse" requiring uniformity in dress, yet it is the order of the church, and cannot be changed without producing convulsions. There are some who think the uniformity policy is not Scriptural or proper, but if they cannot give us a policy to live thereof that will protect us from the corroding and pernicious influences of the "current fashions" they should "let us have peace." We regard the position of the church on the dress subject as the great break-water which keeps the church free from fatal results of worldly customs. Some brethren doubtless unduly reverence "the order," but that is no reason why we should set it at naught. Let us educate the church to a true comprehension of its necessity as a policy, and thus place it in its proper position as a factor in the work of assisting Christians to the cause of true progress.

On the whole, the meeting was a happy one. The kindest feelings seemed to prevail, and the best evidence of fraternal affection refreshed the hearts of the assembled multitudes.

#### THE TIP OF THE FINGER.

BY C. B. BALSHAW.

[A few months ago I received a weekly-christian letter from New Albany, Floyd Co., Ind., but could not satisfactorily decipher the name of the writer. The orthography indicates advanced age, and feminine gender. Consequently I wrote "A Mother in Israel," and sent the letter to the above office, which was returned to me in due course. I now transmit to *THE BROTHERS AT WORK* in the hope that it may reach the right person.]

To a Mother in Israel:—

FOR your drop from Jacob's well, I will return you a drop from the Crystal River. The body has its wants as well as the soul, and the water at the foot of Gerizim has a Divine origin no less than the River that "proceeds out of the Throne of God and the Lamb." God fills all space, and is the essence of all life, whether it be a moss or mollusk, or man, or angel, or devil. There is no "spontaneous generation" as Haeckel the german atheist maintains. All life emanates from the Uncreated.

Only one drop. This is all the life man can petition for when "tormented in his frame." The boon was impossible. One drop would have been a promise of the whole Ocean of Divine fulness. Not God's mercy only, but the integrity of the entire Trinity, is all its attributes, was concerned in that coveted drop. No rivulet from the faithless Fountain-head has ever trickled its way into the Sahara of outer darkness. Eternal, unquenchable thirst is the doom of all who in this life-sphere Rev. 22: 17.

Faith is never parched with thirst. If any man thirst, let him come unto

me and drink." Not only does vital contact with the Godman open a fountain within us "springing up unto everlasting life," but "rivers of water" flow from our persons for the irrigation of a so-called world. "The well is deep and we had best hasten to draw with," is the language of unbelief. If we have neither bucket nor picher nor golden ewer the tip of our finger will bring us a drop from the Love-fountain of Jehovah Jesus. Faith always brings at "the well of salvation," always draws, always drinks, always thirsts, always satisfied. A great paradox is faith; always empty, always full, always in "the valley of Achor," always on the summit of Pisgah. It touches the hem of Emmanuel's robe, and feels the thrill of Divinity in every fibre of body and soul. The issue of corruption is stanchoned, and the glow of eternal youth pulsates through our immortality. It dips the tip of its finger into the crystal spring of John 14: 19, last clause, and knows by blessed experience what it is to be a Christian. God more than lives; He lives as God; and "as He is so are we in this world." The very life of God incarnate, is the life of the elect. The devil also lives, and yet lives not. The more intensely and largely the sinner lives as a sinner, the more utterly and woefully he is dead. Eternal death is the perversion of eternal life, not the extinction of being. "Because I live, ye shall live also," is both the realization and pledge of endless bliss. Not only is, but is *thus*; even so the Christian. This makes the saint the photograph of God, and earth the vestibule of Heaven. The Incarnation and Pentecost are the Divine guarantee of what we may be; our radical acceptance and co-operation determine the issue. We are the clay, Christ the Potter, the Holy Ghost the Potter. O that we would more gloriously reflect the finish and the polish of the Divine Artist.

#### IGNORANCE OF FUTURITY.

YOU know as much as is good for you. For it is with the mind as it is with the senses. A greater degree of hearing would terrify us. If we saw things microscopically we should be afraid to move. Thus our knowledge is suited to our situation and circumstances. Where we are informed beforehand of the good things provided for us by Providence, from that moment we should cease to enjoy the blessings we possess, become different to present duties, and be filled with restless impatience. Or suppose the things foreknown were gloomy and adverse, what dismay and despondency would be the consequence of the discovery! And how many times should we suffer in imagination what we now only endure but once in reality! Who would wish to draw back a veil which saves them from so many disquietudes!—*Nel.*

A man should never be ashamed to own he has been in the wrong, which is not saying in other words that he is wiser to-day than he was yesterday.

Diamonds have their flaws, and good society its faults. Let the principles inculcated at home be the safeguards of society. Children's morals cannot be safely entrusted to other people.

It matters not how small the cot,  
How scant the crust, how hard the lot,  
If there be found our fondest hope,  
'Tis "home, sweet home," our own dear home.

## Home and Family.

Heathen, here you were, Wives, submit yourselves unto your husbands, as the church submits unto Christ, her head, who saves the church, who cleanses her with the word of water, and presents her to himself a glorious church, not having spot, or wrinkle, or any such thing; that she should be without stain, as the Lamb, servants, be obedient to him as you are obedient to Christ.—Eph. 5: 22-32.

#### THE EYES OF GOD ON LITTLE FOLKS.

"Never do a wicked action,  
Speak no sinful word,  
When you think there is no danger  
You'll be seen or heard."  
God's eye ever is upon you,  
He is always near.  
Knowing every word and action—  
Does that you fail to fear?

THE eyes of God are everywhere, in every house, field, room, company, alone or in a crowd—always upon you; and they are eyes that read hearts as well as actions.

Recalled to you have to do with an all-seeing God, who never slumbereth nor sleepeth, who understandeth your thoughts afar off, and with whom the night shines as the day. You may lock the door, draw the blind, shut the shutters, put out the candle—it makes no difference. God sees you. You may go away, like the prodigal, into another country, and think that there is nobody to watch your conduct; but the eye and ear of God are there before you. You may deceive your parents or employers, tell them falsehoods, be one thing before their faces, and another behind their backs, but you cannot deceive God. He knows you through and through. He heard what you said to-day. He knows what you are thinking of at this minute. He has set your most secret sins in the light of his countenance, and they will one day come out before the world to your shame, except you take heed, repent, put away your sins. God never sleeps, never slumbers. "His eyes behold, his eyelids try the children of men." God looks from heaven, his high and holy habitation, and beholds the evil and the good, even afar off. Read the one hundred and thirty-ninth Psalm. Every thought is known to him. Beware how you sin in thought, word, or deed.—*Sel.*

#### SCOLDING.

WITH some, scolding is chronic. Life is one long fret. The flesh is feverish, the nerves unstrung, the spirit perturbed and in a state of restlessness. The physical condition and the material surroundings may have a strong tendency to disturb our equanimity and to exaggerate our feelings; but we are apt to bear in mind that the scolding never did anybody any good, and withal gives to a very uncomfortable to the party who indulges in it. Inappropriate to anybody, scolding appears most hateful in parents and ministers. Set to the dispensers of kindness and love to those with whom they are more especially associated, it is horrible to see gall distilled instead of charity that blesses both parties. Scolding turns a household into a pandemonium, and a church into an indignation. Bear in mind that kindness and gentle speech are a great deal easier to practice than their opposites. Why practice the worse thing who harder? Practice yourself in the indulgence of this habit right here. Bear in mind, and put yourself under bonds to be good-natured.—*Zion's Herald.*

A little girl in Bowling, Pa., recently saw an old drunken man lying on a doorstep, the perspiration pouring off his face, and a crowd of children preparing to make fun of him. She took her little apron and wiped his face, and then looked up so pitifully and made this remark: "Oh, say, don't hurt him, he is somebody's grandpa!"

# The Brethren at Work.

PUBLISHED WEEKLY.

M. M. ESKILSON, 1 EDITOR AND  
S. A. HARRISON, 1 PROPRIETOR.

1. The Editor will be responsible only for the general tenor of the paper, and the insertion of an article does not imply that they endorse every sentiment or the writer.

2. CONTRIBUTORS in order to secure prompt insertion, their articles should be written in plain, unadorned and unobtrusive language, and present their views in a clear and concise manner.

3. THE BRETHREN AT WORK will be sent to any address in the United States or Canada for as low as one annum. The sending of the paper, as well as terms to agents not eligible page. Address all communications.

BRETHREN AT WORK,  
Lamar, Carroll Co., Ill.

LAMAR, ILL.,

JULY 17, 1879.

THE ADAM CLARKER has the mark well when he said: "Strong drink is not the devil's way into a man, but man's way to the devil."

PATRIOTS to whom Statements have been sent should not neglect to return the statement with remital of reply, as it will save us much time and trouble.

THE BRETHREN AT WORK from August 1st to January 1st, 1880, only sixty cents. By a little effort on the part of each, many new names may be secured.

He that is naturally given to anger, should use a moderate diet, and abstain from strong drink, for it is but adding fuel to the fire. So long as we are among men, let us cherish humanity, and so live like no man may be either in fear or in danger of us.

It is said that the Bible is in greater demand than ever before, and that the publishers are taxed to their utmost to supply the orders.—This measure for the infallible Word, should increase love, piety, devotion and obedience to our Christ Jesus our Lord.

In our issue of 3rd inst. the word *she* should have been placed at the end of the last line. This is another instance where it takes more time to correct the error than to make it. So it is in nearly all cases. It does not take much to make a blunder, but a great deal to set it in order.

While walking on the street the other day we observed two little boys about seven or eight years old very earnestly conversing about what each could do. Finally one said, "I cannot turn a hand-spring unless I get mad. I tell you when I get mad I'm awful solid." Says another: "There are boys a great deal older, even gray headed, who seem not to be any wiser."

THE ZION'S WATCHMAN says: "The more we love in unity with our brethren, the happier shall we be, and the more the greater blessing shall we derive as a church, or society, or nation. How unnatural it is for brethren to be snapping and snarling, debating and contending, quarreling and brawling, carrying and holding up the scales of justice, tearing and devouring one another. It is natural for a wolf to kill a lamb; but very unnatural for lambs to kill or even wound each other."

Is it any wonder that other people hate him who? They would not get into it when we see this word first casting its bright upon palace and coat, sowing seeds of discord, breeding anger, reeking with human blood, making a man's name, dragging virtue to the brood, honor to the gutter, manhood to the mire; trampling on human bones, red-handed with blood of sinners; separating families; plucking the son from the mother, crushing the livelihood of his petition all that is fair, noble or good upon the earth. Does any other wonder that man and woman should curse this infamous stuff with every drop of blood in their bodies?

"Why could we not have a general Convention of evangelists and missionaries for the United States: this fall or winter?"— *Gospel Press.*

"And all that believed were together, and had all things in common." Acts 2:44. Yes, we can assemble and bring our love and holy counsel together, and all things shall be common to all, each one exerting one another, a saving and a saving. Surely if any people ought to come together often for good will it is the Lord's people. We second the motion for a new old amendment that the brethren will lead in an amendment that be held with the Brethren in Indiana.

BROTHER MOORE is happily engaged on the *Children at Work*. He does not believe in doing things by halves, hence is hard at work for the youth. We hope all who have children will subscribe for his paper and help him and profit thereby. The parent who supplies his children with good sound reading matter, finds them less inclined to seek the trashy literature that is held out to them at nearly every crossing and public place in the land. What the reading matter of your children do you would watch their health, morals, and society.

The Home and Family department affords an excellent opportunity for the aged sisters to instruct as commanded by Paul to Titus 2: 4, 5, and for younger sisters to exhort one another to faithfulness and Christian virtues. These kind, watch the reading matter of your children do you would watch their health, morals, and society. The experience of the aged, blended with the zeal and fervency of the younger will very largely unite the hearts of God's "general people." There is work for all, and there should be. We should work for the family, something for the home; for we seek a home beyond the grave, full of bliss and joy. May our earthly homes partake largely of the Spirit of the beautiful home above, then health, quarrels, and dissensions will not come in to ruin the peace of the family.

So many memorials of the dead have reached our office of late that we must say, stop. We cannot publish all unless we enlarge our paper considerably. This we cannot, and to publish some and not others would be partiality. The BRETHREN AT WORK had a rule against publishing "Memorials," but seems how it got "bent a little," so we must straighten it. True when the loved ones are taken hence by death's ruthless hand, we deeply sympathize with the family and praise their virtues, wishing that all people might know and feel our loss. This feeling we have experienced ourselves, but judgment teaches us that we should not carry the matter too far. We sympathize with the bereaved family, and would love to soothe their hearts, but Jesus alone can heal the broken hearted. Go seek him in the midst of all your afflictions.

A BROTHER whom we very much love for his work in the Lord, having been requested to sign some matter for our paper writes: "I have long since been settled in my own judgment, that should I ever appear before the public in journalism, there would first need be on my part, a special reviewing up and an increase in knowledge, and then a special review of a criticizing would have been better prepared for the work, in, in my estimation, imprudent." This coming as it does from a young brother noted for his piety and zeal in the cause, and his well trained mind, we are obliged to struggle to some where we may find all our correspondents to be the nearest writer, and the most clear and concise in his expressions. We have before us a letter of nine pages from him, full of sympathy and glowing love, which we would like to publish, but he feels that he is not yet qualified to write. His copy needs no correction, and if we could only induce him to come forth from his hiding place, we are confident our readers would appreciate his instructions. We shall not rest until we bring him out. Talent must not be hid while thousands are starving for the want of wholesome food.

BROTHER ZEN's article, "Thoughts on Annual Meeting," was begun and nearly finished several weeks ago, when sickness interfered with its completion. In the meantime, Brother R. H. Miller gave his aid and influence. We trust the suggestions which they offer may open up some reform in the manner of doing business at our Annual Conference. To do the work in the best possible manner in order to preserve love, justice and peace, requires the laying down of all selfishness, and in position, desire, show, and trust implicitly in the promises of God. If the work of the church be done by the church, for the church, in the name of Jesus our only Head, peace and prosperity will attend, and the laborer will be rewarded in various forms, desire to be heard and to be rulers instead of servants, should possess even a few, then look out for arrogance, selfishness, divisions and factions, as characterizing the work of the church. If the church is to be a people of church polity prevail; but should not opinions and opinions need the throne of right and liberty, reason and justice be cast down, then the result would be fearful. We believe that will lead to the ruin of the body. With strong confidence in him let us labor in peace and love with, and for, our brother.

## A CHURCH ORGAN

At the United Menominee Conference recently held in Ontario, Canada, it was decided that the "printing establishment be the property of the church." The *Brethren at Work* was published monthly at Galesburg, Ind., to be issued semi-monthly after the expiration of the present volume." D. Breuneman was chosen editor at a salary of \$50.00 per month. A committee of six, three from Canada, and three from the United States was chosen to assist in the work. All this looks business-like, and shows that the United Menominee Conference has the ability of a church organ, controlled by the church through its Conference.

If a paper is to speak the sentiment of a church as expressed by it through its General Conference, then it should be owned and controlled by the church. If a paper is designed to speak the sentiment of its owners and contributors on Gospel subjects, then it should be controlled by individuals. If a paper is designed to criticize the acts of individuals and societies, then it should be owned and controlled by societies. The manner of presenting truth varies in papers as it does in preachers.

In "rightly dividing the word of truth," carefully must exercise his judgment. In the ministry, each individual is left to exercise his judgment as to the manner of rightly dividing the word. One is not allowed to force his mode on another, nor is any one permitted to condemn his brother for dividing according to his best judgment. So it is with respect to religious papers in the church. Each paper, if it desires the control of individuals, is left to proclaim the truth according to the judgment of its managers. But a church organ, a paper owned and controlled by the church, should follow the policy of the church as expressed by its General Conference.

There is a difference between preaching the word before a mixed assembly, and laboring in church meeting in the adjustment of difficulties between members. In the one case the minister is left to exercise his best judgment as to the manner of dividing the word, while in the other he is left to exercise his best judgment as to the manner of dividing the word. Now as you would expect your minister to publicly proclaim the decisions and judgments of your church in his public preaching, just so little should you expect a paper under the control of individuals to proclaim the judgments of the church to the world at large. Just as little as you would expect your preacher to teach the church to decide as matters of policy in executing the Law of the church, just so little should you expect an individual enterprise publicly teaching those decisions.—But if the church had an organ, a journal through which it could give expression to its judicial acts, then no one would look to the papers under the control of individuals for such matter.

The Law was given by the Lord through the Holy Spirit. No man, no assembly of men, can ever change that Law. Through the Law, power of judgment is given to the church. Power to execute the Law has been placed in the church. Judgment and execution are the only powers given to the church. What the judiciary of our country is to the law made by the legislative body, so our General Conference is to the Law made by the Lord Jesus Christ. The judiciary of a country never makes laws, but interprets them. The church of Jesus Christ cannot make laws, but enforces those that are made. If we will remember this, it may aid us much in the solution of the paper problem. In cases of difficulty the church acts the part of a judge, and interprets the Law according to its own wisdom. The rights of men, and each case being considered with peculiar circumstances, though similar in many respects, the decisions upon each will be different. This accounts for the immense number of decisions.

Whether the Brethren meet a paper under the exclusive control of Conference, in order to give expression to its judicial acts and principles of church government we make no objection. If, however, we venture to assert, no one man will assume to advocate and interpret the entire work of the Conference, for he does not feel that he has been set apart for that purpose. He should no more be expected to advocate and interpret the judicial decisions

of Conference in his paper than in his public preaching. You do not insist on your ministers publicly proclaiming the judicial acts of General Conference, neither should you insist on the editors, who have not been chosen by Conference, to advocate the executive and judicial acts of the General Council. As little as you desire the work of local councils to be stated publicly by your ministers, so little should you desire your periodical preachers to publicly proclaim the judicial work of the General Conference. It is one thing for a paper to proclaim the Gospel according to the ability which God gives, and quite another thing to interpret the judicial acts of the church. For our part we do not feel that this work, not having been set apart to do this, we are willing to go so far in this as the church asks us to go in the public ministry. There it does not ask us to discuss and advocate its judicial acts, but to "preach the word," and this far we feel we are at liberty to go in proclaiming through the paper. We do not choose this course for "policy sake," but because we will not assume to occupy a position where we have never been called.

Our paper, *The Brethren at Work*, is the organ of the church. It has not been declared the medium for the discussion of topics relating to the judiciary of the church. It has not been chosen on the expense of all its judicial and executive acts. It is in as any other preacher. It preaches on judicial work in general terms, so do all other preachers. Its mission is to go into the world, and to preach with refractory members. Other preachers are not required to do so publicly, neither should papers that are not owned by, and under the immediate control of, Conference. Just as far as you require your ministers to publicly advocate and maintain the method of church government and its judgment on individual cases, just as far as you feel like going with the *Brethren at Work*, we have no desire to remain of our calling; no desire to assume what does not belong to us. Papers owned by individuals are often severely criticized for not taking up the work of General Conference and advocating it. Do you want them to do what they are not empowered to do? Do you ask them to go into the world, and to preach the word of the church? You do not; then why do you ask the paper preachers to do what you do not ask the living ministry to do? Wherein can a paper, unless backed by authority of General Conference, successfully advocate the judiciary acts of the church. It cannot be done; for no brother will assume to interpret and judicially act on matters of policy. No responsibility is attached with the hope that the church may be that no brother will assume what does not properly belong to him. We cannot take upon ourselves a task so great as this, without feeling that we have run where we have not been called. Most of us are possessed with a spirit to obtain positions where we have not been chosen, and to take upon ourselves responsibility that should rest on other shoulders. We would debate that the General Conference, if wishes its means to be publicly taught, designate the means by which it may be done. The Lord bless us all with wisdom to do what we will.

M. H. E.

## WHAT WE WRITE, AND WHAT OTHERS WRITE.

WE do hold ourselves responsible for what we write, but not for what others write. We do not claim superiority over our brethren and when they have an idea to express we allow them the same liberty which we take.—Our only reason for not giving our readers to state merit and demerit to the place which it belongs. Now just in the proportion that we are responsible for what we write, just in that proportion is every one else responsible for what he writes. And just as much as we would write to us and approve or censure us for what we had written, just so we should do with any one else who writes for us.

We do not desire to include in personal or local matters ourselves, and shall deny any one our columns for that purpose. But any brother or sister is entitled to use our columns just as we use them. It is then clear that we are not selfish, but we do unto others as we would they should do to us. I, we, grand them all the privileges we ask for ourselves.

## CAUSE AND EFFECT.

UPON whatever we look, contemplate, or reflect, first comes the question of cause and effect. What are we looking for in the world around us, mental, or physical, upon our investigations must settle upon cause and effect. So plan it that no effect exists without a cause that it is one of the first things we learn. On this all people of every age, profession, and nation agree. No difference how much they may vary in sentiment, religion, and politics—on this they are all agreed. Much more and better work could be done if this principle were properly regarded.

By neglect of it much we do in vain. When we should lament the cause it is often the effect. To illustrate: imagine ourselves on the bank of a small stream of water. Opposite us the stream is very muddy. We are thirsty, but the water is too filthy to drink. Shall we drink the water? No. Neither one, nor the water did not take the filth, neither did the filth force itself into the water. Just above us were some logs wallowing in the stream; they were the cause, the muddy water was the effect. If we desire to get water pure as it runs before us, how shall we proceed? This is the vital question. Shall we take the filth away from the water? No. Shall we remove the logs? Never—this would do so. We would drive out the swine—*remove the cause, and the element would purify itself.* Thus should we proceed in everything we do. If our church is out of order, apostatized, corrupted, there is *cause* here, and as long as the cause remains so long will the effect remain. The cause and effect are so united that the cause never can be separated; the existence of one necessitates the existence of the other. An effect must be caused or it would not be an effect; so a cause must produce an effect or it would not be a cause. Hence we see cause and effect are inseparably connected.

In an article on drink a few weeks ago (No. 29 and 30) we made some allusion to this subject. We shall now refer to a few effects which are the legitimate results of certain causes. These things have caused confusion in many parts of our fraternity. We refer to our church periodicals, their number and character. Sunday schools, missionary plans, protracted meetings, support of ministers, and conformity of dress. But we shall not discuss any one of these, but as the product of a cause—the result of a principle so fixed as Deity himself and to complain about them is only to express dissatisfaction with God's eternal principles. As well might we try to beat the wind or crush the universe as to beat down or crush the things which we have mentioned. They are inviolable, founded upon laws potent enough both to create and to bury worlds in a wink. Whether the effects to which we have referred are good or bad this fact remains. They are the outgrowth of things in the church. Then in proportion as the church has been pure and holy in that exact proportion will the effects—outgrowths of the church be pure and holy and *vice versa*. But now, supposing these effects exist, what shall we attend to them? No; as well might we blame a child for being born. These things have come of necessity; they are not self-existent. Well then if they are wrong what shall we blame? We should blame that which produces them. There is a time when opposition and oppression is an advantage to the oppressed and oppressed. In a thousand cases it is an advantage to an equilibrium be maintained. For proof of this we need to revivify both religious and secular, to depravity and virtue, to excess and temperance, to prosperity and adversity. If Christian professors would always do right there would be no infidels; but ecclesiastical societies of every name have more or less rottenness in them, and that rottenness is the internally good from bad to worse—like one rotten apple infects its disease to another and it to another until the whole lot are destroyed—until the whole church is buried beneath the stench waters of corruption. Among those whom Christ chose to establish his church was one wicked, corrupt, heathen, and was a long season before he was converted. He returned on the shores of history were committed by the authority of a professed head of Christians. Wherever church authority rises above and asserts itself superior to common sense then it ceases to be a benefit to mankind; it becomes his enemy, the enemy to civilization and all that elevates or ennobles man. It takes away from him his manhood, it

blinds him and casts him in that prison which knows no other element than hell itself.

When the ruling element of a church becomes corrupt there is no hope of relief except in the break of the authority. To "break" any thing requires just so much power and it is followed by the only course of relief, then the sooner the necessary strain is made the sooner relief will come. There is no more certain way to defeat a purpose than to over do it. To my mind the church has lost more in every way from overdoing than from every other cause. No difference what cause be advocated there are always some who push it beyond its limit, and thus destroy its authority, thereby destroying its power. In this I find the cause of the things in the church which should not be.

Dear Brethren, let us not worry about what is, let us go to work, search for the cause or source of our troubles or wrongs and remove it, if it be in our power to do so; and if it be beyond our power to remove, let us be content and let the best we can do with what is.

## SECRECY

SECRECY and policy are fall brothers. We only keep secrets ostensibly for the purpose of advantage. A great deal is said about "family secrets," but all have some secrets. We presume it will never be admitted that all do have secrets, but that is no more proof that we ought to have them than the fact that all have sins is a proof that we ought not to be sinners.

There can be no other purpose of a secret than to obtain an advantage which could not be obtained by any other means. A good thing cannot suffer from publicity. But every thing to be kept only needs to be seen. "A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick." \* \* \* Let your light so shine before men that they may SEE your good works.

Matt. 5: 14, 15, 16. Jesus makes this matter very plain; he tells just what men want things kept secret, concealed, in darkness \* \* \* "Men love darkness rather than light, because their deeds are evil. For every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doth truth cometh to the light, that his deeds may be made manifest, which are done in God." It does not make any difference what our own convictions, impressions, and opinions are on this subject, here is the word of God who cannot lie, and to offer as policy, "expedience" our own false ideas against that which we shall be judged "in the last day," is a species of ignorance so deplorable for which, in our limited vocabulary, we cannot find strong condemnatory terms.

## DISPOSITION OF COPY.

ACCEPTED. "Go In and Out," by J. W. Southwick. "Echoes from Huntingdon," by John Calvin Bright. "Spirits in Prison," by J. W. Southwick. The Martyr's Mirror on Baptism," by F. P. Detweiler. "James Chrysalis and the Infidel's Progress," by E. E. "The Debut," by Peter Decker. "Appeal to the Brotherhood," by C. Hope. "Love," by F. E. Tague. "Conversation Between a Skeptic and a Christian," by J. H. Peck. "Life and Death," by A. W. Vaniman. "Help the Church at Burr Oak Kansas," by order of the Church.

REJECTED. "A Hint to Ministers," by Jacob Kurtz. If you will permit us to change the title and improve the prolegomena a little, it can be published.

Some of the churches in the world have substituted water in which rainies were soaked, for wine at the Communion, but it remained for the Pleasant-street church, of Newburyport to outdo all this. It recently celebrated (or tried) to the death of Christ without material, bread or wine, as a purely spiritual rite. They *simply thought* they were eating the bread and drinking the wine, and thus tried to show the Lord's death toll be come. We have now had, baptism with a little water, baptism without the water, the Communion without bread and wine, and perhaps these discards of the ordinances will be satisfied only to think that they will meet the Lord in the air, and only think that they will thus be forever with him. What next?

## THE MONEY WANTED.

ALL the papers and pledges relating to the City Mission, have been turned over to S. T. Bosterman, Denikir, Ohio, to whom the money should be sent. Therefore those who have pledged money to send ministers to preach in cities will now come forward and enable the committee to inaugurate the work at once.

## FROM PALESTINE.

NUMBER XIII.

## Ruins, Fountains, and Mountains Beyond the Jordan.

(From the "Christian Standard," by Special Arrangement.)

FROM Jerash went southward to Es-Salt, the Ramoth-gilead of the Bible where Ahab was slain in battle, where his son Jehoram was wounded, and where Jehu was anointed.

This is the only city now populated on the east of the Jordan. It contains 12,000 inhabitants, and there is evidence of a more vigorous effort at agriculture in its vicinity than elsewhere in Jordan. It is the only region in which the vine is still cultivated extensively, and its raisins, of which our dragoman bought some for our table, are very good, except that they are deficient in sweetness. This city is the seat of the subordinate Turkish governor, who rules this region, and he has at command aarrison of two or three hundred Turkish soldiers; but notwithstanding this fact, and the large population of the place, there is no provision of any kind for forwarding mail matter. The nearest post office is Jerusalem, forty miles distant over a very bad road. My inability to mail a letter this time, caused the first break of this correspondence, so far as the weekly mailing of my letters is concerned. How it has been in regard to their reception I have no information, not having heard from Amman since March 10th, though it is now the fifth day of May.

From Es-Salt we crossed the head of Gilead again, going in a south-easterly direction to Amman. The ancient Rabboth Ammon, commonly called Rabboth in the Old Testament. It was the capital of the Ammonites, and was the scene of David's military operations at the time of David's great sin. See 2 Sam. 10, 11, 12. Its ruins are scarcely less massive and extensive than those of Jerash, and we spent five or six hours riding and walking among them. Its acropolis, with its stone steps for 6,000 spectators, is a magnificent ruin, and the various phases of the city's history are suggested by the fact that the ruins of a heathen temple, a Christian church and a Mohammedan mosque, all massive and grand, stand on the same spot and not very far apart. I was particularly anxious to see whether the present remains would throw any light on Jerash's mission to David, in which he used this language: "I have fought against Rabboth, and have taken the city of waters. Now therefore gather the rest of the people together and encamp against the city and take it" (2 Sam. 10: 27, 28). It was explained at once, as answers we rode into the ruins—The city is divided into two—a lower city lying along the Jordan bank, and an upper city, which was only the philosopher and a few other ruins on the eastern bank, and an upper city on a hill almost perpendicular and not less than three hundred feet high, above the lower city. This upper city covered the entire surface of the hill, which is precipitous on every side, and it was almost unassailable; but it had no supply of water except in cisterns, of which a great number still remain, and consequently it was not a very quiet of time when the lower city, "the city of waters," had been taken.

As I have said, Rabboth was situated on the western bank of the river Jabbok, which here flows to the north, and bends around between Jerash and Es-Salt, and finally flows westward into the Jordan. It is about a mile and a half south of Rabboth, where it rises out of the ground in full view, almost as large as at any place in its course at this season of the year. It is a perennial stream, and one of no little importance. At Rabboth it contains multitudes of fish from six to eight inches long, and many swimming pools from three to four feet deep. We took a fish swim, so we did, wherever we find water deep enough, and tried

to catch some fish by extemporizing a seine out of the large pieces of matting used on the pack mules. We expected to catch a barrel or so in an hour, and we went far as to take one of the men along to bring the first ones, and the tents to be cooked for supper, including the others for breakfast and lunch the next day; but after toiling in the hot sun for an hour, we gave up in despair without a single fish. Our seine was not open enough to drag freely through the water. The mention of swimming reminds me of the Arabs and observation of this country seldom goes on without the water, and seem rather afraid of it. One day we took a fine shower-bath in a beautiful cascade near our camp, and so our dragoman was not very well, we persuaded him to take one for his health. He finally consented; but so serious was the undertaking that he went with trepidation, and when he returned to the camp he remarked with great solemnity, "I said my prayers before I got under the water."

From Rabboth we came to Ain Habon, another splendid spring which bursts out from under a mountain side a full grown mill stream. The ruins of three mills are seen within a mile before the spring. Here we camped in the midst of eight or ten camps of Bedouin Arabs, scattered over the hillsides, grazing, and camping like ourselves near this spring for the sake of water. We had seen many encampments of these people during the previous two days, and we were surprised at the amount of stock in their possession. In one day's ride we saw herds of camels amounting to four or five hundred heads, and flocks of sheep and goats amounting to four or five thousand.

Some two or three miles south of the spring called Ain Habon, are the ruins of the ancient city of Heleb, called by the Arabs Tell Habon. They are situated on two high hills, one of them is the highest hill in the vicinity, and crowned with the ruins of a very ancient castle. Old King Sion, standing on its lofty battlements, could see the approach of millions of Issachar for twenty miles or more, as they marched up to seek a passage through his territory; and doubtless the pillar of cloud which led them in was in view for miles over the distance. He could look around also, to that entire area of his own fair dominion, and the sun does not shine upon a country naturally so fertile and so rich as this. The Arab call it the Belka, and it is a saying among them, "There is no finer country than the Belka."

Then every hilltop was once crowned with a city, as it now is with a ruin; and it is not surprising that in the pride of his power he should drive Israel a passage to the Jordan, and should make his armies out to meet them in battle—Between Heleb and Jerash, and between Jerash and Es-Salt, there are only a few miles, and Es-Salt, just six miles in an air line almost due west, the passage into the Jordan Valley that we found, and on that line about four miles distant lies in full view Mount Nebo, with the springs of Moosa under its northern ridge, and the hill of Pharaoh constituting its most westward spur. Space will not allow me to say in this brief sketch, but I have seen the ruins of the most holy of all the holy mountains in this holy land, so I will make it the chief subject of another letter. Let me say this. I have now seen, near by or at a distance, nearly every square mile of the ancient kingdom of Sion, the territory of God and of Reuben, and that although this crowded most thickly with the ruins of the cities, and the ruins of the cities, there is almost any district in the world to-day with living towns and cities, there is not, in all this region, outside of Es-Salt, a house that a decent white man would live in. The ruins attend the greatest of the country when God's blessing was upon it; and they speak with mournful eloquence of the lesson of the destruction of the cities of the East's protection was withdrawn. Compare the miserable black goat-hair tents of old Bedouin, with the magnificent palaces beside whose ruins these tents are now pitched; and the ignorant, ragged, filthy, half-civilized Bedouin themselves, with the men who built these cities; and you have at once the contrast between the glory of the cities and the ruins of the cities.

Here it still lies as the land itself is concerned, even yet so far with its rich soil, and its abundant fountains of pure water, waiting only the hand of industry and enterprise, to blossom again like life and rose, and to flow once more with milk and honey.

J. W. McGRADY.



## Our Bible Class.

"The Word of Truth as Tongue Can Tell."

This department is designed for asking and answering questions, drawn from the Bible, in order to promote the truth, all questions therein to be brief and stated in simple language. We shall endeavor to give our contributors to answer, and we do not exclude any others who write upon the same topic.

Will some one explain Luke 1:7? "And of the angels he said, Who maketh his angels spirits, and his ministers a flame of fire." R. T. CROOK.

Some one please explain Matt. 5:27. "And if ye shall swear by heaven, only what do ye swear, when others do? not even the pagans so do." EVA DYE.

(Will Brother J. S. Mosler please answer Brother Dye's question?)—E. D.

Will some one please tell us, through the BRETHREN AT WORK who wrote the latter part of the last chapter of Deuteronomy, from fifth chapter to end of verse? A. M. M.

Will some one please explain Matt. 8:27? "But Jesus said unto him, Follow me; and let the dead bury their dead." H. STEWART.

Will some one please explain Daniel 7:13, 14. "I saw the night vision, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him before him; and he said unto him, Sit on my right hand, and a kingdom, that all people, nations, and languages should serve him: his dominion is everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." E. T. WOOD.

(Will Brother Daniel Vaniman answer Brother Wood's—E.)

## SPIRITS IN PRISON.

Will some one please explain 1 Pet. 3:19? It reads as follows: "By which also he went and preached unto the spirits in prison." Who are the spirits? Who are the preachers? J. W. BARNARD.

WE understand by the preceding verse, that the spirit of Christ was the preacher, as he was the just one who suffered for the unjust. He also was the one who was put to death in the flesh, but quickened by the spirit. By this spirit he went and preached.

By reading verse 20th in connection with the 19th we learn the spirits were those of the disobedient antediluvians.

Just where this prison is, is not known. Some claim in the heart of the earth. Josephus in his discourse to the Greeks, concerning Hades, seems to give some light on this prison. Hades of Plutarch (Josephus). Also refer to the word "hell" in Smith's Bible Dictionary.

J. W. SOUTHWORTH.

## GO IN AND OUT,

Will some one please explain John 10:9? It contains the phrase, "And shall go in and out and find pasture." M. M. DREY.

THE verse reads: "I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture. We understand Christ to be the door of the church, and those that enter the church according to his gospel shall be saved, and go in and out and find pasture. Some claim that the going in means go into the church, and the coming out means go into the world in which we find pasture, and then when we go out of the church militant and into the church triumphant, we then will find pasture.

We rather hold the view that when we enter the church as Christ has taught, that is, the right posture—spiritual food, blessings, and Christian enjoyment—wherever we go up and down in this world, wherever our different callings or vocations may require us to go; that is, we will not be hindered, and the comforters will feed our souls from on high.

J. W. SOUTHWORTH.

## REAL STONES WOULD CRY OUT.

Please explain through your paper the meaning of Luke 19:27, 40. "And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen. And he answered and said unto them, I tell you, that if ye should hold their peace, the stones would immediately cry out.

S. C. C.

to raise up children unto Abraham—and stones. To show our nothingness compared with God, and God's sovereignty and power things are referred to in the Scriptures, that seem to us impossible; but we should remember that, with God, all things are possible. This is done to make the greater impression on our minds.

At the crucifixion of Christ the earth did quake and the rocks rent—literal rocks. When Christ said, "If ye should hold their peace for stones would immediately cry out." He referred to literal stones, to confound these self-righteous pharisees who would Christ to rebuke his disciples for the praise they offered him for the mighty works he had done. Christ refers to one of the last, and most impossible things in nature, capable of offering vocal praise. But it is no harder for God to make the stones cry out, than to make the dumb as speak, or the hand to write upon the wall at Belshazzar's feast. God is the creator of stones, as much of things being, and if he could cause the rocks to read in attestation of Christ's resurrection, it is an unmeasurable reference in Christ to refer to literal stones as being made capable of offering praise, when such praise is actually withheld by them who should be the first to offer it? The inference is very proper, and a severe rebuke to the self-righteous pharisees. J. S. MORRIS.

## THE BRETHREN AT WORK.

BY MARY M. GUNSON.

THIS may seem to some an odd subject to write upon, but if we will study for awhile we may find much contained in this subject. I think for one our people need appropriate news. All Brethren, as well as our editors, ought to be very zealous in the cause of Christ, enough so to be brethren that are at work.

As we work for the cause of Christ in many various ways. Much good can be accomplished by visiting the poor in their poverty and see for ourselves what is needed or most needful for them, and then we should not shut up our hearts in mercy fields, but, administrator to their wants, and it scarcely would be acceptable to them and our God. We are commanded to visit the sick, the widows and orphans in their affliction, and by so doing we are at work for Christ. By so doing, you really believe there is enough of the spirit of Christ in you to believe there is, for people professing Christianity as we feel ourselves to be, all should be interested enough to be lively stones, always ready to do some kind act especially for the sick soul. If we will work in the right way, we may be the means of bringing one soul to repentance; we will receive manifold blessing from God the giver of all good.

THE BRETHREN AT WORK is a very welcome visitor to me. I feel very disappointed if I do not receive it every Sabbath afternoon (as that is the time it reaches me). It is food for the hungry soul that is longing for the good will of our Lord and Savior Jesus Christ. THE BRETHREN AT WORK is sure that we daily walk and conversation much more than any of us if we want to be true followers of the meek and lowly Savior Jesus Christ. If we happen to make one mistake it is noticed much less by our brethren that are not in the church, I believe, than our brethren who are in the church, always ready to forgive our mistakes if we are willing to ask pardon, and how easy that is to do we have the spirit of Christ, and the Scriptures say "If we have not the spirit of Christ we are not his." How easy and wonderful and powerful we all ought to be. Those that are not surrounded with those that are not members hardly know how the members are watched. We should be very careful in our dealings with men, for we are the influence we possibly can. We should be prompt in being at work in this way for the sake of our own soul and others also. Let us all seek to be at all the work we possibly can, so not to be worthy brethren and sisters.

FROM the lowest step there is a path to the loftiest height.

THERE is always room for a man of hope, and he makes room for many.

STRESS much, and suffering much, and studying much, are three pillars of learning.

CENSURE is the tax that man pays to the public for being eminent.

## Copies of the Day.

A TERRIBLE storm visited parts of Minnesota, Wisconsin, Dakota, and Iowa on the 3rd inst., causing great destruction to persons and property.

ON ONLY forty years ago Fiji Islanders feasted on human flesh. Now no less than 40,000 children attend Sunday-school, and thousands of people are earnest Christians.

THE oldest church in India, still standing, is the "Church of Tranquerbar." It was built in the very old world, and was dedicated October 18th, 1718, by Missionary Ziegenbalg, who is buried in the church. Recently a new roof was put upon the edifice, the third in its long history.

RECENTLY six teachers appointed by the London Missionary Society to labor on the South-east Coast, New Guinea, were landed there by the steamer John Williams, but the whole number were poisoned by the natives, who placed upon wood in their drinking vessel. Of twenty men landed in the district, only five returned, the others having died of the poison.

A DELEGATE from Jannina states that, pending the result of the meeting of ambassadors at Constantinople, the Turks have prepared every thing for war. Re-inforcements of six battalions of infantry and three batteries of artillery have arrived at Volo. Large bodies of British, Roumanian, and Albanian, ready to march into Epirus and Thessaly.

NEWS were received in Paris, June 20th, of the death of the Prince Imperial of France, at the hands of the Zulus. The sentiment of the Paris press is divided as to its probable effect on the political situation, some of the opinion regarding the event as the virtual end of European wars, while others favor the idea of putting forward another claimant to the throne in the person of Prince Victor. The ex-empress Eugenie is said to be prostrated by the news.

AN Episcopalian clergyman of San Francisco, California, has been ordered out of that Territory by the United States Marshal, and he should advise that the Governor turn the Territory over to the Indians and the Catholics. The former are fat and thrifty, and the latter don't sink away, and have the wonderful side-long look that makes one think of the animals who have lived in a country like Arizona for a dozen generations and are still fat and vigorous, ought to be left to enjoy it in peace.

A LETTER from an English missionary in Mouquere, Morocco, gives a harrowing account of the miseries caused by the famine in that unhappy country. In Mouquere alone over 13,000 persons have perished from hunger, and all livestock, camels, horses, sheep, and other domestic animals. Only the dogs have survived, and these, finding no food in the land, are now roaming about the country in bands of from twenty to fifty, sometimes attacking and devouring every person they meet. In their hunger these animals have also dug up the buried bodies of the dead and stripped their bones.

A YOUNG French woman was swept over Niagara Falls June 21st, where the steps of her husband, who was unable to render the least assistance, and through inability to speak any language but the French, could not, for some time, make known his terrible loss. The pair had been married but a few weeks, and were to embark for home this week. On taking a last view of the Falls from Goat Island the woman stooped to dip a cup of water, lost her balance and was swept away to her fate.

MR. GREDE, a maker of wax images in New York, has constructed what is claimed to be the largest globe in the world, showing the ranges of mountains, and the positions of the surface of the earth in relief, now in existence. Its diameter is four feet and about one inch, the scale being one to 10,000,000. The globe is made of wood. The relief is formed by wax. It has taken the maker ten years in perfecting his globe, and Chief Justice Fuller and other geographers have lately been giving attention to it.

A TERRIBLE accident happened June 23rd at Lake Minnetonka, Minnesota. About 12:30 P. M., in the May Queen, one of the pleasure steamers plying on the lake, was passing out of the harbor, and was struck by a small boat, blowing the boat to atoms, not a vestige being seen thereafter. The boiler was thrown down the lake over a thirty-foot embankment, landing some three hundred feet away, breaking down in two in its fall. Of 14 passengers were injured, some of whom will die.

## Fallen Asleep.

Read on the right while you lie down on the left.

Obituary notices are brief, written on both sides of paper, and separate from all other notices.

ROBBS.—In the Wakanda Congregation, Ray County, Missouri, Walter Eumet, only child of Daniel Eumet and Sister Laura Rhodes, aged 1 year, 3 months, and 23 days. Funeral services by the writer, from Matt. 18:4, to a large and sympathizing congregation. D. B. GUNSON.

SHOEMAKER.—Brother Jeremiah Shoemaker died June 10th, 1879, aged 26 years, 7 months, and 10 days.

The subject of this notice was born in Armstrong County, Pennsylvania, November 5th, 1852. In the year 1871 he was baptized into the Brethren Church, and since that time until his decease he was most trying, loving, but in all his dark hours he was what might be termed a model young man. His department in life was that of a meek and tender-hearted man, and always ready to assist those who needed aid. In February of 1878, he left for the West, and made his home in a Gerrit Carroll prison, Illinois. At the time of his death he was with his wife with Brother William Herrington. He bore his afflictions with fortitude, and unhesitatingly agreed to be absent from the body and to meet his Lord. He served himself of the means of grace, and was anointed with oil as directed by St. James. The funeral service was preached at Red Bank, in the Brethren's Meeting-house on the 25th of June, by J. W. Sisson, assisted by R. T. Felt, and Rev. 15:14, to a large congregation although the weather was inclement. J. W. S.

NEWMER.—In Union Center Church, Elkhart County, Indiana, July 3rd, 1879, Amanda Newmeyer, aged 4 years and 10 months.

She died at the residence of John Angleyer. Within the last year Amanda had the measles and small-pox. She died of congestion of the lungs. Her mother, Rebecca Newmeyer, died one year ago in the State of Kansas.

HOOPER.—In the same district, Samuel Hooper, aged 2 years, 10 months, and 10 days, died of congestion of the lungs. He was recovered into the arms of his mother, Rebecca Newmeyer, died one year ago in the State of Kansas.

FARTIC.—In the Upper Fall Creek Church, Henry County, Indiana, June 26th, Brother Andrew Fartic, aged 29 years, 4 months, and 10 days. He was in the second degree of the mania.

SHANK.—In the Murren Creek Church, Morgan County, Indiana, July 2nd, 1879, Sally Shank, wife of David Shank, aged 33 years, 3 months, and 6 days. Disease, dropsy of the heart.

The subject of this notice joined the church the first visit of the brethren to this county. She lived an exemplary life to the time of her death. She leaves a husband and three children. Sister Shank was the daughter of Daniel and Sally Bowring, of Rockingham County, Virginia. F. K. BOWMAN.

GUMP.—In Pleasant Hill Church, Allen County, Indiana, June 2nd of 1879, Sally Anna Gump, daughter of Brother John and Sister Jane Gump, aged 12 years, 5 months, and 24 days. Funeral by the writer to a large and sympathizing audience.

YODER.—In the English Parish Congregation, near La Grange, Illinois, June 20th, Ida, daughter of Brother Eli and Sister Anna Yoder, aged 5 years, 3 months, and 12 days. Funeral services by Brother David Truly and Brother Peter Long.

MOUKER.—Near Union, Freshlin County, Mo., March 14th, Miss Hannah Frank, daughter of Mr. and Mrs. Frank, aged 17 years, 8 months, and 25 days.

In the death of Mrs. Frank we have another evidence of the ruthlessness of the ruthless hand of death. She was one of those amiable, kind and lovely children verging into the beauty of womanhood, and being part of a family of seven children and a mother that presided over the home, she was the most endeared to a fond surviving Christian father and relatives. In the short time of six days disease took its work, and we were called to follow her to her last resting place, followed by a large concourse of people and friends. D. F. G.



## Correspondence.

These letters will be sent to you just as they are received.

## Echoes from Huntington.

Huntington Church—Going to School—Wandering Thoughts—Meetings—Church—Communion Meetings.

WE came to Huntington from the Annual Meeting, intending to attend the Normal School. We have formed a limited acquaintance with the Brethren here. They were organized into a separate church last Fall. Brethren James Quinlan, H. B. Brown, and Charles W. J. Swigart are the ministers. The church has secured quiescent footing, and is increasing in members, and we hope in "grace and in the knowledge of our Lord Jesus Christ."

We started to school on the 9th of June. From the school in a flourishing condition. An able and polite corps of Professors lead the inquiring mind step after step up the rounds of science. The students all seem to pursue their studies with pleasure, and have a commendable amount of success.

We thought back when we first started to school some twenty odd years ago, and what a contrast! The old log-house, with its dingy and clumsy furniture, regulated by the apertures in the wall, and its only apparatus of instruction a circular instrument, whose whirling motion was of a painful and unpleasant character. Verily the world moves and we move with it.

We thought also how little we accomplished during these many years, and how much might have been done if we had performed, with our might, that which our Lord found to do.

Then there are the great changes that have taken place within this little circle. Our beloved Lord has been deposed with his fraternal blood, and in his very work of a wise some of its effects. Slavery, the curse of the nation, has been removed, but its foundations stand as firm as ever—ambition, "the root of all evil," selfishness, competition, class hatred, class action, government have been subverted, thrones have been crumbled to the dust. The broad scroll of science has been unrolled until we are startled and astounded at the truths stamped upon it by the pen of the Everlasting.

And when we recollect the gradual misinterpreted change going on with the human race day after day, year after year. In the decade we notice a generation has gone, and in their stead we have another. Who cannot point to the grave of some loved one, who in this short period has gone the way of all flesh? We thought, particularly, of one, who in the glow and flush of youth, gave her heart and hand to one she loved, but who faded as an Autumn leaf, followed by a rapidly feeble friend, given us by the Good Father.

The Brethren held meeting twice every Lord's Day in the Normal Chapel. We give a synopsis of two of Brother James Quinlan's sermons.

1. The proper cause of rejoicing. (1) Not our success in attaining wealth, health, fame or any other worldly profit. (2) Not even our success as ministers of the gospel in being successful in calling many to Christ. Success in these things presents may be followed by the loss of rejoicing. (3) But we should rejoice that our names are written in the Book of Life. Because on such the second death has no power, and consequently we will not have to take our names away with the fifth and off-coming of ages in the pit.

2. "The highway of the saints." Prov. 16: 17. A highway is a way leading from one point to another, between which there is considerable distance. It is open and unobstructed. Other ways are by paths. We all have our natural highways, which we frequently travel. Thus the merchant has his mind on speculation, the warrior, on strategy, etc. This is their highway, and the highway of the saints is to depart from evil. "His inquiry is how he may avoid its contaminating and degenerating influences. He abhors it and flees from it. He departs from it—he obtains a better control of his passions, appetites, etc." "And if he keeps his way he possesses his soul."

The Brethren held a church meeting on the evening of the 11th of June. The principal object of the meeting was to reason together on the subject of non-conformity. The ministers were unanimously of the opinion that we conform to the fashions of the world, but to adopt the plain attire of the Brotherhood. Brother Quinlan spoke on the subject from a historical standpoint. He remarked that the Brotherhood were never a people that was given to their peculiarities, and it was in consonance with

the Scriptures. Humility, simplicity, and plainness are required in the Scriptures. And these requirements are not met, when we attire ourselves in fashionable apparel. His remarks were seconded by his co-laborers. The thought that suggested the meeting was a prudent one, the labors of the Brethren were commendable, and hence the meeting.

We attended a communion meeting at James Creek on the 13th inst. To this branch the Huntington Brethren formerly belonged. The meeting-house is twelve miles from Huntington. The meeting opened at 4 o'clock, P. M. Three Brethren—Brethren J. Quinlan, L. Lane, Spanglo, and Holsinger were the ministers present. Brother Spanglo officiated. It was an orderly meeting.

On the evening of the 29th inst., the Huntington Brethren held their first communion. Brother Quinlan officiated. He was assisted in the ministry by three Brethren—brothers. About one hundred communed. It was held in the Normal Chapel. The order was excellent—the best we ever witnessed. The chapel was filled by the citizens of Huntington. The different ordinances were ably, though briefly discussed by Brother Quinlan. The meeting closed at six o'clock—half past nine. It will be remembered that the Brethren are now on their first three weeks' sojourn with the Huntington Brethren.

JOHN CALVIN BRIDGES.

## Appeal to the Brotherhood.

Dear Brethren—  
MANY of you live very close to, if not among Dutch and Norwegian. I suppose that many of you are familiar with the United States, and yet only a few are among you as members of the church. This is not because they are not, because they know you not. I remember well yet that I was hunting the Brethren for years. I was not looking for them, but I was looking for them. So does our first three weeks' sojourn with the Huntington Brethren. True you have been cut off from working among them because you could not speak to them. But now you can. We send every month a small paper worth a hundred copies to M. M. Scholman, Lonsark, Carroll County, Illinois. These are for you, true. Please, brethren and sisters, send for some and them. If you can not sell them, give them away. We must pay about the same amount for each copy. We send 1,000, presuming that you will help us to spread these throughout your great land. The Sunday-school children can help us too. In fact, any one who can hand a paper over to me in just the hand we need, and by and by we assure you it will do good. Some may come to you and swell your number so much that you can say, "We have brought them home." Especially those of you who are members of the Norwegian or Danish brother or sister, that we may become acquainted with each other and work together among our people.

Please forget not our request, but help us do good to all men, and let us soon hear through your periodicals that you have commenced to work. How many there are in the churches who like to do something for the salvation of souls, but are idle. Please use this little chance to do something, and you may save a soul, and a minister may be followed by you. Visit our country people and take the paper along; speak to those who can talk your language. Sing and pray with them if they desire it. In that way will be the first apostolic church, where little men and women meet and speak about their Savior. It is said of them, the Lord blessed their efforts and, many were brought to Christ.

You may rest assured that our small paper shall not come sterile. We will not only give you the word of God, but we will give you the word of peace, and good will among Brethren. We feel too much the necessity of daily conversation in what is essential to salvation. We never yet got time to speak about non-conformity. And when any one does, we think it is because he is not in the right mind. Keep the horses at work, and they will not bite one another, even when they eat out of one manger.

Yours love in Christ,

C. HOZE.

From Ozarkville, Kansas.

Dear Brethren—  
OUR church is in a healthy state. We are now in the midst of the summer. The Master's cause. We have five ministers, and at present, seven regular meetings a month, and next month expect to open another hall. Had interesting meetings, and we think the prospects are becoming very bright. We have lately had 100 added to our number by baptism. May God give them

courage to fight the good fight, be shining lights that others may be constrained by their holy walk and conversation to love God. O that we, who profess to be the followers of the lowly lamb, would more and more try to possess that which we profess! Methinks the glorious ingathering of souls might be increased, that it might be our happy lot to hear that welcome saying, "Well done."

We organized a Bible school in April, and are trying to conduct it true to its name. This we do by not admitting any reader—other than in the school, save the Bible. Our object is to get our young people and children familiar with the Bible, and we feel that our efforts, so far, have not been in vain. We believe, yes, we know, that God will add his blessings when his people are willing to look after the little hands, to instruct them in the way of holiness. I was a stranger to Bible Schools as conducted by the Brethren until a few years, but after a little experience I am now of the opinion that it would be difficult to give sufficient good reason for opposing Christian people to assemble every Lord day with their own and their neighbors' children, singing songs and psalms, making melody in their hearts, their bowing together with the leader hands in prayer—improving the time by the hearing of the Word. So on Brethren, organize Bible Schools; don't wait for conventions or long-consultations; the Bible is all we want, with Christian teachers and the right object in view, success will surely be the result.

J. A. ROOT.

From South Waterloo Church, Iowa.

Dear Brethren—  
OUR Brethren's meeting was appointed June 18th and 19th is now among the things of the past, and we feel that we enjoyed a refreshing season from the Lord. The meeting was largely attended, and the order was excellent. There were a number of speakers present from the adjoining churches, which gave us good interest.

On the 20th as the Brethren were opening services the audience was disturbed by a messenger coming in, and requesting the writer to come in to the house of Brother Christian Misher. We went immediately, taking with us Brother Thomas G. Snyder, of Lima County. When we arrived at his house we found the cold death sweat lying upon the face of Brother Misher. He was soon learned that death was already working upon his vital. The doctor soon came, and did for him what he could; but all that could be done, could not stay the hand of death. Fifteen minutes after his death, his wife, and his three children, were lying in the arms of death. The funeral, which took place on the 24th, was largely attended, and the occasion was improved by the writer and Brother Snyder, from Rev. 14: 13. In the death of Brother Misher the family was left in a very sad state, the church one of her faithful disciples, and the community a highly respected citizen.

JACOB A. MURRAY.

From the Hopewell Church, Pa.

Dear Brethren—  
WE organized a Bible Class one year ago. Brother John B. Fluke was chosen to superintend it. Our class was a grand success, indeed. We have our pupils from nine churches, and they are all in the reading. We have some very small boys and girls to read. Think it good for children to meet in the sanctuary of the Lord, and instill in their tender minds the Bible truths. The average attendance is about twenty. As Brother Fluke has now been claimed by another church district, as his labor was much needed there, we were again obliged to organize. Brother John Ritscher was chosen for Superintendent, and the school now meets here. Brethren, let us all lend a helping hand to a good work; this binds us together by the ties of love, as Christians should be.

LYDIA CLAYTON.

From Walla Walla, Washington Ter.

Dear Brethren—  
AS I have no place of worship in my reach, I am that I can worship with some Christian people. I thought to write you that you might still be that the harvest is great, and the laborers few. This is the state of the country. We have been able to procure precisely one-fourth of the time from the Methodists, for the past few months; but we are still praying the time soon to come that we may be able to have religious services every Sunday in our midst. I received a kind letter the other day from

Elder David Brewer, of Silem, Marion County, Oregon, stating that he was still traveling and preaching most of the time, and that he had a wife and Sister Kuster, of Cerrito, Oregon, Illinois, and others, expect to go to Lima County, to attend a meeting on June 7th and 8th, Sabbath thirty miles. The Brethren are holding the first communion in Marion County, commencing on the 4th of July, and continue over Lord's Day.

Before closing I will state that the health of this country is improving, and that the prospects for a large grain and fruit crop in this valley are better than we have ever had since the first settling of the country.

From your friend,

O. W. HARTMAN.

June 15th.

From Lynch's Station, Va.

Dear Brethren—  
THE BRETHREN AT WORK comes to us regularly. We need it on Saturday morning at Lynch's. The weight of some of the things we love to look over its pages and read the good news it brings to us. We are much encouraged by it. It tells us of so many coming to Christ. We love to read the letters it contains, and to know that the brethren are in union and in love and union, and help us to let our light shine, that others also may glorify his name. We ought to love one another, for Jesus loves us, and died to save us. If we are faithful he will take us home to his kingdom, when he is done with us here in this world of trouble.

The Brethren were with us the second Sunday at our school-house. Had a large congregation, and we hope some good was done. We saw the tears in the eyes of some of the women. Yes, Jesus was with us and he was knocking at the door of some hearts. O may they soon let him in! We hope to have some good news soon to write. A good many have told us they would come to the church soon, and we believe they will come, for Jesus is knocking at the door of their hearts. Brethren, pray for us, and pray the Lord to send us help.

THOMAS C. WOOD.

June 20th.

## The Debate.

OWING to the one-sidedness of the debate, it has become somewhat tiresome to the writers of the weekly paper on one side. Brother Stein goes straight forward to the work, as that was impelled by a sense of duty, and the doors seem to swing open before him, thus inviting him on. While on the other hand, they twirl, swing, and dodge as a man in the heat of a battle, fearing if he dodges this way a ball might hit him, and if that way, a shell might strike him. He seems to have fallen on the place of many of our largest writers, who have on occasion subscribed for our paper, and may desire meetings in it had proved it to be built upon the eternal word of God.

PETER DEARDORFF.

From Denmark.

Dear Brethren—  
OUR meetings were well attended in North Denmark. We had four here. Brother Torsness preached, and our dear soul respondents were very numerous. We had a fine service for our paper, and may desire meetings in it had proved it to be built upon the eternal word of God. The priest in Scagen has gathered many people around him, and they have wept, saying our doctrine is wrong; and that he is baptizing in the name of the Father, Son, and Holy Ghost. Our notes up these rejoice in their sufferings for Christ's sake. The Lord will make all our trials and temptations work for our good if we love him. Our brethren are very kind, and we are very kind feelings all along the lines. They say such exposure has never before been made in all the land. Some predict my imprisonment, but I trust in God. True some are eagerly watching for an occasion to spread the net, but the child of God needs nothing from this world.

C. HOZE.







## MY MOTHER.

WHEN "my" recalls the kindness of my mother, They thrill through my heart like a voice from the dead:

No friendly advice from the lips of another,  
Can't sound so sweet as the words which she said.

I think of the face with reverend emotion,  
And that sanctified halo which seemed to be there,  
As she came from the place of her sacred devotion.

Where daily she went for communion and prayer.

I think of her manner, so faithful and loving,  
Her smile of approval, her temper so mild,  
And the sad, earnest look which she gave while reproving.

The follies she checked in her too thoughtless child.

Ah, yes, dearest mother, thy look so endearing:  
Thy nature so quiet, so patient and kind;  
The sweet voice so soothing, restraining or cheering.

Are all photographs on my sensitive mind.

Forget thee, Ah, never! thou kindest of mothers,  
Though long death-divided, thou still hast my love,

And thy place in my heart can be filled by no others.

"I'll meet you at last in the mansions above,"  
Selected by NANCY J. BUCK.

## INCONSISTENCY.

BY JOHN FOURNEY.

DEAR reader, I call your attention for a few moments to the meaning of the word at the head of this article.

1. Quality of being inconsistent; such contrast between two things that both cannot exist or be true together. Webster. To be inconsistent in anything is something we should avoid. If we live inconsistent to the laws of nature, what suffering and misery it effects in our body! If I would one day live sober and the next day eat or drink too much, or work too hard, and bring on suffering of body and mind it would be inconsistent with the laws of nature.

Look at the man that becomes a drunkard, oh, what a wretched man! I cannot pass him by unnoticed in this article. I want the reader's mind prepared, take up the idea of an inconsistent life; hence let us look at the picture of the drunkard. Behold his fluttering steps when he rises out of the misty gutter, reeling his way home ward, his eyes inflamed, his face swollen and bruised, his whole appearance indicative of a state of wretchedness. He now in part realizes his folly and his misery.

Dear reader, you now see the inconsistency of a man becoming a lover of the intoxicating cup, and then preach and protest against it. And we cry temperance! to other men with a warning voice; and to the brethren and sisters, by the advice of 2 Peter 1:5, we say, "And besides this giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance," &c. But Dr. King says, "Never will temperance become a general matter, until tobacco ceases to be an article of daily consumption," and he adds, "Parents, guardians, ministers, and all who feel an interest in the health, happiness, and morals of the rising generation I beseech you to take the advice of one whose long experience and extensive researches have fully convinced him that this scourge of the human family is yearly creating disease, and dragging thousands to an infinitely grave; and employ all your influence, accompanied by examples to prevent those who are to watch over you, and who are to become your legislators when your looks shall have been silvered by time,

and your minds are tottering toward a second infancy, from becoming the slaves of this foul, unnatural, relentless tyrant—tobacco." Is addition I will say, let us be consistent in eating and drinking, in allowing our bodies as becomes our profession.

It is very inconsistent for a man to cry "temperance!" and he interpret himself; or to cry, "be ye not conformed to this world," and then conform himself to the world, or to preach Jesus and his humiliation, and live in so exalted state of life, and to follow the hurtful fashions of the world to faring sumptuously every day, being adorned with costly array, or tight lacing, or anything else that will prey upon the health. If it is only to eat too much of high season meats and drinks, all of which is inconsistent with the laws of nature, and the gospel; hence not only hurtful to life and health, but sinful in its character. And so I might go on to enumerate hundreds of inconsistencies that infect the human mind, and are detrimental to the church and to holiness. I will not confine myself only to one class of inconsistencies in this article. I will name some "by words" which are inconsistent with us, and trouble the church, such as, "Sure as I live!" "Is that so!" "My patience!" "It is awful!" "My goodness!" "I never saw the like!" These, with many other hasty and careless expressions escape our lips too often. Christ said men must give account for every idle word in the day of judgment.

It is inconsistent to make excuses and apologies for doing right, or to try to make wrong things appear plausible. It is inconsistent to build costly houses just because we can, or to paint them in various stripes just for the lust of the eye. How about the grand carriage, the costly harness, fine cushions, silk curtains flying over the road as fast as the very fastest horses can carry them, while the poor man yonder is almost starving? The husband is very stylish, the wife must keep up with him, or perhaps the mother is dressed in the heights of fashion, hence the father must do so in order to be of one piece, while the many are suffering for the want of the bread of life. How about consistency when the son must have the latest style of buggy, (the last years buggy was sold for \$40) costing from two to three hundred dollars, while the poor neighbor's children are too poorly clad to go over the way to meeting? How about consistency when the daughter is adorned in the royal robes of fashion, while the poor old neighbor woman is perishing for the want of food?

No matter what that fashion is, there will be some cause given for it to make it appear right. If it takes twenty yards to make a dress with a number of hoops to spread it out that the sides in the house of worship are too narrow; and if you will say to the lady you are afraid the gate is too straight or the way too narrow that leadeth to heaven, for her to go on it in that style, the excuse will be, "Oh, I am so delicate, and so easy over-burdened with heat that I cannot endure the pressure of the clothing, and I do not think that that will keep me out of heaven when I die for my health." This, and many other like excuses the writer had to hear not a score of years ago. But since that time the fashion of dress has changed, and it seems that the one who controls the fashions in dress, can also change the mind as well as the weak constitution of the same female, so now she is able to be laced and pressed around the chest and upper part

of the body to almost half the natural size. Her garment coat be folded and tucked to fit tightly in the very heat of Summer, without a murmur or complaint.

I hope that none of our sisters will be found by this article in any of the above named inconsistencies, much less should we, the brethren, be found guilty, who are called the head of the woman. Let us all go into a close examination and see whether we live consistent with our profession. We are bonded together by a solemn vow that we will tell our brother his faults, that we will forgive him when he repents, that we will hear him when he tells us our faults, that we will not conform to the world, but be transformed by the renewing of the mind. Are we dead indeed unto sin? Are we alive unto righteousness? or are we acting out the inconsistent part, to bind our brother to that which we will not do ourselves, and not hear him when he tells us our faults when we demand of him to hear us? Do we as ministers show ourselves as good examples to the flock with a godly walk and a chaste conversation? or do we conform to the world?

In our prayers, we are strictly forbidden to use vain repetitions, Matt. 6:7, and the next verse he gives us a sample of prayer in which the name Father, is only once heard, and so every petition in this prayer is only once named by the Lord, and he tells us to pray after this manner. The example of Christ's prayers in which he addressed himself to the Father, he only uses the name, Father twice, in Matt. 25:36. At the grave of Lazarus, in his prayer he only uses the name Father once, see John 11:42. And in his high priestly prayer only six times, John 17, and in the garden in his suffering he said, Father, three times in three prayers, and on the cross in such prayer he only said once, Father forgive them, Father into thy hands I commit my spirit. It is God's will that we shall know that his ears are open to our prayers, that we need not repeat his name from ten to fifty times to have him hear and know that it is him we are petitioning. He wants his children to know that he is not a God like the one to whom the priests of Baal called, (1 Kings 18:26-30) of which Elijah said he sleeps and must be awakened, he even mocked them at noon, and told them to "very alone." But we shall pray to the God to whom Elijah prayed in a few words, till fire came down from heaven in answer to his prayer, because he did everything consistent with the will of God; while the priests of Baal were inconsistent in their doings, and suffered destruction for it. Therefore brethren and sisters, let us look to ourselves that we lose not what we have wrought, but that we receive a full reward. If we abide in the doctrine of Christ, we have both the Father and the Son. The infidel may disbelieve, the world persecute, and the delator brawl about your good works which you do in harmony with the word of God, inconsistently called "human mockery, hypocrisy, blasphemy and blasphemy." This only makes us like him if we hear it patiently. And I for one can truly rejoice that we are found worthy to suffer shame for the sake of Jesus our Master, whom we serve in singleness of heart. And because we love him we do keep his commandments, and his commandments are not grievous to us, but joyous because we are sure they will give us right to the tree of life, and through the gates into the holy city.

Space is the statue of God.

## USURY.

THE Free Discussion speaks thus on usury: They are all running a race, and the best man foremost. They never stop to inquire if they are on the wrong road; and even if they point them to the finger-boards and tell them they are off the track, they have no time to stop and quarrel on the way—"go ahead boys, the best man gets the crown. Hurrah boys! renew your courage. Only believe and you will get along all right. Keep in the crowd and never stop to look at finger-boards: what does God care for finger-boards or the way you come to heaven, so you persevere and take the balance to him! He will never inquire which road you cause, but whether you was a good honest man in collecting your usual amount of usury. No time to talk about the evil of usury or you will lose the race."

God pity such folly and be merciful to their unrighteousness. "No time to stop and inquire about the poor, they are away behind sorrow, with their usury, and can overtake us, so we are sure of getting their crown too."

"Did you hear any children crying for bread and see them destitute of clothing on your way?"

"Oh, no—had no time to look, or else we might lose the crown."

"You did not hear of any sheriff's sales and foreclosures of mortgages and families thrown out of their houses in the cold winter without clothing or food or place to go to?"

"Oh, no!—I was in a race for heaven, that holy and heavenly journey you read so much about in the Bible; and I had no time to inquire about the poor. God is merciful and I will let him take care of the poor."

"Well, did you take time to collect your usury on the way?"

"Oh, no! I left that for the sheriff to do."

"Well, how do you expect to get the benefit of it after you get to heaven?"

"Well, my dear sir, it will not do me any good over there, but it will give my children a good start of the poor, and thus you see they too will get through the race ahead and get the crown; so we will get all the crowns."

"But the Bible says the poor are the only people that the Lord will hear if they cry for food and raiment, and the only people that he will help."

"Oh my dear sir, I needed no help; I have my pocket full of Bonds, and they help me to all I need."

"Well, do you think they have goods in the other world too?"

"Never thought of that. I was in such a hurry to get there, that I did not take time to inquire about that."

"But the Bible says you must not take usury."

"Well, I never inquired about that; I was in too much of a hurry to get to heaven. I do not understand Greek, and as the Bible was written in that language, I thought I could not understand it anyhow, and our church council decided it was right—and it was composed of men that could read Greek—and they ought to know; so I will risk it anyhow, for it's an easy way to get to heaven."

## SHALL THE WOMEN BE TAUGHT THE USE OF TOBACCO?

BY PROF EDWARD A. LAWRENCE.

WHY not? If smoking Havana, or chewing pigtail and cavendish does the men good, it ought to do the women good. If the use of this secret



weed is such a substantial gain to physical strength, clearness of intellect, social refinement and morals, why should we, "the lords of creation," and the guardians of the "weaker" sex selfishly monopolize the benefit?

Would it not be well, if tobacco, in the moderate use—no one ever thinks he uses it immediately—does so much good, that the board of health in our towns and cities should pass commendatory resolutions respecting it, in behalf of the female portion of our country? Should not the school committees or boards of education arrange that the girls may have the same opportunity of learning the art of their teachers in school—since the mothers do not teach them at home—that the boys have from the fathers and brothers out of school? Think of it, men of America. Think of it! You do not need to think of it. The idea of teaching chewing and spitting, or smoking and spitting, or snuffing and blowing, to the school girls shocks you. But if you would not have it taught your daughters, is it worth while to teach it to your sons? There is no teaching like example. If you smoke, they will. If you chew, they will.

And if smoking and chewing were to become as common among the women as they are among the men—if our wives and mothers, our blooming young women and bright-eyed girls, were to walk the streets, rolling pistols as a sweet morsel under their tongues, ejecting its dark juice every few steps from their rosy lips, or puffing a large Havana of an old, filthy pipe that pollutes God's pure air for rounds around, there is not a devotee of the weed who would not deplore it as a grievous calamity.

And why? Because of the losses in feminine cleanliness, sweetness and beauty, which would ensue. But if the evils of this habit be so great to one half the community, are they really less to the other half? And can nothing be done? Yes. Count the cost: 'I have spent money enough for tobacco,' said a venerable church member to his pastor, "to buy the best farm in the state, and stock it, too."

Let every young woman make it a condition of accepting addresses from a man in the use of tobacco, that he abstain entirely. "That is the way my lady-love treated me," said an intelligent man. We loved. I smoked. She did not. She said 'I cannot consider your proposals till you give up tobacco.' I gave it up. Then she considered and consented. "Therefore lay apart all fineness and superiority of naughtiness."

Ministers of the blessed gospel, what would you think if the Master had been so in the use of tobacco from his boyhood to his death that he could not dispense with a luxury that costs so much, and does such great harm to those whom he died to save. Can we, then, in this indulgence, be his true and faithful witnesses, and a safe example to those whom he has called us to lead, through self-denial, to eternal life.—*The Informant.*

#### MISSIONARY.

BY E. F. KELSO.

HAVING been requested several months since to give my views on the subject of missionaries for publication, I shall endeavor to present a few brief statements, hoping my thoughts will not be any impediment to the march of human progress, or the salvation of immortal souls. There are a few reasons for my inactivity on this important top-

ic. The principal one, is, my inability to disentangle the subject,—I was endowed with the ability to express my thoughts on paper as they pass through the mind, I might have written long ago. Yet it has always been a perversion of mine that we shall learn practical lessons experimentally, and those who have no cloze of antique prejudice, may be benefited by a spontaneous essay, and may not be an obstruction to the sentimentalist or the most fastidious. Although, living in a land of Bibles, it is an established fact, that the pure gospel is withheld by many ministers. And why? Because they have a lack of fidelity to the Scripture. If faithfulness is required in him who takes upon himself any secular care, can too great attention be given in performing that duty which includes the salvation of souls? Certainly not. An ambassador for Christ! What a responsible calling! "Be not deceived; God is not mocked: for whatsoever a man sows, that shall he also reap." Gal. 6: 7. The congregation will follow the example set by the minister, whether it be arrogance or humility, superiority or consistency. Then how important to choose one not glorying in popular, too words, unscriptural phrases and sentences for the sake of ostentation. "But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." 2 Cor. 10: 17, 18. Comparatively speaking, how few are the ministers who can furnish thoroughly unobjectionable sermons! How vast are the obligations and responsibilities of those who are sent abroad over the world to proclaim the glad tidings. They may speak with the tongue of an angel, and print in letters of gold, yet if they have not charity it profits nothing. One whole-sided assertion for the Christian religion has more influence over souls than all the unscriptural eloquence that ever has captured unconverted admiration. The divine commission directs: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Matt. 28: 19, 20. This appointment and authority of God, with the universal consent of the Christian church in all ages, gives the ministry of reconciliation a pre-eminence that dare not be neglected nor disregarded. Who possessing the prerequisites will refuse to work for the salvation of souls that they may inherit the amaranthine bowers of eternal bliss! Hence the most important is in the selection of ministers. O consistency where are thy jewels.

#### A TOUCHING INCIDENT.

A NOBLEMAN, who died a few years since, had a chest all locked up, but marked, "To be removed first in case of fire." When he died, his friends opened that chest, supposing, of course, that some valuable document or deed of property, rich jewelry, or costly plate would be found in it. But what did they find? They found the toys of his little child, who had gone before him, richer to him there than all the world's wealth, richer than his coronet, brighter than all the jewels that sparkled on its crest. Not his estate, not his jewels, not his equipage, nothing glorious and great in this world; but the dearest objects to him were the toys of his little child.

#### Home and Family.

Husbands, love your wives. Wives, submit yourselves unto your husbands. Children, obey your parents. Fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord. Serve the Lord: for ye know that there are no yokes with men.—EPAUS.

#### TRUTHFULNESS TOWARD CHILDREN.

WHO is, let us ask this question shamefacedly, from the Doctor of Divinity down, has not been guilty of deception toward a child? And do not forget, either to consider the wee things who begin to learn, not from the sheet of man's letter press, but from God's great volume whose first chapter is their mother's face. It is a common thing to give a child a pocket-knife to play with. The small toddler wants the shining blade as well as the dark handle, and, perhaps, unable to talk, brings it to mother or nurse with a gesture as intelligible as the purest of King's English.

To save the pain of a refusal, the reply is to take the knife and pull at the blade with every appearance of desire to open saying, "Mamma can't. See! it's so hard!" And the child goes away satisfied. Afterward, when the pencil is to be sharpened—the new magazine cut, he sees it taken up without effort, and he has his first lesson, the culmination of which may be in what terrible Jackson!

Let every one resolve never to deceive or mislead a child in the slightest particular. Tell them, with such an earnestness in your voice and tenderness in your eyes that they cannot choose but believe, that you would rather they spoiled all their new dresses; smashed their playthings; tipped the ink-pot over your book with its delicate tinted leaves; in short, committed any and every sin in childhood, than for a moment deceive you by tone, word, or action. If such a mishap has occurred and been covered by a deception, forget the original fault, no matter how glaring, and fix the attention on the motto, fill the child feels all the dishonor and shame involved in it.

But the teaching must be supplemented and annotated by the life of the teacher. The child must daily feel the force of a character whose promises are inviolably kept, whose lips dare not utter current stories till the truth is known, who speaks always as knowing he has an audience in the heavens as well as on the earth. The youth must feel about him an atmosphere of honesty and sincerity. Let him not be brought up in a house in which there is always something to be concealed.—*Sci.*

#### A TRUE NARRATIVE.

ONE cold, stormy evening my children were in bed, and I seated myself with my work, when my husband came from his study, and said: "Mary, I want you to take a basket and fill it with food for Mrs. L."

"Why?" I exclaimed, "I shouldn't dare to; it would never do; they have just moved here. She seems so proud and inclined to keep aloof from the neighbors; she would feel insulted. What could we put such an idea into your head?"

Said my husband: "As I sat reading, the impression came to me so strongly that that woman was in need, I must help them. I cannot shake it off. I will go with you."

With many remonstrances and objections on my part, a basket was filled with

bread, meat, tea, coffee, and such things as my pantry afforded. We went to the door, and as I had called on her with other neighbors, it seemed best for me to go in. I had been repelled by her distant and haughty manner, and I resolved to go on this errand. In answering my knock, she led the way to the sitting-room, and, with much embarrassment, I put down the basket and said a few kindly words.

For a moment she stood still, white and trembling; then bursting into tears, told me her situation. She was a widow with three little children and scanty means, and this Saturday night she had put the last food on the table for supper. "Then," said she, "I went on my knees to the Lord and told him all, asking him to help me in my desolation. My father was a good old minister, and I knew his God would not forsake me. While I was yet speaking I was helped."—*American Messenger.*

#### A RUM RUINED HOME.

JOHN B. Gough tells the following: "A minister of the gospel told me one of the most thrilling incidents I have heard in my life. A member of his congregation came home for the first time in his life intoxicated, and his boy met him upon the door step, clapping his hands and exclaiming, 'Papa has come home!' He seized the boy by the shoulder, swung him around, staggered, and fell in the hall. That minister said to me, 'I spent the night in that house. I went out, bared my brow, that the night air might fall upon it and cool it. I walked up and down the hill. There was his child, dead! there was his wife in strong convulsions, and he asleep.' A man about thirty years of age, asleep, with a dead child in the house, having a blue mark upon the temple where the corner of the marble steps had come in contact with the head as he swung him round, and a wife upon the brink of the grave! 'Mr. Gough,' said my friend, 'I cursed the drink.' He told me that I must remain until he awoke, and I did. When he awoke he pushed his hand over his face and exclaimed, 'What is the matter?' where am I? where is my boy? 'You cannot see him.' 'Stand out of my way. I will see my boy.' To prevent confusion, I took him to the child's bed, and as I turned down the sheet and showed him the corpse, he uttered a wild shriek. 'Ah, my child!' That minister said further to me, 'One year after that he was brought from a leafty asylum to lay side by side with his wife in one grave, and I attended his funeral.' The minister that told me that fact is today a drunken brawler in a stable in Boston. Now tell me what rum will not do? It will debase, degrade, imbrute, and damn everything that is noble, bright, glorious, and God-like in a human being. There is nothing drink will not do that is vile, dastardly, cowardly, sneaking, or hellish.—*The Morning.*

#### KINDNESS IN REPROOF.

WAIT mother, before you speak harshly to the little chubby rogue who has torn his apron and soiled his Marcelline jacket. He is only a child, and "mother" is the sweetest word in the world to him. Needles and thread, soap suds and a good stock of patience, will repair all damages now, but if you once teach him to shrink from his mother and hide away his childish faults, that damage cannot be repaired.

"Can there be a higher, a nobler, a pure conception of a religious life than that which leaves us no better than our fellow in all save God given differences; that the poorest brother in the church, when he comes into the sanctuary and when we meet him on the street, is our equal; and the humblest domestic, with his servant girl wages, shall stand in equal queenliness of position beside the wealthy authoress when in fellowship with each other?"





## Our Bible Class.

### "The Worth of Truth on Tongue Can Tell"

This department is designed for noting and answering questions arising from the Bible. In all efforts to promote the Truth, all questions should be sent and entitled in writing. We shall endeavor to answer them as quickly as possible. We do not exclude any answers writing upon the same topic.

Will some one explain Heb. 1:17? "And of the angels he saith, Who make his angels spirits, and his ministers a flame of fire." R. T. CROOK.

Some one please explain Matt. 6:47. "And if ye salute your brethren only, what do ye more than others? do not even the publicans do this?" E. V. DYE.

[Will Brother J. S. Moller please answer E. V. Dye's question?—Ed.]

Will some one please tell us, through the BETHLEHEM WORK who wrote the latter part of the last chapter of Deuteronomy, from fifth chapter to end of verse?

Will some one please explain Matt. 9:27-31? "Jesus said unto him, Follow me; and let the devil bury their devil." H. STEWART.

Will some one be kind enough to explain 1st Cor. 13:12?

Will some one please explain Deut. 17:14-15? "I saw the night vision, and behold, one like the Lord came with the clouds of heaven, and he said unto the Ancient of days, and they brought him down before him. And there was given him dominion, and a kingdom, that all people, tongues and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Also Rev. 7, and Rev. 24:1-5. T. C. WOOD.

[Will Brother David Vanhook answer Brother Wood's question?—Ed.]

## GOING IN AND OUT.

Will some one please explain John 10:19? In particular the phrase, "and shall go in and out and find pasture." M. M. DIEZ.

RY turning to 2 Sam. 3:25, Jacob says to David, "Thou knowest Abner the son of Neri who he came to destroy thee, and to know thy going out and coming in, and to know all that thou doest." Also Psalm 121:8. "The Lord shall preserve thy going out and thy coming in from this time forth and for evermore."

We can see from the above that it is our daily walk and liberty in Christ. Pasture signifies Christian grace. In Psalm 23:5, we read, "He maketh me to lie down in green pasture; he leadeth me beside the still waters."

A. TITUS.

## BLOOD AND THINGS STRANGLED.

Will some one please Acts 15:20? In particular the phrase, "and from blood and from things strangled." FRANKLIN AINSWORTH.

GOD, in his covenant with Noah after the flood, forbade him to eat flesh with the blood thereof. Gen. 9:4. Moses also forbade the eating of blood and the flesh of animals that had died without the shedding of their blood. Lev. 17:10-15. The apostles and elders came together at Jerusalem aided by the Holy Ghost, to consider and settle the question whether the gentiles should keep the law or not. It seemed good to them and to the Holy Ghost to lay no greater burden upon them than certain "necessary things," and among these "necessary things" was, that they should abstain from blood and things strangled, "from which if ye keep yourselves ye shall do well." Acts 15:20. "The things strangled" must refer to animals that have died by strangulation or otherwise without the shedding of their blood. R. R. MOORE.

## LIFE AND DEATH.

BY A. W. VANMAN.

### LIFE DEPENDS UPON DEATH.

THIS is true in all cases. Man lives upon a first and vegetable food, but before he can use it as such, life must become extinct. Fish-eating animals live upon other animals. Vegetable life depends upon the decayed particles of animals and other plants. Thus showing that life depends upon death.

So it is in the material world, and it is also true in a spiritual sense.

The infant is pure, in heir of eternal glory, so long as he does not know right from wrong. But when he comes to the years of maturity, when he leaves his "father's house" and dies to God and lives to Satan. When he "comes to himself," and resolves to come back to his father's house, he dies to Satan and lives to God. As one life grows stronger the other grows weaker. A Christian life cannot exist until

carried death comes. They are incompatible, cannot exist together. As the love for riches, worldly glory, and all other worldly things grow stronger, Christian life grows weaker. For this reason Jesus said "How hardly shall a rich man enter the kingdom of heaven." Riches are good in their place, but when the love for them grows stronger to the sacrifice of the spirit it is a dead bargain. "The love of money is the root of all evil."

To be carnally minded is death, but to be spiritually is life. The love for money belongs to the carnal mind, which Paul says is death.

"He that hath not the spirit of Christ is none of his." How can a man think that has the spirit of Christ and see a poor minister, (who is one of Christ's servants) working hard in a living, get so much of the glad tidings of salvation to hungry souls and his family in want, and give a helping hand? How can a man consider himself a good servant who hears the call for the bread of life, and refuses to loose his purse and sword and leave a helping hand to get the gospel to earnest workers? Truly he is not the spirit of Christ who will not help to forward his great and glorious cause.

Virden, Ill.

## THEN AND NOW.

IN 1870.

Wife milking cow, wife milking cow, Daughter spinning yarn— Son threshing in the barn. All happy to be there.

IN 1875.

Fanner goes to see the show, Daughter at the piano; Modern gaily dressed in satin, All the boys round her leaning, With a mortgage on the farm. —Selected.

## A DESCENDANT OF THE QUEEN OF SHEBA.

THE Jewish World, a paper of good standing among Jews, and one that is especially interested in everything that is calculated to confirm the Bible history, as responsible for the following remarkable piece of history:

"At Durhaid, a journal printed at Constantinople in the Arabic language which is an unexpected publication of some revelation, and change of dynasty, the sense of which is laid in Abyssinia. After the English victory, and death of King Theodore, the throne passed to the Emir Kasa, who was crowned upon the name of King John. At the same time, however, there existed another ruler of Abyssinia; namely, King Menelik II., who asserts that he is the descendant heir of that Biblical Queen of Sheba who visited King Solomon. He issued a proclamation, in which he had named King John, and declared himself to be the legitimate monarch, and the latter revolutionary Jacobins, King John was indignant at the theoretic attack launched against him by King Menelik, and determined to reply by carnal arguments."

He advanced upon Sheba at the head of 150,000 troops, and declared his intention of annexing the territory held by the heir of the queen of Sheba. When he had arrived before Ankober, the capital of the kingdom, King Menelik, an enormous troop came out against him. It was not composed, however, of soldiers, but of Christian priests. This "great company of preachers" hurled the most terrible reproaches upon King John, and declared him that if he persisted in his revolutionary intentions he would commit mortal sin, and would consequently, find the gates of Paradise closed against him on the day of his death. They required him to give down his arms and swear fidelity to the heavenly appointed ruler. John Kasa, strange to say, actually complied. He made an act of penitence for the crime which he had begun to commit, and he entered the city of Ankober, not as a king and conqueror, but as one of the principal governors of King Menelik's kingdom.

In the presence of members of an assembly of the citizens, John Kasa laid down the insignia of royalty, yielded his crown to Menelik, and begged for the grace and favor of the heir of the queen of Sheba. King Menelik embraced him with fatherly warmth, and bestowed upon him a high dignity. The old kingdom of Sheba has thus been unexpectedly revived in the year 1875. King Menelik, of King Menelik is said to have been expecting, with an indefatigable confidence throughout a time of 1875 years.

A noon conscience is able to hear much and is cheerful in adversity.

## Fallen Asleep.

(Based on the sheet which circles the Earth—Rev. 18:18.)

Obituary should be brief, written on but one side of paper, and separate from all other notices.

BASSET—At Taylor Hill Cherokee County, Kansas, May 17th, 1875, Charles M. Bassett, eldest child of Brother Thomas N. and Sister Eliza J. Bassett, aged 13 years, 2 months, and 6 days.

His death was caused by being kicked by a mule, on the morning of the 12th, one of the saddest accidents that the stall bill the brain could out. Dear brother and sister, your dear team, make it your aim to meet your loved ones, in that New Jerusalem that awaits all that prove faithful to the end. Occasion improved by Brother William Edgerton, from Matt. 18:3-4. M. S. C.

GULLINGER—In the Silver Creek Congregation, Williams County, Ohio, June 28th, 1875, Abbey Gullinger, daughter of Friend Michael and L. L. Gullinger, aged 1 year, 5 months, and 25 days. Funeral services by David L. Littlehouse and Brother Jacob Shumour. Dr. WAGNER.

BUCHISON—In the Varette Church, Fayette County, West Virginia, June 27th, 1875, Joseph H. Buchison, aged 35 years, 4 months, and 13 days.

The subject of this notice is truly worthy of notice, as he was one of our best and ablest ministers. Yes, the church has lost the strong pillar. No more will we hear his pleasant warning voice. His beloved family has lost a dear father and affectionate husband, and his dear old afflicted parents have lost a dutiful and obedient son. He leaves a kind and affectionate wife, and five small children, and a number of dear relatives to mourn their loss, which is his eternal gain. N. CROOK.

BOON—In Rosedale Church, Virginia, June 28th, 1875, Sister Rebecca, wife of Brother Samuel B. Boon, daughter of Brother Abraham and Sister Elizabeth Flora, aged 33 years, 11 months, and 17 days. Funeral services by Brother John H. Lemus and others, from 1 Thess. 4:14, 15, to a large assembly. N. CROOK.

ROBBINS—In Chaparral Church, Calaveras County, California, June 15th, 1875, Sister Elizabeth H., daughter of Brother Truman S. and Sister Barbara Ann Davies, aged 21 years, 6 months, and 10 days. She leaves a son 2 years old, a brother, kind parents, and many friends that mourn the loss, but we trust our loss is her eternal gain. Funeral will be preached by the Brethren on the second Sunday in August. JACOB SHANK.

MAYER—In the Pike Creek Congregation, Miami County, Indiana, June 30th, Brother George, Mayer, aged 55 years, 1 month, and 30 days.

He was paralyzed some three years ago, and since that time he was confined to the house. By times he suffered much, but waited patiently till the change came, then he went suddenly. Funeral preached by the writer, assisted by A. Shapler and G. Oliver, from Job 14:1-4. SAMUEL MURRAY.

## Correspondence.

These things were written July 24, 1875, and may be found in this.

From Canton, Illinois.

Dear Brethren—  
WE had a loved-one at Brother Mathis, Lincolnton on the 14th and 15th of June. Brother T. D. Lyon and John Seavely, both from Hudson, Illinois, were with us. We had a good meeting, and good order. There were three sessions. It was the first meeting of the kind in the neighborhood. About two years ago in this locality we numbered seven members; now we number about forty. We feel encouraged to labor, knowing our labor is blessed in the Lord.  
Brother Lyon spoke on Sunday forenoon, from Eph. 2:8-11, to an attentive audience. He made it very plain that there is not a genuine Christian who does not make much good work which does not spring from true faith.  
We have some little troubles, but we try to settle them without troubling our District or our friends, and so far by the help of the Lord, we have been successful. We don't meet frequently; for we know not how soon we may have something to carry to a higher court. I feel pretty certain there are cases at

trouble that are taken to District and Annual Meeting that ought to be settled at home.

We contemplate holding two harvest meetings—one where we have our feet, on the 12th inst., the other on the 19th inst., at our meeting-house, for the convenience of our old members. May the Lord prosper the good work, and help all his children to be as lights of the world and salt of the earth.

JACOB NEELY.

## Help the Church at Burr Oak, Kansas.

AS the school-house in Burr Oak will be closed at all school purposes, we were prompted last Saturday at our council, to consider the propriety of building a meeting house, and found all willing as far as labor is concerned, but unable financially. We now appeal to our eastern brethren for help. Will not the elders of each church bring the matter before the Brethren as soon as convenient, and collect what money we can, and remit the same to Elder Allen Eves, Burr Oak, Jewell County, Kansas? It will be most judiciously advised. A small portion from each town of our denomination could be used to build a house of worship. Our wealthy brethren have never yet come this far west. The brethren who are here are poor, and have come West to be buried, and not to be buried in the same manner. If any individual member feels like giving let him please remit as above directed. By order of the church.

N. B. WADSWORTH.

## Middle Indiana Preparing to do Missionary Work.

THE Board of Evangelism met at Ogan's Creek June 14th, and organized for work by choosing David N. Henderson, S. M. Ackerman, Treasurer; and J. S. Snowberger, Secretary. Names of ministers were then presented, and the Board chose Abraham Smith, and Joseph Leely as evangelists. Solicitors were also appointed in the following order: Brother John Shriver, J. W. Snowberger, Artemus Smith, Solomon Ackerman, and J. S. Snowberger. All monies to be sent to the Treasurer, S. M. Ackerman, Somerset, Indiana, who will receive for the district, and forward to the Secretary of the amount sent and when.

By order of Mission Board.

J. S. SNOWBERGER, Sec'y.

## From Scandinavia, Kansas.

Dear Brethren—  
THROUGH the goodness of God I am permitted to write you in my own stopping at the house of our dear friend Nathaniel Williams, whose wife is a sister of Brother S. E. Bolser. The Lord reward them abundantly for their hospitality. Arrived in this county June 7th. Have concluded to locate five miles east of the Republican River on the beautiful prairie. This is a good place for Brethren to those lands near Ogan's Creek, but build up a church. The people are kind-hearted, and would welcome all that would move here.

I expect, the Lord willing, to move here again, and shall be glad to have brethren and sisters stop with us. Ministers, please come; we will study place for you to deal out the bread of life. Shall return to Iowa next week, and remain with my father until I can move to my new home. SARAH DARGETT.

From Joseph Garbe

Dear Brethren—  
HAVING noticed in a recent issue of the BETHLEHEM AT WORK a communication from Friend Burket, about Southern Kansas in general, and about certain lands near Ogan's Creek, in particular, allow me to say that I believe his representation pretty fair, but that those lands near Ogan's Creek, are placed for sale by the owners in the hands of I. J. Ruchman, of Ogan's Creek, said I. J. Ruchman is well acquainted with most of the Brethren here; and with those in Logan County, Ohio, from where I came, and he is the only person, besides the owners themselves, concerned in those lands.

We shall be pleased to see the Brethren come to Southern Kansas.  
Parson, Leavitt Co., Kan., July 2nd.



## Information Wanted.

It is desired by the writer and others to learn if possible, the whereabouts of a brother, Harold A. Percival, formerly of Canada, now in Berlin, Ontario, Ohio. That the reader may give this more than a passing notice, we now give a few events in the life of the brother asked for, which were obtained both from himself and others.

Harold A. Percival, who he was of French descent, was born in Louisiana, if we mistake not, at the age of nine years, and an only son. Younger than himself, were left as orphans, and the care of their father, who fell in the war. The children were then taken by the Catholics to rear and to educate; and were at the time separated from each of other no more.

The little brother was taken to Canada, where he was educated for a priest. What his home of the little daughter is unknown.

He received the orders of a priest some four years ago, and as such, officiated in the dedication of churches, and the opening of colleges, both in the cities of Canada, and also of the United States.

His residence, was, for a time, in Montreal and also at Quebec, at one of which places, the Bible, by order of the clergy, were collected and burned, in which work he, too, was ordered to take part, which he did. By some means unknown to us, and also to himself, a copy of the Latin New Testament was not burned, and this he picked up, and concealed on his person.

To this he was another priest, named Thomas, who gave him the mission, and were soon convinced that their faith held previous to that time was a mistaken one.

They were at once suspected, and put under penance, and that so severe that Thomas died. In the terms of young Percival, who was once after released, and allowed his office, but their suspicions being more and more confirmed, he was at different times brought to suffer; and had three teeth, two eyes and one lower tooth, broken off. Also his brother was once on one jaw-bone, to induce him to recant, but all without avail. By some means, he learned that his train was talked of, and that it was thought he would be sent south to Mexico; and, having, in he thought, a good opportunity to escape, he went to the time of the Vermont State line, he jumped into a backer's wagon, then within the convent grounds, and urged the driver to go for life. This he did, and although followed at a rapid rate, Percival was able to elude with friends in Vermont. From there he was denigrated as a fugitive from justice; but through the kindness of a Mr. Fairbanks, and others, appeal was made to the authorities there, and he was given the protection of the State.

After some time it was advised that he come to Oberlin, Ohio, where it was thought he could find a home and recover his health. To this place he was sent by friends in Vermont, and on his way from Canada at Bedford, where by some priests who claimed him to be a runaway from North Carolina, or some Southern State. By these he was taken as a prisoner to their convent in Cleveland, Ohio, where he had the good fortune to meet with a sister of charity, whose he had known, whilst he was yet a priest in Canada. By her hand he sent an appeal to friends in the city, and also to the governor of Ohio. His appeal was heard; and by that authority he was taken from the convent.

He was now identified with the Presbyterian Church, being received, we think, by their body whilst in Vermont; but becoming dissatisfied with the baptism received of the Catholics, in which he was baptized, he returned into the Presbyterian body, he was baptized by a Baptist minister. By his request the act was performed by a single immersion, and by a forward motion, led from a standing position. He was now, as he himself said, in a new position at present used. Soon after his immersion, he became dissatisfied with his new relation, in consequence of the indulgence of secret orders, festivals, and other things, which, as he said to us, were displeased of by the Bible.

With this feeling he asked for and obtained a letter to his standing as a minister in the Baptist Church, and started in search of the people who would accept him in his estimation now up to this standard.

In December, 1875, he arrived at Newton, Miami County, Ohio, where he was received by the Christiana, or Nightingale Church, and for whom he preached until March, 1879.

It was near to this time that he was the home of Brother Enoch Bery that Brother Percival, myself called on March 20th, and were introduced by Brother Bery to Brother Percival,

who had called to see Brother Bery, who was sick, and also to ask what the faith of the Dunkard people was. Upon taking our hands, Percival said, "It must be Providential that we have met here to-day." We had here a pleasant meeting, and it was not long but it was mostly to hear his history as sketched above.

On the morning of March 22nd, and at the home of Brother Helmick, which Brother Percival was at the late lodging, and who at the time we met, was in the Christiana Church, we all three met again, and the day was spent in hearing first a detailed account of his checkered life, and lastly his understanding of the gospel, with the reasons he had for leaving the Catholic Church.

We had learned from others, that Brother Percival had for some time before been preaching the doctrine of the Brethren, and Brother Ridenour and myself had agreed, before this second interview, to go to every case in view, before giving our own views.

When any question was asked him he would at once turn to his new found Latin Testament, and from it give the answer. In this way some hours were spent, and the words and importance of some things, the meaning of the sick; the mode of and position in baptism; the salvation; with views upon the taking of oaths, secret orders, and other questions were presented and all answered most satisfactorily. We did not, however, say one word of what the views of the Brethren were. He saying to us at the close of our interview, that if we could stay longer he too would be baptized. We remained at Newton two days, in which time Percival had given his farewell sermon to his congregation.

Our word had gone abroad, and we left Newton, feeling that there were good reasons why we should stay. Soon after arriving at Dayton, Ohio, we were met by Brother D. D. Wain, of Cornington, who with Brother Helmick and others, had some twenty-five miles to bring Brother Percival to us. We met them, that he might now receive what he felt to be apostolic baptism, and thus become identified with a people whose practice as he thought fully agreed with the word of God.

We all felt very happy to meet again, and it was agreed that we should have to stay over the coming Sabbath, which we did.

We, with many others, met that night in the city for worship, and during the circumstances of the evening, a large number were added to the next day.

On Friday, March 25th, (just one year since Brother Percival was unceremoniously met in Dayton for worship, and after preaching he was examined by all present as to his views, his relations to the world, and his intentions for the future, and this being very satisfactory, we all then went to the river, and this one, with almost but a very narrow journey of life, was there by Brother Ridenour baptized by the triple immersion, and thus became identified with all the members present, whilst quite all the assembly wept. In a few tender remarks which he made at the time, he described the change then made and the joy then felt to the influence of a pious sister with whom he had for some time lived. He encouraged all to work for the Master.

It now became a question with us as to what should be done with this suppliant brother, who said to us, "Now put myself into your hands." After some consultation, we agreed that he be sent to the Brethren at Huntington, Pa., where we felt that he would be most likely to learn of any post that he could fill. He said he wished to recruit his health for the time being, and that he would be able to prove him, should think his worthy of a part in the ministry, he would then go to France to spend his life in the work of preaching the gospel in the land of his fathers.

It was now agreed that we should have an acceptance at Dayton, Ohio, and signed by Brother Wain, Ridenour and myself, one of which he carried, and was sent by mail to Brother Quinter, of Huntington. Fearful that the letter might be lost, another was written, and signed by Ridenour, B. F. David, and the writer. This was carried in person. Brethren and others at Dayton at Zimmerman, made up funds for his journey.

Our last meeting was at Cincinnati, Ohio, March 20th. On the 21st Brother Ridenour and Percival took the train for Painesville, where they separated that afternoon. Brother Ridenour returning to his home in West Virginia, and Brother Percival, going to Huntington, where he arrived April 1st, and we were from a card addressed to Sister Eliza Kahl, of Dayton, Ohio, and in whose happy home we met when Brother Percival asked for baptism.

From Brother Quinter, whom we met at Annual Meeting in Virginia, we learn that Brother Percival reached Huntington, and remained a day or two and then left, going East, on the train. At some point east of Huntington he was met again, but we were unable to define as to his intentions. Since that we know nothing as to his whereabouts or condition, and to learn these, has been the object of giving the present letter.

At the time we were at Newton, Ohio, he was in delicate health with hemorrhage of the lungs, and that so much at times as to stain one or more handkerchiefs whilst speaking.

We feel that his case is a peculiar one, such as should receive the personal attention of all who love God and his word, and of all who love free speech and free grace, for it would seem that every principle of truth and liberty are concerned in this case.

Many other facts could be given, but we deem these sufficient, and trust that our papers will notice the event; and should any one, be they brother or not, know any thing whatever of the whereabouts or condition of Brother Percival, we would be glad to hear from them to please give notice of the fact at once.

LANTON W.

## Echoes from the Center.

NUMBER XXV.

## In the Mission Field—Sleeping Will—Refreshers Showers—The Last Farewell—At Night.

In obedience to the "go's," took train for Lexington, Ohio, where previous arrangements were made for preaching through the Brethren. Arrived at 5 P. M. Was conveyed from the train by our worthy Brother Dr. A. S. Ridenour, and after spending a few moments at his pleasant home, we started for place of meeting. On our way to the Church, a fine walk out in the country. After service I soon ascertained that I was to preach at four different places during my short stay, which arrangement I remonstrated. But to be obedient to my brethren, I finally consented to their wishes.

To effect much, repeated efforts must be made. The first visit to a congregation, the minister is unacquainted with the people, and needs some time to become accustomed to the speaker before they can be brought properly under the control and power of the Lord, brought to bear upon them by the effort through the mouth of the speaker.

Very frequently when, by hard labor, this impression is gained, the minister must go to another point, go through the same process, meet with the same embarrassments, and share like results—no success.

The rock is not broken always by one stroke of the hammer, but can be by repeated efforts. So with the mind, it is not by one thought of property or repeated sermons at the same place.

On Friday, May 30th, met with the Brethren at Oakland Church, Darke County, Ohio. Meeting at 3 P. M. After services one sincere, a dear position was baptized and rejoiced in the God of his salvation. In the evening re-assembled to commemorate the sufferings and death of one blessed Master. A very large number of communicants. At this place met with Brother Francis J. W. Wright, formerly of Virginia. His doctrine and his love and harmony prevailed and saints were blessed. Our aged brethren, for the time, seemed to forget the infirmity of the body and preached to us with the power and energy of the prime of life. They were full of holy zeal and performed their part with credit to the cause.

Next morning re-assembled at same place for divine service. Many farewell tears were shed at the thoughts suggested by the brethren, Brethren, and the thought of the uncertainty of life and of approaching immortality. God help us to attain to greater faithfulness in his service to qualify us for his holy habitation.

On Lord's day met at the Harris Creek Church for divine service; very large attendance and good attention to the word preached. In the afternoon went to Covington to attend the Brethren's Synodical-school. Had quite an interesting session, closing with a short address to the people. On the 21st Brother Ridenour will represent the citizens of the town, and we think much good will be done by the workers in the grand cause of the Synodical-school. Then parents look after the spiritual interests of their children, for upon this depends the future welfare and prosperity of the church. On the evening of the 22nd inst., preached in the Brethren's church in Cornington, to a large au-

dience. Best of attention and the people manifested a willing disposition to hear the word.

Returned home next day, and entered upon my home duties once more. To-day I received a message from brethren parents to preach a funeral service for their dear little child. Oh what sorrowful scenes will be there as they head over the form of their only son, their sleeping Willie. Such is life—full of sorrow. But it is joy to think of the home over yonder, and to see the sweet assurance within its sacred walls that we can call our own. They will be with confidence say, "I know that my Redeemer liveth and he will live to see his children all safely anchored in that haven of eternal rest."

The glad earth is drinking largely of the refreshing showers from above and the people rejoice and the nation is glad, bring free from a threatened dry time. How kind and beneficent is our Heavenly Father! How soon are we discouraged, but he gently cures our sorrows and so extensive and universal is his love and mercy, that even the little sparrow is not beneath his notice. Then on my soul come thy sorrows, come thy fear, God also heareth hereth, come, and he will provide for all thy wants.

Another messenger of sorrow is before me with the intelligence that a dear sister is gone to rest, and the writer's service is requested to conduct the exercises on the following day at 4 o'clock. I have been called to the service of Brother Jacob Chipper, of near Unity, Ohio, and engaged in the exercises of that solemn hour. After a short season of worship at the house of that dear family we started for Grace Church, where we were to preach, to a large audience of sympathizing friends. Oh what heart has not been pierced with sorrow of a similar nature! Our dear father and mother, with your locks intermingled with gray, as we had been living over the form of your dear Anna, and take the train for home, and we are long until you can follow. Though young in years she made her peace with God by obeying his divine commands, and has that hope of glory formed within her that will secure for her a home in the mansion of Jesus, which you have in prospect, and after while you will have a joyful meeting.

Bless God for the prospects of immortal glory. Am glad that more of the children of Jesus are being saved, and that the world will soon inhabit on eternal life, which some Jews can give through the gospel, and that in heaven an unbroken family will be years to enjoy throughout the annals of eternity, where there will be no sorrow, no weeping, and where there are no more farewells, no parting, and where death can never come.

This is another beautiful Lord's Day, and we have the privilege of meeting with the Brethren at East Creek in the Synodical-school. Had an interesting session, and think all were edified. After a few minutes intermission we re-assembled for preaching. The 13th chapter of Romans was read, and the 11th verse was read, and deliberated upon by one of the ministers present. These, necessary of Christian watchfulness.

1. It was applied to the supererogatory.
2. The church to God.
3. Dwelling upon the latter, the speaker appealed to the church to allow to greater zeal and earnestness for the salvation of the sinner. On closing his remarks he referred to the narrowness of our salvation as based upon the latter part of the verse, "I have loved them as never when we believed." Are nearer the deliverance from sin and temptation, from sorrow, sickness, pain, and death; nearer the dignified glories and blessings of heaven, nearer to the crown of life, and the crown of glory, as never the crown, the palm, and the harp. Nearer the water of life, of which we can drink and never thirst. Nearer the tree of life, of which we will foreverday hunger. When we are saved, it is just the beginning of our salvation, the commencement of the Christian race, the journey and the warfare. But as we advance in life and are faithful to God our eternal salvation is nearer and will finally crown us in the glories that surround the throne of God.

May God bless us all, and save us through the precious blood of Jesus Christ.

S. T. BOESERMAN.

June 13, 1879.

## From Center Point, Iowa.

Kind Friends—The Books, and they have been carefully read. I like them much. I had one of "Safe Ground." I felt somewhat disappointed in not getting the one "Non-conformity." It is a book I have always thought



# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."—LUKE 2: 10.

Vol. IV.

Lanark, Ill., July 28, 1879.

No. 31

## The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

ESHELMAN & HARRISON.

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### STEIN AND RAY DEBATE.

The Baptist Trunk Dispensary does not appear this week because of about ten days absence from the city. I was unable to reach Dr. Ray with proof of Mr. Stein's article, until it was entirely too late for a reply in this issue. W. in Flag.

We regret that there are frequent breaks in the discussion. Brother Stein sent us his 17th affirmative on time, but up to the 22nd inst. had not received no reply.—Eos.

### THE MARTYR'S MIRROR ON BAPTISM.

BY C. F. DETWEILER.

IN the "Martyr's Spiegel der Taufgesinneten" or "Martyr's Mirror of the baptised mind" is a collection of historical statements of the persecutions and religious faith and practice of the non-existent Christian from the earliest records of the Christian church up to 1600.

The persecutions, trials and the triumphant faith and patience of the saints form a considerable part of the book.

One of the encouraging features of church history is the great number of faithful witnesses to the truth, that God has kept reserved to himself, even through the dark ages and the unmerciful rule of papal avarice. Surely those dark days of persecution with fire and sword have summed up countless multitudes of those whom John saw in his vision. (Rev. 7: 9). We need not wonder so much at the extreme measures of a blinded priesthood against these poor people, when we take into consideration that the preaching of these people, accompanied with their poor lives in contrast with the corruption of the apostate church, made such incursions upon it at times that fire and sword were the only alternative wherewith to stem the tide, and save the body to which an extravagant hierarchy looked for their wealth and living.

Here was "the patience and the faith of the saints." The enemies of the cross became Christ's instruments to "thoroughly purge his floor," and separate to himself a people out of great tribulation having their robes made white in his blood.

But I must either get on the subject or change

the heading. At the book, owing to its diffuse and detailed style, hardly much known outside of the Mennonite Church, it may be of interest to most of the readers of the BRETHREN AT WORK, that its historical reference to the ordinance so far as they testify to the mode taught and practiced by these ancient witnesses, show that they were all immersions, while the Mennonites of which its author was a member, nearly all practice pouring. The object of the work was not to show the views and practices of these ancient people as to mode, but to show their adherence to the anti-pedobaptist doctrine, and therefore its evidences as to the mode taught and practiced among them are only incidental, and yet they are quite abundant throughout that part of the work which treat on baptism. To give special notice of them all in this article would make it too long and tedious, but in order to present candid and impartial testimony as to the teachings and practices of those pious and persecuted witnesses in the mode of baptism I will notice a few passages.

Passing by the author's first references to the Holy Scriptures in support of believer's baptism, we will first notice his quotation of Acts 16: 33, which in King James' translation is rendered, "Can any man forbid water," &c., and in Luther's German about the same. His quotation was probably taken from World's Translation, and the German rendering has it, "May any one hinder that these shall not be baptized in the water" &c. This is the same as Froben's German Translation which said to have been formerly used by the German Mennonites to the exclusion of Luther's. I give the passage to show the various renderings of a passage that is sometimes used by anti-immersionists in support of the assumed idea that Peter's disciples were expected to bring a little water in a cup or pail for the purpose of baptizing the house of Cornelius.

We will next notice what he represents as the testimony which the holy apostles in their epistles have given in regard to baptism. "It is a reference to baptism." It represents the burial of the sins and the resurrection in a new life," and refers to Rom. 6: 3, 4. In a further comment on the same, he says, "Baptism is a burial of the old man, and a sign of the resurrection in a new life," "putting on Christ," &c. He says further, "The foregoing" "belongs also Titus 3: 5, where baptism is called a bath of regeneration, and Eph. 5: 26 a water-bath in the word." This is the exact rendering of the German passages corresponding to the English "washing of regeneration," &c.

These passages which are claimed by anti-immersionists to have no reference to water baptism are very frequently applied to the ordinance in passages quoted from these ancient people.

There is reference made in one case to a minister having water brought to baptize a man at Eph. 3: 21, though the testimony was generally to the practice of baptizing in running water and in baptiseries which was practiced very early by some, found little or no place among those who faithfully adhered to the ordinances as delivered to them by the apostles.

One of the passages quoted from Chrysostom in comparing Christian baptism to the passage of the Israelites through the Red Sea, reads as follows: "Then they all enter into the water, so also there" \* \* \* there they were delivered out of Egypt, here we are delivered from idolatry; there Pharaoh was drowned; there the Egyptians were destroyed; here the old sins of sin is buried."

preserved, say even up to our present times, (1859) especially by the people of the Eastern and Southern countries, who understood the little Greek word "baptizo" to mean a total immersion only, but it is found according to the idiom of the Greek language that by this work, is not only to be understood as a total immersion, but also a washing or sprinkling without.

Here is a plain testimony. Immersion was long preserved as every one knows that ever studied the subject with an unbiased mind; practiced and preserved from the earliest records of the rite by the very persons who read the original Greek in their own mother's tongue, and the discovery that sprinkling will do just as well, was never made by the venerable apostles, nor by their immediate successors in the affairs of the church, but was left to be made first by a Roman Catholic council, and now to be defended by those who claim to be the true successors of the ancient persecuted witnesses, who sealed their faith and obedience to their Lord with their own blood.

Would it God that modern Mennonites could accept the baptism that was taught by Christ and the apostles, and strictly adhere to by all true churches of which we have any record for more than fifteen centuries. It is a pity that a class of people who are generally strict in adhering to gospel principles should so disregard one principle that was so many centuries a characteristic of the faithful witnesses of whom they claim to be the true successors.

### CONVERSATION BETWEEN A SKEPTIC AND A CHRISTIAN.

BY T. H. PECK.

Skeptic.—Well, I believe I am just as good as any Christian.

Christian.—Then, you must be a Christian.

S.—Well, but I don't profess to be a Christian.

C.—Oh, well, it is not profession that makes a Christian anyhow.

S.—Well, how much better do you think you are for being baptized, washing feet, kissing your brethren, &c., than I am?

C.—I don't think I am any better than you are.

S.—Well, then, what do you do these things for?

C.—Because they are the commandments of Jesus and his apostles.

S.—But I don't see any use in doing anything like that if it doesn't make a person better. C.—I did not say that doing those things, with all others that Christ and his inspired apostles have commanded us, don't make us better; I only said I don't think that I am any better than you are. And the facts in the case are so well attested by what I or you or any one else thinks about it. But what God thinks about it is the important part.

S.—But don't you Christians, as a general thing, think you are better than other people?

C.—No, sir; I never saw, or heard of a Christian that thought so. We read of a Pharisee that thought so and it may be that a good many weak-minded professors think so; but Jesus did not pronounce the Pharisee a very good Christian, and all those who pride themselves on being better than their neighbors may come off no better in the day of judgment.

S.—Well, just the other day I heard a man say of a certain woman, "She is no Christian because she wears a hat," and of a certain man, "He is no worthy because he don't wear his hair so tight about it."

C.—Was that man a Christian?

S.—Why, he is a member of your church.

C.—That don't prove that he is a Christian.

S.—Well, he doesn't just as you do.

C.—How do you mean?

S.—Well, he got himself baptized, and he washes feet, and he kisses his brethren, and such like.

C.—That don't prove that he is a Christian. S.—Well, don't you claim that those are the things that make a man a Christian?

C.—No, sir; do not; a man may do all those things and many more and still be the worst kind of a hypocrite.

S.—Well, what does make a Christian? pray tell me.

C.—Faith in the Lord Jesus Christ; implicit confidence in his Word; unwavering reliance upon his promises; and obeying from the heart that form of doctrine which he has delivered unto us; there are some of the leading characteristics of a Christian.

S.—Well, I can understand Christianity anyhow.

Lanark, Ill.

### HOW SHALL WE BE SAVED FROM THE COURSE OF STRONG DRINK?

IS this disease, or vice, or sin, or crime of intemperance increasing or diminishing? Has any improvement been made upon it during the half century in which there have been such earnest and unflinching efforts to limit its consequences on the health, prosperity, happiness and life of people? What are the agencies of regression at work, how effective are they, and what is enough doing? These are questions of momentous interest.

As to the disease of intemperance, which is a social and moral as well as a physical disease, it cannot be concealed that it has invaded the common body of the people to an alarming degree, until the "whole brood is sick and the whole heart is faint." The church does not work enough in the cause of temperance. It scarcely reaches out its hand to the perishing intemperate. It even draws back from him her spotless garments and leaves him to perish in the mire among which her hands might have saved him. It has been too busy with creeds and trifling differences in doctrine and things external to give itself as it should to charity.

It has been said, the church is the heart and lungs of society, and if society is terribly diseased, spiritually as well as morally, is not the church at fault and responsible? It follows very plainly that, if God be the author and friend of society, then the recognition of him must enforce all social duty, and enlightened piety give its whole strength to the public order.

Before the church can head the world it must be healed itself. It must rise in the precepts of higher and diviner truths, and come down into the world with a more living power. I sometimes think it difficult to tell which has the larger influence over the other, the church or the world. The ministers so a whole do not preach temperance enough from the pulpit. They, perhaps, do not think it worth while to suggest to superintendents and teachers of Sabbath-schools the necessity of instructing the young against the influence of so great an evil.

What a great work might be effected, right among the children, if only the right seed is sown at the proper time. I hope the day is not far distant when every church will feel the responsibility that rests upon it, and get to work in the right way to drive intemperance from the land. It is not made a specialty enough in prayer. We see ministers, brethren and sisters come very humbly to the altar of prayer, and then turn away from the church and its members, for missionaries of houses of sinners, for the conversion of sinners, for the head of the government, etc., but not a petition is sent up to Almighty God to stay the hand of so powerful a destroyer, or for the restoration of the shattered to friends, society and the church.—Church Advocate.

Write on the date of your paper opposite your name. If you do not wish to use any numbers, reserve in time.



## DESIRE OF THE SOUL.

BY F. J. HARRIS.

**L**ORD, may my soul in the final rest,  
And may thy hand of mercy guide,  
And may my soul be ever blessed,  
In walking near my Savior's side,  
And may my weary feet may tread  
Stomach of men, and nooked by pride:  
O may I serve the living God:  
One who for me was crucified.

Oh, could I live a thousand years,  
To toil of thy redeeming love,  
I could not hint to mortals here  
About that heavenly land above,  
But soon our souls shall rise above,  
When here on earth our days are o'er,  
Then we shall know our Savior's love,  
And him obey and sin no more.

And, as I join this earth so far,  
Mid scenes of joy and pleasures wild,  
I seek to heaven my daily prayer,  
Dear Father, don't forget thy child;  
But teach him all thy holy ways,  
While he is bowing at thy throne,  
That he may rise in future days,  
Where his Redeemer reigns above.

Oh, did my Savior die for me,  
And must I dwell on earth so long?  
Oh Savior let me die above,  
And let me sing that glorious song:  
But if it be my Master's will,  
I'll live and toil for many days,  
Until my soul shall rise to heaven,  
To sing my great Redeemer's praise.

## LINE UPON LINE—THE DRESS QUESTION REVIEWED.

BY S. S. MORRIS.

**I**N considering the question before us, it is not whether the Scriptures make non-conformity to the principles and maxims of the world in the matter of dress a Christian duty; but whether the present recognized order of dress in the Brethren church "is from heaven or from men," and if from heaven, should there not be uniformity of style? These are questions now agitating the church, and were fairly put by Brother Alex. W. Rees, of Warrenburg, Mo. The question, "is it from heaven?" is too vague, and needs opening out. If by the question, "from heaven?" is meant whether the recognized order of the dress of members of the church, is so stated in the Scriptures, we answer; no; but this does not fully present the issue. These are things ordained of God, that are not made matters of revelation through the Scriptures. For example: It is a law of God that substances lighter than common air float on the surface.

It is a law of God that poison kills. It is also a law of God that sound rises as it moves away from its source. So, many examples may be produced showing the law of God as its cause, that are not so stated in the Scriptures, and of which it may be said they are from heaven. While therefore it cannot be said that any specified form of clothing is the result of the operation of God's law; yet the order of dress approved by the Brethren church is in harmony with God's law.

As to its uniformity, the question may arise whether this uniformity is to be considered in an absolute sense, or only in a practical sense. The first admits of no difference in quality, texture, color, cost, or form; while the latter admits of difference in quality, texture, color, but demands sameness of form, limited in cost by the precept not to wear "costly array."

The question of Brother A. W. Rees evidently has no allusion to the former, but to the practical view of uniformity. We proceed to state:

1. Fact. It is admitted by all believing the Scriptures that humility as a

principle is a constituent of Christian character.

2. Fact. The development of a principle either good or bad, proceeds by appropriate acts—expressions—or forms.

3. Fact. The form of expression of a principle is the only practical method of inculcating and perpetuating it.

4. Fact. That whatever is an appropriate expression of humility, and of its cultivation in matters of dress, must become a general rule to all the church for the purpose named. The first being admitted needs no discussing. The second, as it relates to dress, seeks its expression in the use of modest apparel; not such as will attract and please the carnal eye, either by its glaring color, or costliness. A want of this modest, or plainness of attire is evidence of non-possession of the principle of humility so distinct and emphatic that he that runs may read.

Third. While modesty of apparel is an appropriate expression of the principle of humility, it is also in connection with the precept of humility, the only means of its perpetuation, on the ground that precept alone is not sufficient to impart instruction. Such is the constitution of the mind that example, in addition to precept, must be furnished to exhibit the principle of the precept, its nature and force; hence Christ gave us the example of his precepts, he gave the model of Christian life, thus teaching us how to make the principle of every principle a rule of life for ourselves.

Fourth. While there may be several forms of apparel that would appropriately express the ideas of humility, we need but one form, not many forms. To insist on more than one, is to insist on the privilege of personal choice; to insist on the privilege of choice, is to consult, personal taste of expediency. To insist on personal choice as to the form of expression of humility is subversive of the principle sought to be expressed, destroying all rule, authority, and power in the premise. To insist on the privilege of choice, gives me a choice, you a choice, and he a choice. To consent to locate the form of dress on the privilege of personal choice. No discipline can be maintained, as no form of example can be sustained, as properly expressing the principle of humility in dress. I may insist that my choice does it best, others insist on theirs; thus locating this in the school of wrangling which in turn involves the destruction of any and all proper exhibits of the privilege of humility, on the ground that, consenting to the privilege of choice as a fundamental idea. No one dare call in question my choice, without incurring the loss of that privilege. To do this would be to condemn myself; therefore my choice with everything following after it must be accepted. It is easy to foresee the state of things this would lead to. How then can there be maintained the principle of humility as it is located in the practice of non-conformity to the world in the matter of dress; not, as is seen by incorporating in the constitution of the church the privilege of personal choice as to the form of its expression, i. e., form of clothing. This indicates the necessity of a general prescribed method, appropriate within itself for the purpose designated. This leads us to propose first; viz, the conception of modesty, and maintenance of a principle embracing the interest of a corporate body, let that body be the church or any other organization, demands that there is one rule relating to the same thing; not several rules. Humility, as a principle in the matter of

dress, and enjoined by the precept of non-conformity to the world is a general characteristic of the church of Christ, involving a uniform mode of expression to promote its conception, and perpetuation; hence that form which becomes the duty of one to adopt, for the same reason becomes the duty of all. Such a course is pointedly urged by the Scriptures in all matters of general interest. See Phil. 3: 16, "Let us walk by the same rule." 1 Cor. 1: 10, "That ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." Gal. 6: 16, "As many as walk according to this rule, peace be on them." But we need not multiply Scriptures in support of the proposition. These do not locate any matter of general interest, subject to personal choice.

May then the church determine on any specific form of dress for all to adopt? We answer only so far as dress involves a principle. Question. Do forms of dress involve a principle? and are these forms, modes of expression of said principles? Answer, yes. Example: As a rule, the spirit of pride coupled with ability, seeks expression through fashionable attire, following up all the changes, and latest styles. Not only may the church determine the form of dress, but it is her bounden duty to do so; not for the enforcement of an arbitrary edict, but she, being the conservator of the principle of humility, must determine the form of its expression, making the principle practical in form, and this practical form, maintain and perpetuate the principle and practice of humility. Such an expression the church recognizes as the "order of dress." The fact then remains that modesty of apparel, and practical uniformity, belong to the church to direct for reasons before stated, i. e., that the principle of humility in so far as it seeks expression through non-conformity, to the prevailing styles of fashionable toilet; and for its perpetuation depend in an absolute sense upon a recognized form of dress, in the same sense that the transmission of the life of the oak depends on the acorn. The acorn is of itself nothing except in the sense that the oak deposits its life and form in it, and makes it the means of its perpetuation.

The distinction between form as a mere matter of form, and form as the appropriate outgrowth of a principle in matters of holiness, is clear and distinct. The one is either dumb, as the blighted acorn, or hypocritical, while the other is the inspiration of life, and the medium of its transmission.

Considering then the premise upon which these deductions rest, it follows that those who resist the specific form of dress which the church may adopt as an expression of humility, and hence hold that the form of dress belong to personal choice, resist the means by which its expression becomes a living, transmitting reality of the entire church. Thus, to exercise personal choice, is to weaken and not to strengthen the principle of humility in its operations; neither do such perform any part in leading down to posterity a knowledge of its nature, or its manifestation, while those who see the force and *approve* of a uniform expression of humility in dress, are performing their part in both these respects. The one pulls down to destroy—the other builds up for an habitation of God through the Spirit that others may be blessed.

The make no difference style-of-dress Christian might with propriety hold his views and practice accordingly, his dress being ever plain, if his actions terminated with himself; but this is not the fact, as all actions have their influence ever others, hence such a course strikes a death blow at the principle of humility itself, by resisting the rule of its manifestation, and of its maintenance. If, however, it is a fact that it needs no such rule for the purpose named, then it may safely be left to personal choice. Who will say that it can be made manifest, and be perpetuated without rule? and who shall give the rule?

There is no such thing as a private democratizer, but there is such a thing as a public democratizer. On the subject of plainness of dress, a public democratizer is one who throws himself as a stumbling block in the way of practical methods of maintaining plainness of dress. A practical method must be a general uniform method. Therefore to insist on practical uniformity of dress, the purpose is not simply for the sake of uniformity, but for the purpose of preserving the method by which plainness of dress can be maintained; and as plainness of dress is one of the appropriate expressions of humility, and as humility is an important constituent of Christian character, therefore the present recognized order of dress of the "Brethren church," is sustained by every principle of the word of God and is from heaven; and to the extent that plainness, and uniformity of dress has ceased to exist among us, to that extent are we shorn of our strength to mold human forms into forms divine and heavenly in their power. In these digressions the individual bears his part of the responsibility, and stands answerable to God for the result of his weakening the power of transformation.

But the inquiry may be raised, Are there then no other plain forms of dress which will be as appropriate in expression of humility as our present form? We answer, yes. Then why not permit such forms? Answer. To permit two, three, or more forms, (all being equally plain) comes with it the privilege of personal choice, (we mean by personal choice, a choice made without respect to another.) Now if two, three, or more, may exercise this personal choice, why not twenty, fifty, or a thousand? Taking then any one of those other plain forms of dress, and let the church adopt it, then it will do, but it will do only at the exclusion of all other equally plain forms, admitting along with the form adopted, others equally plain, is laying the cornerstone to rear upon it the empire of anarchy. The church is not the throne of anarchy, but the throne of order, and order, as God is a God of order. In maintaining the conclusions herein set forth, we are answering simply to the behests of a principle. A principle tolerates no latitude that would negate its own premise. A modified application may be necessary for its practical operation. How far then must its demands be met in the matter of dress? As far as is necessary to effix the characteristic of plainness to the believer,—to all believers, as the appropriate expression of humility, and thus effix the characteristic of humility to the entire body, so it will be known as a humble church, which as before stated can only be seen and perpetuated by characteristics,—practical uniformity.

But it may be urged that the ground here taken is unreasonable in setting aside the privilege of choice, and de-



manding submission to a matter out of choice. But, in obedience to the order of plainness, and uniformity not a matter of choice? Certainly so. If I choose, for reasons satisfactory to me, as others choose before me, is my choice then become the mere dictum of some one else? Should I, however, not choose in the matter of uniformity as the church chooses, what then? Answer, the church cannot and will not compel me to adopt her choice. What then? I am at liberty either to choose to remain with the church, or to choose separation from her. Example: After due penitence, and faith in Christ, I may choose to be baptized, and thus obtain fellowship in the church, or I may choose not to be baptized, I taking all the consequences of my choice. What is it simply a matter of choice? Is God unreasonable in demanding me to choose as he chooses? or forfeit my salvation? The reasons why God made choice, should be, and are sufficient reasons to the free exercise of my choice in harmony with God's choice. In the choice I make then not my own voluntary act, for reasons entirely satisfactory to me? Certainly it is. So then in the matter of dress. The reasons which led the church to choose a certain style of dress, and plead for uniformity, should be my reasons, when fully considered, to determine my choice in harmony with that of the church. To choose otherwise is to assume superiority over all others.

Now, I will notice the difference between choosing as others choose just because they so choose, and choosing as others have chosen for the same reasons that led to their choice.

Question. To the principle of humility and the law of its perpetuation so flexible that two or more forms of plainness of dress may be permitted in the same age and by the same people, and not in force on itself, and destroy itself? Who will answer? By what law is this possible? Light is wanted, and not simply assertions.

The ground taken in support, not of absolute, but of practical uniformity were trust is based on laws ordained by God, which are the laws of the mind, to conceive, possess, and perpetuate the principles of humility in matters of dress. We pass to another fact, and that is, it is a law of the mind, that to whatever principle, or habit it will lean, these will gradually incorporate themselves into our being and form to us, "will force." It does not matter what may be the motive, whether pure, or simple, or ill-concealed.

Example: I may for reasons known to myself take up and vindicate the infidels objections to the Bible—though at the time I may not believe a word of his objections, I may even have an aversion to them, but by persisting in this course the infidels skepticism becomes my skepticism. These results are grounded by the fact that it is a law of our being that we assimilate in character to those we associate with. Suppose then we take this ground, as one reason for adopting the uniform, approved form of dress of the Brethren church. This fact opens new lines of thought, and awakens new motives, calculated to determine the subsequent choice, from considerations quite different from that which determined our first choice. Seeing then that our capacities may be formed by our associations, how necessary that our associations indicate the right, and that they themselves are not the persons of instability respecting fundamental truths, lest the same instability become a trait in us. One more point of

inquiry, and I am done. How then can this unity of dress be made a reality among us? Shall our Annual Meeting limit the time of membership to persons, in which it must obtain or else be expelled from the church? Answer, not; but by patience with such, admonishing them again and again, treating them kindly and socially, praying for them until it becomes manifest that they possess a bad spirit, and are determined to withstand all instructions and entreaties, when it becomes the duty of the church to protect herself from the influence of such examples; and if in the exercise of her protection such a one be expelled, better that by far, than to have the body infected with their spirit of insubordination. Practical uniformity in modest apparel is Scriptural, accords with our highest reason, is a matter of the purest choice; reveals the line of its perpetuation to the ages to come with its manifold blessings, and the smiles of an approving God. It adds an approving conscience from something done, and done deeply to the Law of him who gave us our being.

#### IMMORTALITY.

BY JENNIE WILSON.

FROM the sacred pages of God's written word, we learn that immortality is one of the attributes of the soul. A world of meaning is contained in the word, *immortality*—more than the human mind can fully comprehend. It is difficult to realize that the intelligent part of our being is endowed with life that will last through all the cycles of duration. There is something awe-inspiring in the thought that while dwelling amid this world's changing scenes of gladness and gloom, we are only passing through the first stage of a never-ending existence, and that the spirit of each one who has entered the arena of life, is destined to survive the vicissitudes of earth and time, and participate in the grand events of eternal ages. When considered in connection with the happiness or woe of the future state, the subject of immortality is involved with an absorbing interest. While the long years of eternity glide away in their ceaseless flight, the dying soul must experience the ecstasy of the redeemed, or the anguish of the doomed.

How consoling to the servants of Jesus is the hope that the light of an immortal life, glorified by the presence of their King, will dawn upon them as they emerge from the darkness of the transition called *death*. When the released spirit has passed through the pearly portals of the Celestial City and mingles with the shining angel army, whose joyful anthems echo around the throne, the suffering and sadness, the conflicts and crosses of earth will seem of little moment, as they are compared with the glory and gladness, the calm and crowns of heaven. Faith brightens the path that pilgrim feet must tread, with visions of the beauty and bliss of the better land, and whispers to the desponding heart that sometime the shadows of mortality will be dispelled by the sunshine of an immortal day, as the shades of night are dispelled by the rays of the rising sun. When earthly clouds of doubt and fear, through which faith sees faint glimmers of the brightness beyond, no longer darken the way, the ransomed soul, freed from the fetters of the mortal body, shall enter the realm of radiance and rest to dwell in fadeless light forever.

—South Whitley, Ind.

#### Home and Family.

Illustrate, how your virtues. Wives, commit yourselves into your own hands. Children, obey your parents. Fathers, provide for your children in wisdom, and love. Mothers, nurture and discipline of the Lord's servants, be diligent to turn them to the meekness—*Psalm*.

#### HOW THEY WENT TO CHURCH.

BY MIN. E. T. CORLIET.

"If you would take us both to church We'd sit so very still, We wouldn't speak a single word, Mamma, please say you will."

So coming early my little girls, But then they were so small— One was but four, the other six— It wouldn't do at all.

So I was forced to shake my head—

"The day is warm, you know, You couldn't keep outside, my dears, Some other day you'll go."

"But you can sing your pretty hymns, And nurse by-and-by, Will read a story. Kiss me now, My darlings, and don't cry."

In coolest corner of the pew I listened to the text, When something ruffled in the aisle— I started, half perplexed.

For many faces were so mild, And turning, lo! I spied These naughty, tiny little sprites Advancing side by side!

And oh! each one carried in her hand Her parcel of clay, Held straight and high above her head, And both were open!

No wonder that my neighbors smiled! With I, with crimson face, Caught and shut up the parcels Then helped them to a place.

I tried to frown upon the pair— Each gazed with wondering eyes, Each snatched her precious parcel, And looked downcast and wise.

#### THE BIBLE IN THE SUNDAY SCHOOL.

ONE noticeable thing in many of our Sunday-schools is the absence of the very book—the Bible—that it is prepared to study and to teach. Why is this? The answer is: 1. That many who attend do not own a Bible. 2. But little, if any use is made of the Bible when it is brought to the school—it is not always read or referred to. 3. The slavish dependence on the lesson papers, catechism and question book. What is the remedy?

1. See to it that every scholar owns a Bible. In this the parent should co-operate with the superintendent and teacher. One of the first duties that the Christian parent owes to the child is to present him or her with a Bible, with an appropriate inscription on the fly-leaf. If from indifference or poverty the parent fails to supply the pupil with a Bible, it should be furnished by the school or church. When the child goes to the secular school, he is furnished with requisite text books. It is less important that he should be supplied with the text book used at the Sunday-school? The Bible should be carried to the Sunday-school with just as much certainty and regularity as the spelling book, geography and grammar are carried to the day school.

2. Let the Bible be used in the school. The exercises of the school should never be regarded as complete without the reading of the Bible, either with superintendent or teacher. It should be intended or taught to the pupils, always be on hand for reference and for the reading of parallel passages, etc., where such a passage is desired, the teacher should request the scholars, one or more of them, to find and read it. It

should always be on hand to settle disputed questions of text or interpretation.

3. Discourage the use of papers and lesson leaflets in the class—none of them need ever be brought into the school. May and should be carried out of the school, but should not be brought back into the class. I would have every scholar supplied with papers the best that can be procured, but I would have teacher and scholar so familiar with the lesson and its teachings, that they would be altogether unnecessary in the class. But you say that many of our teachers could not teach without the papers or catechism. True, but unfortunate that it is true. And while I admit that the papers and catechism are, in many cases, a necessity, I most devoutly wish it could be otherwise, and long for the time to come when it will be so. One thing is certainly true, that with a faithful diligent teacher, and faithful, diligent scholars, the lesson paper is not a necessity. At all events, teachers may depend much more upon the Bible.

Let it be distinctly understood, that I strongly favor the International series, and realize that the papers and leaflets are most valuable, if not indispensable to the highest efficiency, but their value and importance depend more upon home study than upon their presence in the class.

T. C. BORKIN.

#### THE TWO SEXES

I HAVE no manner of sympathy with the cackle and clatter we sometimes hear about the relative excellence of the two sexes—about the superiority of one and the inferiority of the other. To me the idea that a woman wants only a "clear stage and no favor"—wants training and education, and suitable circumstances, in order so to develop as to be able to cope with him in the struggle of life,—to me such a thought is utterly repulsive. The great charm of a woman is that she is diverse from man; not a man in the lower stage of development. She is the complement of the man; her nature, her disposition, her powers supply what is lacking in him. The two together make a complete orb; apart, they are only segments of the circle. But in order to stand in this relation to each other, it is obvious that they must not be alike, but diverse. Most unprofitable and unwomanly to me is that discussion about superiority. I would as soon think of cooing with you which was the more beautiful flower, the rose or the lily; which was the most essential to the life of the human frame, the brain or the heart; which was more valuable to the world, the glare of the day or the darkness and silence of night; which did more for the movement and security of the planetary system, the centripetal or the centrifugal force. Common sense tells us that both are necessary, that each is admissible in its place, and that the one was contrived for the express purpose of being an adjunct and an auxiliary to the other.—*Rev. H. Gordon.*

Avoid intermingling with the affairs of others. A number of people seldom meet but they begin discussing the affairs of some one absent. This is not only uncharitable but positively unjust. It is equivalent to trying a case in the absence of the person implicated. Even to the criminal code a person is presumed to be innocent until he is found guilty. Society, however, is less just, and passes judgment without hearing the defense.

## The Brethren at Work.

PUBLISHED WEEKLY.

M. M. EISENMAN, 1 EDITOR AND  
S. J. BISHOPSON, 1 PROPRIETOR.

1. The Editors will be responsible only for the general course of the paper, and the insertion of an article does not imply that they endorse every sentiment therein uttered.

2. CONTRIBUTORS in order to secure prompt insertion of their articles, will please not indulge in long and tedious and unimportant matter, but present their views "with grace seasoned with salt."

3. The Brethren at Work will be sent to any address in the United States for a limited number of \$3.00 per annum. For the leading characteristics of the paper as well as a copy of the paper, send eight pence. Address all communications

BRETHREN AT WORK,  
LANSARK, ILL., U.S.A.

LANSARK, ILL., JULY 29, 1878.

The address of N. C. Workman is changed from Norton, Kan., to 111, Norton County Kansas.

BROTHER JAMES QUINTER has been elected President of the Huntington Normal School, and A. B. Brounhaug, Principal.

The Yellow Fever is again raging at Memphis, Tenn. Thousands are leaving the city and coming North. Fevers are entertained that the epidemic will again overrun the Southern States.

WHEN a man with a firm determination to do right, whether men will hear or not, goes on and leads many to greater happiness, you may know him from the fact that all the devils are opposed to him.

Our supply of A. M. Reports have been exhausted, and we have requested Quinter, Brounhaug Brothers, Huntington, Pa., to fill our orders. Parties ordering in the future, will send to them and save delay.

IN No. 28, Brother Samuel Murray was made to say, "The Bachelor has church met to choose three or four deacons," instead of saying, "met to choose ministers and deacons." We correct with pleasure, Brother Samuel—Help us to keep out of error, will you?

BROTHER D. D. CLARK gives expression to his feelings thus: "I cannot refrain from saying a good word for the Work. I am glad that it rises for the benefit of all, and its course during the threatened storm I fully endorse. I always feel good after reading the paper. I am well pleased with Brother Stein's arguments."

SOME people dress very plainly, are very strong advocates of their kind of plainness, but when you glance along the clothes line and behold the fancy, embroidered and state undergarments which that very plainly dressed individual is willing to wear, you stand amazed, and exclaim, "Oh Consistency! where art thou?"

THE Children of Work has reached a circulation of 8,000 and is being distributed in nearly one hundred and sixty Sunday-schools. This is very good considering that it is not yet a year since it was issued *periodically*. We are glad to hear that good papers are succeeding, and pray God to bless all just means for the promotion of his cause and glory.

THOUGH men know that they may fall down dead tomorrow, yet they will go on buying, cheating, gambling, degrading, envying, sneering, and such like. Some of them if they were assured that Jesus would come in eight weeks, would postpone repentance fifty-five days. The human heart is truly corrupt. Christ, whom are you doing? Sleeping? Watching?

IS the flock of God, "which is among you," being fed with the sincere milk of the word? Are the flocks, emboldened and state undergarments which that very plainly dressed individual is willing to wear, you stand amazed, and exclaim, "Oh Consistency! where art thou?"

IT is a mistaken idea that "there are ministers to spare in many places." Ministers who are called to their calling are needed when they do not care. Trust their labors may not always be greatly appreciated, but that only shows the greater necessity of more ministerial work where it exists. There is a good field for a minister in any part of the world from pole to pole and to circumference.

We want the word of every family in the Brotherhood that does not send the Brethren at Work. Will some brother each in our congregation volunteer to send us the names of such in their respective churches? To all the names sent we will send a sample copy free. Please send us ten weeks, and thus help us to do a good work.

IT is said of a woman who was very rich, could not rest at night, that she, after trying every available means to give her rest, sent for the minister. After the minister's arrival, he inquired what her desire was. She said that when she used to go to bed she could not sleep, and she always slept so good when he preached, and she thought if he could only have him preach that she could go to sleep and rest. Ministers should be careful how they train their auditors, or they may have a similar case to attend some time.

A BROTHER in Iowa says: "Enclosed find a draft on Chicago for \$25. Credit me with the balance (\$8—) and then I can order by card without the extra expense." Many thanks; may many others be provoked to do likewise. "Would it not be a good idea if 2,000 whom we have trusted would send us the balance of \$8 and a little more as a deposit? Why not turn the trust the other way around? We have no objection to trying it. We would like to try book-keeping that way awhile."

THE Evangelist, A. Ellmore in an article in the A. C. Review, on the differences and difficulties in his (the) church says: "Some practices the kiss of charity, while some do not. If the regulations of the band will not fill the requirements of the law, let us do what is commanded."

"Thank God some Disciples are getting nearer the light. But what about those who 'do not' practice the kiss of charity? The law says, 'Greet one another with a holy kiss.' Doing this will fill the requirements of the law on salutations. See John 8:12."

"About the worst thing that can happen to a church is when kindred begin to know each other after the flesh and not after the spirit."—BROTHERS AT WORK.

"That is so, and about the next best thing is when members get so close to each other that they don't recognize each other in the clothes instead of the spirit."—FRODO BAGGINS.

VARIOUS CHURCHES. "The best thing is when members get so close to each other that they don't recognize each other in the clothes instead of the spirit."—FRODO BAGGINS.

BUT indeed, but the worst is that day when God shall say, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels," the workers of strife, sloth, heresy and envy. There they will recognize each other.

THE following explains itself and will be read with sorrow by the many of the dear brethren and sisters who know our loving old brother, and respect him for his work in the Lord. May his last hours be peaceful and happy in Zion who he looks down and traces up:

BLOOMSBURY, MICH., JULY 17, 1878.

Dear Brethren—  
On the morning of the 15th inst., Father, P. Lehr received a severe stroke of palsy. He requested me to say to you, and all his dear brethren and friends, that his services have been unable to do so much for you, and he is unable to speak intelligibly or hear you well have me say more than farewell! Fare you well!

Yours Sincerely,  
THOMAS LEHR.

### PERSISTENCE.

ONE who knows what he can do will be tried. To what do you aspire? Is it not only a man who occupies the place you desire to fill? Then, if you are a man, you cannot fill the same place. The man who does what man does? Is not waiting your time in the world? Or is it the natural powers, influential friends, or unfavorable circumstances work and cowardly? Persistence can supply you with all of them. Where is that energetic, pure hearted, determined young man or young lady whose association is not sought by those who can befriend and assist?

IT is persistence that made a Girard, a Rothschild, an Aguirre, a Lottin, a Calvin, a Newton, a Napoleon. But we had a still more glorious example of persistence in the character of Christ. He was as fixed and immovable in his plans as the very eternal God. He kept steadily on, neither turning to the right or left, or faltering by the way. Was he threat-

ened he only became the more active and zealous. Of all the examples of persevering and unflinching effort none greater were conceived, only not more labor to the life of the subject than that of Christ. Perseverance has whitened the sea with ships, built railroads from pole to pole, cleared away the forests of a new continent and established states and nations. How long, how many months and years of effort and suffering were spent, how much effort, brain-work, and conscience struggle it took to do this, we know but little of.

"All men are equal at their birth." Each alike is destitute of any power or virtue. It is by perseverance that some obtain power, friends, and surround themselves by favorable circumstances. Men of business, worth, or influence naturally give their confidence to those who are persevering; for it is that which they are indebted for what business, worth, and influence they possess.

To gain friends, stick to your purposes, be yourself and not an ape; defend your own character and others will aid you. Of course our purposes must be true and noble or our character will only spread our precipitation in ruin. Have a more constant use with iron will, perseverance, being around the God who helps those who help themselves will help you. "The allday horse wins the race. The last horse hinders the nail." Settle down to purpose and effect it. Those who bluster and blunder and dash always fail. Even if they get what they strive for, it does them no good; they do not have enough stability to retain it.

SOME persons are always changing the course of their lives. They only follow a business long enough to get acquainted with its drawbacks and then change to something else which they think has more. They think they have the poorest business in the poorest place of any body they know. Everybody else's prospects seem brighter than their. They are ignorant that there is nothing to which we can turn either our heart or hand that does not have drawbacks. No difference what course we pursue, obstacles will be in the way and we must remove them, overcome them or fail. When we become acquainted with the drawbacks of one business, or profession, or occupation, that is part of the necessary knowledge to be successful; and instead of changing to something else, or some other place, wisdom and prudence would teach us to do just the opposite; for when we once learn the obstacles to anything and the disadvantages of any place, we must not likely leave them to meet them, but learn to overcome them, or pursue to suffer, or, from the one to another, not knowing anything of their disadvantages, we will be almost certain to lose by the change. No man of health, common sense, and industrious habits in any business in any place needs to fail; but like a cabbage plant, the soil he is transplanted, even though the soil he equally good, his growth will be hindered, and if transplanted to others will result in nothing.

NO difference what our business, profession, location, or circumstances may be, to make success, it will be necessary to exert ourselves to the full extent of our ability. Perseverance is not found anywhere nearer than to the grave, and the quickest way to get there is by suicide. We should leave labor because by it have all things been brought into existence that are, and by it must we live and die. How foolish some are to think that if they were rich, reputable doctors, lawyers, or popular preachers of some kind, that they could live at ease. Are not the rich, the learned, the popular, miserable, discontented as the poor, unlearned, and humble? Enjoyment can only be had by being pleased with what we have to do. The highest success, the grandest achievement to be obtained on earth is to have our names washed white in the blood of the Lamb, to be of "the elect" according to the foreknowledge of God, to have a crown of righteousness laid up which the Lord the righteous judge will give in that great day. Do we seek or prize a good name, pleasant associations here on earth, which last but only a few years, then how invaluable must be honest and pleasant associations which last throughout the never ending cycles of eternity!

A. J. N.

FAITH is the key of the morning and the bolt of the night.

## THE FOUL-MOUTHED SLANDERER AND THE ABOMINABLE LITTLE-TATTLER.

BRYON says that slanderer, "That abominable little-tattle, the cat covered by human cattle." The slanderer pollutes the air with his petulant breath, he poisons every one with his forked tongue, and spurs every man, living or dead, king or peasant, nation or mail, horse or wheel, where, and, as the loathsome worm, bespatters his path with malice and falsehood. The choicest flowers, the most delicate plants, the most useful minds from the green-house of character are blighted by the foul mouth slanderer.

IT shows to what depths human nature has fallen when we reflect how small a matter will set the ball of scandal in motion. A man is accused because his own selfish wishes are not gratified, or his peculiar whim puffed and extolled, and then he straightway seeks to pour his venous upon him who has the misfortune to say as when so was the right thing to say. He tells other little-tattlers how he has been abused—(he was not abused) and then they all crew go to work on the corners of the streets, on empty dry-goods boxes, in stores, in the lanes, and among the hedges, and say, "Have you heard about—that? it is awful." "Heard what?" queries the other little-tattlers. "O"—and then they proceed to draw the "pleasant thing" until the very worst of their slanderous mouth becomes dull. Occasionally they meet a sensible man, to whom they put the usual questions, "Have you heard?"—mark that word "heard," for they never ask, Do you know if such and such is correct; they would feel led to find some one who knows the facts, for slanderers and back-biters do not love facts. It is trash, and lies, and stretch that they deal in, brands and facts to tell the truth. They would know how to hint, how to give a significant look, how to turn their voice so as to impress the hearer with the *unpleasant* of their neighbor's fault. A flea grows upon an elephant, a mole-hill into a mountain in a moment under their superintendence. Every jealousy, and hatred will start the blood-drops of suspicion in the eyes, and the speaking of any word which will tell the bound the name of his intended victim and the car will say him forthwith.

Among some species of animals, when one of their number is hurt, the others straightway fall upon him and tear him to pieces. "Traces of this animal cruelty are seen among men and women today." Is a man slander a man and behold the army of victims how they run and tear to pieces. Yes, then they will smile and say, "Did we not tell you he would fall?" What foolishness! Oh Jesus! Instead of tenderness as taught by Heaven, there is gloating and rejoicing in the downfall. Shame! Shame!

WE are using terms that all may know the meaning. Slandering and tattling are denounced by the Lord in severe terms. Hear him:

"Surely the serpent will bite without repentance; and a babbling is no better. The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself."—Prov. "And even if they did not like to tell the truth, or if they were told, they would never to a reproducible mind, to do the things which are not contented; being filled with all unrighteousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful."—Rom. 1:29-31. The scriptures, the scriptures, the scriptures, the scriptures, the scriptures of evil things did not give them the right to kill; they did not give them the right to murder, debate, deceit, malignity, whisperers, backbiters, and slanders. Their minds are reproducible. There is a great deal of the Indian in them—a kind of feeling pleasure in the wrong done at the expense of others. They will do what they do not think right at some one. Their chief delight is in seeing the objects of their venom dodge and run, and they would spit their hands and shout "glory" if they could only see some one go down. True worth and excellence have always had three miserable, unkind, and degrading, non-honoring titles.

to letters to endure. Christ among them?—It would take a thousand crucified Christs to open their eyes. I know nothing so hideous as backbiters and calumniators. More communities and families are ruined by slanderers than anything else. They murder character and reputation, and often might the father and the parent sows in the neighborhood. The seed of innocence, the foliage of truth and talent are poisoned with the seam of falsehood and malignity. The most useful shores, the finest trees, the most brilliant flowers in the garden of private and public reputation are besprinkled with the venom of calumniators and slanderers. Early on in the morning sun, out in the storm and wind and hail they ply their vocation. Not a minute for Jesus, but ten thousand for slander. They grin, chuckle, and rejoice over a supposed thing, then sink into silence when the exact truth comes out. Quick to blaze about the story of one party who *thinks* he is injured, but very much and first against the innocent party, and his wife. Slanderers and backbiters do not want the truth. If it comes along in the hands of some good, honest person, they lay it forth with under the bar, and shake their heads. "O well, I guess it is so." "I guess my story is true." "I believe Mr. Jones told the truth." "I think Mr. Williams is to blame." Thus they grin and first against the very persons, and why? Because they find the untruth in the first place and want they want to keep up their side but they be found wanting. If they can do no better they will hunt up the little army of scandalous exalts, priests, and then go out saying, "O I have heard something new, and when I see Williams, I will give it to him." If they can they will get the story in the papers, together with it Mr. Williams, and then turn him with untruth, innuendoes, jeers and such like things until his righteous soul, like Lot's, becomes vexed with their filthy conversation.

Slanderers always start things as they tell them; and if they ever find out differently they are sad, and go about with crest-fallen countenances. They regret that the story is not true, for their mere object of their tale was entrapment. They put on mourning when white reputations are proven white; and get out their kettle-drums when they hear that somebody's reputation is blasted. Of themselves they always speak gold, silver, precious stones, but of others their conversation is all dirt. They make heads of other people's faults, but not count them over. Go to visit them and find the failings of others is the theme. They never think of their own unchangeable condition. A cat watching for mice does not look up when an elephant passes by; neither will the slanderer or look up when airship for faults, though angels sweep through the air with halberds to take down the good. Many are who tell of the good of one fault tell of other people's faults. To the good and true, every act of fault-finding is painful. Paul no doubt felt bad when the slanderer, Alexander did him "much evil." This copper-nosed no doubt pined at Paul's faults, and tried to make other brethren hate Paul. Jesus had nowhere to lay his head. He was abused, reviled, maligned, and he is reviled and abused still. Well now, who are called upon to reduce the truth, backbitings, and evil reports of the degraded mischief-makers.

I have often wondered why a man so essentially wicked as rob another of his good name. He who steals my money, "steals truth," but he who steals my good name, takes from me that which will not enrich him, but leaves me poor indeed. But how can slanderers rejoice in this spoil of other's reputations. It is only when we become strangers to love, laziness in us, that we are able to play the part of persecutors with unconcern, and derive pleasure from revenge and malignity. And still worse, whose pathway is not clear of deep black marks is often tried to continue and the fact is forgotten. Without pity, without compassion, without love for the truth, he seeks to destroy the good and happiness of others, and even spare those of his own household. Volumes might be written about the dreadful effects of slander, but we point you to the broken hearts, to the suicides, the distracted families, the shattered homes, the mourning neighborhoods, and there read the full pages of slander. Slander is the Devil and the world. Do not conform to it. Business men have rights; when they are attacked, be sure you have both sides before you believe. Ministers

have rights; be sure you hear both sides before you condemn. Mechanics have rights; be sure you have both sides, if you must hear it, before you believe. The better way is to give no ear to backbiters and tattlers. Now we presume the very case we most need to read this article will not want any tattling long to read it all. But to the true and good, this will be a warning. Remember that *true truth*, genuine Christianity *outlives* all slander and calumny. Trust God and do right, and May he by your aid God's right hand. May the Lord have compassion on the evil doers, and turn their hearts to serve him. M. E. E.

### WHAT WE NEED.

WE need the fervent, heart-felt prayers of all our modern. We need the effectual prayers of all the true and faithful who have washed their robes and made them exceeding white in the blood of the Lamb. We need the prayers of the Spirit. We need the prayers of all who can pray and pray. Often are we tempted to flee from the cares and responsibilities of our work, but love for the perishing and the dying, love for him who died for us, and lifted us up and cleansed us, holds us to the labor. Only by grace from him who is full of favor, are we made to stand. Only by the power of his word and the comfort of his Spirit, are we made to endure hardships as good soldiers.—Sisters, pray for us! Brethren pray for us! O that God our dear Father may give you all great riches of love and sympathy, not only for your editors, but for all persons! May your minds expand wider and wider, your affections grow stronger as you approach the time of your departure. Only a little while and we shall be with you no more. To-day like the grass of the field, we are with you; to-morrow we may be cut down and cast into the tomb. Ah pity and live! Throw around the weary and oppressed, your arms of gentleness and embrace them, showing them your tenderness. You can make no one better by always picking and snatching and picking. By so doing you only make them more wretched, and break the hearts of others. Then put on your smiles, your real heavenly smiles and scatter them where they are needed. Your editors always need them. Your ministers need them. The poor need them. The rich need them. Yes who do not need kindness? Who was ever hurt by kindness?

We need your kindness; we need your joy, your fellowship, your tears and joy, as we may need good for our encouragement. Ah! what do we not need every hour in order to be better and do better. We need God present every moment; we need the Holy Spirit, the words of the Holy Spirit, its influence and genial power. And that we may ever feel the need of a Christ to cleanse us, a Christ to forgive us, a Christ to strengthen us, a Christ to save us!

### PETER HALBERG AGAIN.

OUR readers will remember that, some time ago, we published an account of a certain large, white, who was baptized and married at Baldwin, Iowa, borrowed money, deserted his wife, and then turned up in Nebraska where he was rebaptized, married the second time, forged a note and then decamped. Well, he next turned up in Rockford, Ill., where he became acquainted with a Brother, and so ingratiated himself into the good confidence of Brother that he had to convey him to Mr. Morris to be Brother Stein. He represented himself as a Swedish Baptist, and seemed very anxious to learn the truth. He visited the elder of the church there, and while in conversation, a sister noticed that two of the fingers on his right hand were missing, and at once communicated her suspicions to her husband. He wanted to be baptized on Sunday, and declared he could not live unless he were immersed, but the Brethren concluded to learn more of him so put him off. On Monday the 21st inst., an officer arrested him in Mr. Morris and put him up for safe keeping. As answer to the dispatch to the police, he said—"Hold him until we have an officer." When confronted with the article in the *Baptist* at Waukegan, he admitted he was the man. We are glad that the Brethren were spared the humiliation of receiving the rogue into the church. This only demonstrates the necessity of reading the papers and remem-

bering what is said. This is not the first time that has been fooled by the press. It is good to be a little slow in receiving strangers into fellowship. "Try the spirits whether they be of God."

### MANUSCRIPTAL.

"EXPERIMENT IN GOD," by Phoebe A. Frantz. "False Witnesses," by John Forsay. "Do Friends So To Them," by Silas Gilbert. "God is Love," by J. C. Butterworth. "Conversion," by John Forsay. "Contentment," by Daniel Bright.

### THANKS

WE thank those agents and delinquent subscribers who have so promptly responded to our call for settlement. This shows they want to obey all the commandments, the one to "love no man anything" as well as the others. We need what we can. We shall be very thankful, therefore, if agents and delinquents respond without longer delay.

We thank our brethren and sisters for the kind and Christian spirit they breathe into their letters. We all have difficulties, perplexities, discouragements, and reverses to meet both in society and business, and all what a consolation words of fraternal aid and sympathy are. We thank our contributors for their untiring and arduous efforts to keep us supplied with good articles. You have no doubt meditated much, read much; wrote and rewrote, arranged and rearranged your articles. This is right and God will give the reward. What a satisfaction to know that others love what we love, enjoy what we enjoy, and labor for what we labor.—Write to us if you wish, and though your articles never appear in print, your head and heart will be improved by the writing of them.

We thank God that we are given such brethren and sisters. May he cause us ever to remember these blessings and kindnesses, and be faithful in discharging our duties, and honorable with the responsibilities entrusted to us.—We'd it is joyful when we read in the glistering strand of these angels swell the glad tumult through, to know that we did all we could in that world below to help each gain the brilliant shore!

### OUR EXCHANGES.

THE *Church Advocate* in speaking of, says: "Our work of foundation in the Bible says:

"Now, by the Bible no one can justify the existence of the sects. They are specifically condemned. Paul most pointedly holds them up to the world, and what Paul condemned was of a piece with, though not as bad as, our modern sects. That is the rock on which we stand. We argue with no man regarding sects. We cite him the words of Paul. And with what Paul and Christ condemned we will have no communion. The men belonging to these sects may be good men, pious men, Christian men. That we are not disposed to question. But their goodness and piety can not nullify the condemnation of the Bible. The *Baptist Battle* *Flay* has resolved to change its name. It speaks thus:

"Out of deference to the opinion of some of our esteemed brethren, we have consented to a slight change in the name of our *Flay*, by dropping the word *Baptist* and retaining *Flay*. We are well pleased with the present name, but perhaps *AMERICAN BAPTIST FLAY* will be more euphonious. We have no thought of lowering our *Flay*, neither do we wish it to be inferior to any other religious paper. We are our exposure of error wherever found; but the term *diversion* in the lieu of *Baptist*, is designed to indicate our field of conflict, while *Baptist Flay* retained in our revised name, is a sufficient guarantee that our avowed purpose will be to wield the sword of the Spirit against the armies of the aliens."

We are pleased to see Elder Ray give up the *Battle*. We have always thought that Brother Stein's invincible arguments would have some good effect upon the Doctor. We are encouraged.

We clip the following from the *Review and Herald* of July 17th.

"In *Merrill's Herald* of July 2, 1879, appears a double-column article headed, 'The Lord Jesus' Franchise of His Own Precepts.' In our column is given a series of texts acting forth 'what he said,' and in the other, juxtaposition, texts recording 'what he did,' corresponding with the former. The whole con-

cludes with this text: 'I have given you an example, that ye should do as I have done to you,' John 13:15. We could not help considering whether or not the compiler of these texts thought what act of Christ it was in reference to which these words were spoken, and we help thinking how strange it is that people will quote Scripture to enforce obedience to the example of Christ, which was spoken in reference to an example of his with which they themselves refused to comply."

The *Christian Standard* in teaching on Christian fellowship says:

"The kingdom of God is not blue ribbon, or red ribbons, but righteousness, peace and joy in the Holy Spirit. For he that in these things agrees Christ is accepted to God and approved. Let us therefore (in regard to blue ribbons and red ribbons) follow after the things which make for peace, and things whereunto we may build another up. For ribbons, destroy not the work of God. See Rom. 14:17-20. Temperance is a Christian virtue, and all Christians should of course, seek to practice it, and labor to promote it. The blue ribbon, we take it, is not synonymous or identical with temperance. It represents a particular phase of temperance work, and the red ribbon another."

Since the kingdom of God is not in "blue ribbons," or red ribbons," why have any ribbons? Or if ribbons may represent one principle of the Gospel, how does it happen that the Ribbons Herald is so full of "blue wisdom" when we maintain that spirituality and holiness are the only principles of Christianity?

The *A. C. Review* handles fact, and opinion in the following careful and sensible manner.

"Some have entirely lost sight of scriptural fact and precedent, while some are pitting their own judgment against the word of God, and trying to reason the thing out. And the further they go the deeper they get in. Some are where what is written. Well, now, brethren, we suggest that, in your perplexity, you go to the 'law' and to the 'gospel.' But there are many opinions on questions of fact and testimony? We answer emphatically, no.—Show us, if you please, where any one of the apostles ever interposed an opinion on any question of fact or testimony? We answer, no. The apostles preached wholly by the authority of Christ. They preached facts to be believed, commands to be obeyed, and promises to be enjoyed. The word 'opinion' is used in the religious literature of the present day with no uncommon apostolic teaching. The word has been coined for modern use, and is an outgrowth of pure and unadulterated sectarianism."

Did any of the apostles ever say, "I think" (for that is the primary meaning of the word "think")? Jesus said, "I think so." But he thought he arose from the dead; "I think he ascended into heaven;" "I think he sent down the Holy Spirit on the day of Pentecost;"—Wase Paul, in the fourth chapter of Ephesians, Jesus Christ, the one body, the one Church, the one faith, the one baptism, and the one God and Father of all—did he equivocally say, "It is my opinion that some of these elements are less important than the other said, in my opinion, it is a right of intolerance, in my opinion, it is a mark of a narrow sectarian mind, to insist that because a man has not been immersed he will go to perdition; yea, farther, it is my opinion that the spirit of Christianity is so an ecclesiastical as to expander it, and that Christians is the 'other denunciations' and among the 'prom unimmersed'?" No, the apostle was not guilty of such miserable twaddle. He wrote under inspiration and by the authority of Jesus Christ. When a man says that he would run the chance of a "pious unimmersed person" rather than the chance of an immortal hypocrite, he is either dishonest or does not know what he is talking about. That is not the spirit of Christianity. And when a man says he will have the advantage of a Christian without his sustaining the relation of a Christian at the same time, it is either to our mind that he who so asserts in an "Immune" or does not know what he is talking about, or he is in the process. We hold that no man "can keep the only of the Spirit in the bond of peace" and express an "opinion" in the premises."

M. E. E.

WUKE last heard from, Brother Hilary was lying sick at Waukegan, Mo., but was improving. He had been spending some time with the Brethren in Southern Missouri preaching. It is expected that he will return to Illinois as soon as he is able to travel. May the Lord give him a safe return to his "old friends."



## Our Bible Class

<sup>a</sup> *The Worth of Truth no Tongue Can Tell.*

This department is designed for asking and answering questions, drawn from the Bible. In order to promote the Truth, all questions should be brief, and clothed in simple language. We shall assign questions to our contributors to answer, but this does not exclude any others writing upon the same topic.

Will some one explain Heb. 1: 17 "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." H. T. CROOK.

Will some one please tell us, through the BETH  
REN AT WORK who wrote the latter part of the  
last chapter of Deuteronomy, from fifth chapter  
to end of verse? A. E. M.

Will some one please explain Matt. 8:22? "But Jesus said unto him, Follow me; and let the dead bury their dead." H. STEWART.

Will some one be kind enough to explain Hel  
10: 26?

C. J. HEAD.

"Will some one please explain Daniel 7: 13, 14: 'I saw the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.'

Also Rev. 7, and Rev. 20:4, 6. T. C. WOOD.  
[Will Brother Daniel Vandeman answer Brother  
Wood?—Ed.]

[Will Brother Daniel Vandeman answer Brother Wood?—Ed.]

**WHOM SALUTE — ITS MEANING**

Some one please explain Matt. 5: 47. "And if ye salute your brethren only, what do ye more than others? do not even the publicans so?"

THE word salute is from "*aspasesthe*," among the various definitions, we find the following as directly applied to the verse under consideration "*to love*" "*treat with affection*" meaning an expression of our regard for others either by words or actions.

The doctrine taught by Christ, in the above language is *the great principle of charity*, which must govern us in all we say and do in every department in life. "Though I speak with the tongues of men and of angels, say have not charity, I am become as sounding brass, or a tinkling cymbal." Though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and have not charity I am nothing. And though I bestow all my goods to feed the poor, and give my body to be burned, and have not charity, it profiteth me nothing." 1 Cor. 13: 1, 2, 3. From the apostle's language it is clear that we can do a great many things, that external services, very fair, but if they are prompted by charity, they will do us no service; there is blessing in giving, as well as in receiving; if it gives from *spurious* motives.

But we are so much inclined to love on those who love us, and as a consequence we become selfish. This was the trouble with the self-esteemed Pharisees. They were righteous above all others, and despised by those whom they regarded as inferior to themselves.

When our charity is well exercised the who entertain a similarity of views, we become clerical, and in this sense are no better the papists and sinners, for they love those we love them. Our love or charity must reach beyond those lines of distinction and formalism that men have made, and embrace the poor and halt, and blind, and down-trodden of every nation. This is essentially Christian.

Christ taught us to love our enemies, to good to them that hate us, and pray for them that despitefully us, and persecuted us. Matt. 44.

Christ not only taught the great principle of charity towards all mankind, but he exemplified it in his life, by tasting death for every man, and praying for the forgiveness of his enemies while he was suffering the most intense pain. The apostles taught the same doctrine: "If thine enemy hunger, feed him; if he thirst, give him drink." "Resist not evil, but overcome evil with good," and exemplified the doctrine in their lives, by suffering imprisonment, stripes, and death, for the cause of Christ, and salvation of sinners.

But one will say, "If we love sinners, we will not compromise our holiness"? Not a Christian with publicans and sinners, but one that make Christ a publican and a sinner. Surely not. Christ's object in this was, doubtless, to show his regard for those in the low walks of life, and to raise them up to a high plain of morality, to Christianize them. We can do others no good, no matter how degraded they may be, unless we let ourselves

down in our sympathies to their moral status, and there begin to lift them up. We may entertain the idea, if we are members of the church, and keep the commandments of Jesus that this is about all that is required of us. The gospel implies first our salvation, then our sanctification, and then our glorification. The person who only cares for his own salvation is not a Christian. We may drift off into selfishness almost insensibly, and extend our sympathies, and socialities to those only within a limited circle. We may say that neighbors are not members of the church, but we try to teach him the way of the truth, and we are perfectly right. We may conclude that neighbor B is pretty hard—he swears some, and neighbor C gets drunk occasionally, and neighbor D and his family are very fashionable. We do not do mingle in their society, but we do not get so low as to despise them. But we are thus without in the least impairing our religious standing. We do not mean that they should engage in the vice and evil habits of the wicked, but to mingle with them, and to be able to take advantage of their real needs, and watch opportunities to speak to them of the things of God, and to give souls. In this way we can reach the heartless ones we cannot reach any other way, and retain our Christian integrity. For this purpose we are to SALUTE others who may not belong to the church of Christ, to bring the truth to them, and to be able to give them that Spurgeon has out, constantly a large crowd of workers, who visit the lower classes of the city in London, and talk to them about Jesus, and distribute tracts among them, and leave with an invitation for them to come and hear Spurgeon preach. This amounts to saying that Spurgeon has organized a large Sunday school, and his success as a minister.

The truth is, we are all contracted in our conceptions of religion. We think if we answer a few of our neighbors are saved, that God will take care of the balance. We need more earnest—more workers in private as well as in public. A word fitly spoken to a sinner may win him in his salvation. This, private members can do as well as ministers. Christ, upon one occasion said "that the publicans and harlots shall enter the kingdom of God before you." Matt. 21: 31, meaning the neglected Pharisees, who held themselves in high esteem, and despised others.

J. S. MOULTON

## ASHAMED OF CHRIST'S WORD

BY AMOS W. MAIN.

"Whoever shall be ashamed of me and of  
words," says Jesus, "ed ham shall the Son of n  
be ashamed, when he shall come in his own glo  
and in his Father's, and of the holy angels." L

THIS solemn and impressive utterance was not uttered in vain. It stands connected with the pulpit or the presidential chair in holy things. It must be confessed that there is a great tendency at the present time to the rule of the ministry to reveal the private life of the President, and to speak out the truth in its fullness and power. Its sharp corners are rounded. Its strong doctrines are diluted; its warning voices are softened. To appear to be in sympathy with the mind manned with God's truth, and to stand with Christ's love, and the whole nation with the union of the Holy Ghost. These are true sayings, and deserve consideration. But what is the result? Do we not say? Why, intimate friends to whom they write in glowing terms. But they do speak out plainly to the masses who need the word of their brethren to assist them in following the path of duty. They are the fathers to the world? Why should thus be perplexed? Is there no yielding to temptation for the sake of safety, ease, and popularity to be attained? Christ says: To follow after the things which make peace, is indeed a duty—so far as we can do, and not despise God by a compromise of truth; but it is better to be saved in a

To hold fast the truth on the second advice is well, but we should be careful not to hold so fast as never to let it out. "Buy the truth and sell it not," is the advice of the true man. "Buy" it in heaven's market, with money, and without price. "If we suffer with Christ, we shall also reign with him; if we deny him, he also will deny us." Think of it.

O Man! if hard thy fortune,  
However late important,  
Turn not to wrong—none find, nor will  
Their good enlarged by doing ill.

### Fallen Asleep.

[Dressed are the dead which die in the Lord, — Rev. 14: 13.]

Observations should be brief, written on but one side of paper, and separate from all other business.

**HAMMER**—Our dear old Brother, James Hammer, departed this life July 7th. He was 82 years old last May. He leaves his children, now over seventy-five years old, believing him, still to face the solemn realities of life. He came to the church about two years ago and was baptized by Brother George W. Crippen and he like the Ethiopian officer, arose at once to his joy rejoicing. We have reason to believe that his life is hid with Christ in God and when Christ, who is our life, shall appear then shall he "also appear with him in glory." He seemed to endure his afflictions patiently. He spent much of his time in singing and praying, and would often call for his friends and all others to be patient in their afflictions.

**BARINGER.**—In the bounds of the Pleasant Valley Church, of complication of disease on June 22nd, 1879, Sister Margaret Baringer, wife of John Baringer, aged 28 years 9 months, and 13 days.

She leaves a husband and four small children and many friends and relatives to mourn the loss, but we hope their loss is her eternal gain. Funeral occasion improved from Rev. 14: 21, by Elders J. B. Shoemaker, D. Shively, and the writer. A. A. Wicks.

FROM PALESTINE.

NUMBER XV

Nebo, Callirrhoe, and the Plains of Moab.

[From the "Children's Standard" by special Arrangement.]

[T]hat God showed Moses "all the land of Judah to the utmost sea," that he actually saw the Mediterranean. But this is impossible for any mountain west of the Dead Sea, for the highest of them is lower than the mountains west of the Jordan. The expression, "to the utmost sea," must then refer to the western limit of the land, which Moses saw, and not the range of his vision.

When we had completed our observations at the top of Píagab, we directed the Sheik lead us to our tents, which had been pitched at the Springs of Mosen on the northern side of Mt. Nebo, and 1100 feet below its crest. We anticipated a steep and rocky descent, but our surprise and gratification he led us by a path smooth and easy almost the entire way. We wondered if this is not the very path which Moses ascended this mountain for the last time, and these springs which still bear his name the last from which he ever drank.

From our camp at the Springs of Moose we had an excursion, next day, to the hot spring of Callirrhoe, near which are the ruins of a castle of Maachara. This castle was a favorite winter residence of Herod the Great, and, according to Josephus Antiquities, was destroyed by the Romans in the year 70. It was later occupied by John the Baptist after his arrest, and finally by the Arabians. The fine bathing in the hot springs gave the place its chief attraction. Our dragoon and the Sheikh both tried to dissuade us from going further, declaring that there was danger of being surprised by the Bedouins. But we went. Before the Beni Sakir tribe had made light of the danger, and insisted on going, whereupon the Sheikh sent one of the two men who were with him to summon three or four hundred armed with guns to attend as an addition to our escort. These fellows joined us at the Springs of Callirrhoe, and we then proceeded on our way. They led us on carefully and toward the north, the most desolate region we had ever seen, and over the steepest mountain paths. As which was to have occupied four and a half hours stretched into seven, and the two dragoon guards were armed with flint-lock pistols, and their entire dress consisted of a dirty red korchid round the head; a brown cotton shirt nearly worn out and reaching only to the knees on their bodies; and old slippers with copper tips. They seemed to have no other arms. They seemed to feel their importance, as protectors of four innocent ladies in the world from the other side of the ocean, while a whole affair appeared to us extremely ridiculous. Frank said, "There is no use to have these ruffians to protect us out here, for nobody but the Arabs would come to harm us in this place."

We finally reached the Springs. They are in a deep, narrow gorge, which opens into the Dead Sea about eighteen miles from its head. A stream of cool water flows along the bottom of the fissure until the streams from the hot springs pour into it, and below this the entire stream is hot. The hot springs burst out from the northern side of the ravine, and under an immense ledge of red sandstone lying on top of a ledge of limestone. The two principal springs are about half a mile apart, and they each send forth a volume of water sufficient to run a mill.

The streams dash and run down the mountain side about 100 feet ere they enter the creek below. I inserted my thermometer in one of them, just before its junction with the creek, and found its temperature 124°. That of the other, where it leaves the cliff, is 132°. We took a bath in the creek just below its reception of the first hot stream, and found the water as hot as we could bear. But the rocks over which we stood were hotter, and they made no chance when we stood upon them with our naked feet.

On returning to camp we found we had been absent fifteen and one half hours, from 5 A. M. to 8:30 P. M., and that we had been in the saddle fourteen hours, on some of the roughest and steepest paths that a horse ever passes over. Many times we had to dismount, and even on foot some places were difficult and dangerous. A bright moon enabled us to descend the rocky side of Mt. Nebo, to the tent or I think we would have been compelled to camp among the Bedouins. We were completely worn out, but a good night's rest revived us and the next day we were again ready for service. We took a fine shower-bath at the Springs of Moses. They make several beautiful cascades, and I would like to describe them but must pass them by.

From the Springs of Moses we descended into the plains of Moab over against Jericho, the same plains as in the Bible "the plains of Moab," sometimes called the "plains of the Jordan," sometimes from the mountains to the Jordan, and ten or twelve miles from the Dead Sea, north to a westward projection of the mountain where they reach out to within three or four miles of the Jordan. The country is a level of streams of water, which, if properly applied would irrigate the whole of it, and make it a garden. Indeed, it once was a garden, and supported five cities, the ruins of which are still conspicuous on the hills. The country stretches along the base of the hills. Near one end is another hot spring with a temperature of 102°. We encamped here on Saturday, May 10, and remained till Monday, the 25th. On Sunday morning we started for the Jordan, but before reaching it we met a man who had just returned from the Jordan, and himself with Homespoken remarks told us that he would return Monday morning. We were now on our travels to Jerusalem. We crossed the Jordan at the Jericho Ferry, but instead of using the ferry boat, we crossed the river in the heart of a shod just built. The boat was made up to our saddle-bags, and one of my hands got wet, but all of our eighteen animals crossed in safety. While the pack-train was crossing, our party took a short swim in the Jordan. The water was quite warm. It is said that a better place for the purpose can be found in a running stream to the east country. Probably so; gradual descent into the water; pretty bottom, and the current near to the

From the Jordan we returned to Jerusalem by way of Bethel, and identified the site of the city. The ride was full of interest, but I must pass it by. We returned to Jerusalem on the 13th day after leaving it, got letters from home that were more than six weeks old, and mailed the ones that we had written during our absence.

It is a good thing to trust in the Lord, and

Don't murmur against God; he will smooth your pathway in life.

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If you want to get rich, give; if you want to get poor, grasp; if you want to be happy, deny yourselves for others.

DOING the truth is one of the things much needed now; the truth believed but not acted on, will not save the soul.

SEEK for an established judgment in the doctrinal truths of God. Some persons are unsettled that every wind blows them down like loose tiles from the house-top. Blind zeal is put to a shameful retreat; while holy resolution, built on firm principles, lifts up its battle rock in the midst of the waves.

—Gurnell



## Correspondence.

These things were we able to see, that poor joy was left behind.

## Echoes from the Center.

NUMBER XX.

The Christian's labor—The Sanctuary—Blessed Time—In the Temple—At the Altar.

OWARD and upward is the sign of the Christian, nor would he wish his labors to cease while in the body. Stopping by the way would encourage inaction and slothfulness, endangering his life, and therefore with the Christian, there is no time to be lost. Hence for the love of the cause which he has espoused, the welfare of souls, the love for his Maker, the joys unspeakable that will ultimately crown his labors and the happiness with his "transcendent brightness" that will crown his life, he will strive to be a laborer in the vineyard. He will cultivate his gentle vernal around his brow, adding labor to the gems in his crown, in the grand central thought animating him with greater zeal to endeavor to pursue the journey. Then who will not be his aid and his cheer, and such as the blessings to be enjoyed? For these heavenly enjoyments in prospect we leave for our different fields of labor this beautiful Lord's Day. Brethren E. Bousman and Joseph Wickers at the Brook Grove School-house, Brother W. C. Teeter at Pleasant Ridge, and the writer, near Findlay, Ohio, in a pleasant school-house situated on Chamberlain hill, from which elevation could be the tall springing of the city churches, where many worshippers are assembled. We had a good audience, and the best of attention, and from observations and private conversations with some of the auditors, I think they are falling on the stone, and are broken, (Mat. 21: 44) and will soon be ready to yield to the great Physician to have their wounds healed, and confide in him who only can comfort the broken-hearted. Oh what sorrow in the heart occasioned by sin! What groans, sighs, and tears distressing the human family! Jesus Christ dispel our grief, comfort our hearts, and wash away our sins by yielding obedience to his gentle commands. Satan must be trusted. May God help us to get into practice that virtue religion that will break the serpent's head, that our unholy influences may be cast away from our hearts and be buried that a resurrection may be impossible. Could only the sin-stained man break his fetters, and himself from the power of the flesh, and as a free man stand. Accept the truth as it is in Jesus, and all the truth make him free he shall be free indeed.

The farmer is now busily engaged, reaping the harvest of his country. The fields of golden grains are yielding to the sickle, and promise a rich reward, making glad the reaper. Truly God has richly blessed us and cared for us. Then should it not call forth thanksgiving? Ah, why should we not sing? Harvest time implies a time of sowing the seed. The farmer casts the seed in the earth, and looks forward prospectively for a bountiful harvest. And of whatsoever grain he may sow, of that kind he expects to reap. We are all reapers of the seed-sown, and if we now do not think we shall of the flesh reap corruption, but if to the spirit we shall of the spirit reap life everlasting. We have different fields in which to cast the seed. The family, the day school, the Sabbath-school, the church—all are possible fields of rich soil, and are productive of some kind of fruit. It depends much upon the kind of seed sown, as each will produce its own kind. Hence extreme carelessness should be regarded in selecting the seed for sowing. In sowing and cultivating the plant, then a bountiful harvest will be the result. As we are represented as seed-sowers, we look for a harvest in the great future, and as much poor seed is sown as that which will bear the harvest. Let some may reap everlasting destruction, while some will have the good pleasure and indescribable delight of reaping everlasting life. May the great spirit of the living God yet send its light from the heart to those who are heathen, by its power prevail till all decide for Jesus—nor their seed in the garden of the Lord, and reap a harvest that will be to them eternal life, and give them all the blessed advantages of the Kingdom of the Father.

To day we met with the brethren and sisters in the Sunday-school. Found a large representation. Brother John Baughman, the Superintendent, is alive to the interest of the "little ones," and labors hard for the success of the same. He is an efficient laborer, an active part in the work, and the scholars seem to be much interested in the work of the Lord. My God

give them grace to carry on the good banner, and win for themselves crowns that will abide forever.

After the Sunday-school session we tried to talk to the congregation about the words of this life, our wife into the treasury of the Lord to enjoy its benefits in the future. Oh what pleasure to unfold the riches of the kingdom to an attentive congregation! How it animates and inspires the speaker when all lend a helping hand! What pleasure in mutual labor! What harmony in union of effort! Oh that all difficulties, all unkind feelings throughout Christendom could be buried as was Moses, that none could erect a monument of remembrance. Then could we march in one solid column, and Lord's Day we could be the humble worshippers at Pleasant Ridge. Had a good hearing and earnest attention to the word preached. Text, Acts 3: 18. Theme, Conversion of turning to God. For yet more of the abundant fullness of Jesus Christ, in the heart, that we may have more power to preserve the truths of Jesus to a dying world. Oh the longing of the soul for the bread from heaven, ever drinking his dearest name. Thank God for the abundant fullness of Jesus Christ, in the living present words, and ever sowing seeds, encouraging the soul onward and onward to joys on high, where it can soar over the everlasting hills, and back in the eternal sunshine of the Golden Age.

The service was closed by Brother W. C. Teeter, after which we took the parting hand and left for our humble abode, and now I am playing the part to take down a few more fetters, and to break the chains of the flesh, and to get into practice that virtue religion that will break the serpent's head, that our unholy influences may be cast away from our hearts and be buried that a resurrection may be impossible. Could only the sin-stained man break his fetters, and himself from the power of the flesh, and as a free man stand. Accept the truth as it is in Jesus, and all the truth make him free he shall be free indeed.

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THE church of this place convened in council on the 4th inst. Baptized four into Christ's fold, making eleven for this season; and to-morrow more will follow. On the same day the church closed their 4th anniversary. The lot fell on Brethren Edward K. Hochstetler, Samuel P. Maun and Uria D. Bracher. These are promising brethren for usefulness in the church, and no doubt will enter upon the work with a good degree of efficiency. They have never used the sympathy and prayer of all the faithful in Christ. All should be up on their guard in making expressions relative to the position whereunto they have been called. The position is an important one—of great responsibility, and every member should feel a willingness to give a word of encouragement, and for the time forebear criticisms. By observation, and I may say by experience, I know that with a good degree of criticism, I can come from such that are seekers after such positions, and that imagine that they can preach, hence the warning. They cannot pray. They are not versed in Scripture. They are rich, and yet they are poor.

The church looks upon the men, and not the qualifications. If it is not egotistical, I know not what name to give it. The expression made by my worthy Brother David Livingston (deceased), but will be spoken, to a brother who had been a member of the church, and who comes in place. "It is better if the other takes the place than the person the office." And as to qualifications, what can we mortals do in this, if God selects he can do what we are unable for. Many like to look at qualifications and thought he was not qualified for the great work which he was called upon to perform, and in God stood by him, will not say the less now if the chosen are obedient to the calling, and to the man—prayer would be said. Our God has one in us, that we may have to do with and to resist. Yet at the same time there are certain things we can take into consideration before we deposit our names. We should be sure to be in the faith, and that the choice were not to be different than what it is. For instance: One sound, and established in the faith. This is highly important; it would the Alexander and Hyndman case, who the apostles speak and will avoid such that will, things go not to suit them, threaten to leave the church. A man of

good report within and without the church, not a settler, holder or busy-body in other men's matters. Such a man would certainly be a pillar to the cause of Christ. Characters with these faults can be singled out without much of the spirit of Christ. If a man of the world can do such as this, why should not the Christian church regard him? And if the church has young men fully established, I would say by all means give them the preference, as they will have ample time as well as young and active minds to improve themselves in the work. To this the church is coming rapidly.

Upon the whole the choice made here will in the future tell for itself, but so far as our judgment goes the proper persons are at the proper place. And Brother Hughes with myself may expect in the near future to have much of the labor divided among five instead of two as heretofore.

Fratrally,  
C. G. LINT.

Meyersdale, Pa., July 12.

## From Abilene, Kansas.

ACCORDING to promise, I will, after a long delay, say me not with the brethren and sisters, December 11th, 1878, in company with Brother Jacob Buch, in council, in Sedgewick County, Kansas, eight miles north-west of Abilene, at the house of Brother William Funk. The subject of the meeting was made known by the writer, by Elder Buch's request, and after a few introductory remarks, the voice of the members present was taken for organization, which was unanimously agreed upon. The voice also unanimously for having Brother William Funk restored to his former standing as minister in the second degree, with the understanding that this body of brethren and sisters will keep house together in a separate organization, and will be self-sustained, and named the Wichita Church. It will be highly appreciated by the members of this church, to have frequent visits from other districts. Ministers traveling in Kansas by and through the country, and to the writer, and to the brother's home with Brother and Sister Funk.

We went next with Brother Buch to Reno County, to the Ninnesah Church, where there was an organization requested, but this could not be effected at that time, as we could not here was to preach the gospel to them during our cold stormy week.

Jacob Fabel, Brother Secrist, and J. W. Beebe are the ministers here; but J. Fabel lives in Rice County, hence not to meeting, we think because of snow and storm. Elder Brother Buck turned homeward, and I, in company with J. W. Beebe, went to Kiagan County, and held our meeting the evening before Christmas. They were very much interested, and no hearing of any members here, I turned my horse to come to Sumner County. Reached the home of my oldest sister same day. Here I had four meetings in ten days, and of Sumner County the people were very much interested. Many that preached in our own country? Here is where the Crisis lies.

In company with my old sister of 73 years, and her husband, came to Friend Lake High's house. They were very much interested, and no hearing of any members here, I turned my horse to come to Sumner County. Reached the home of my oldest sister same day. Here I had four meetings in ten days, and of Sumner County the people were very much interested. Many that preached in our own country? Here is where the Crisis lies.

JOHN FORNEY.

## The Danish Poor.

Dear Brethren—

By request of the church we send thanks to all the donors who so willingly came forward and helped the poor. We thank you not only for the supplies of food, but for the spiritual assistance given us. We had expected that these times would change for the better with us, but they have not, and the future looks gloomy. We have several members who now receive aid, and some who are in such a state as will keep them from suffering, hence others need a helping hand. We have one member nearly blind who receives ten cents per day from the society. She is with Brother Hope, and of course she will supply what is lacking, except what the church aids for raincoat.

After November sent to the county will render no assistance unless the needy go to the county house, and the treatment there is certainly not desirable. What shall we do? Shall Brother Hope continue to help her? Then, too, we have an old brother who must be almost entirely blind. We do not yet know what we can do for him, but he is so poor that he is unable to do anything since he left his former home in Thyland. They told him if he would come down here he could live by his own labor. Bro. Hope will do what he can to secure for him work in the city. He is now in the city. We have families who need help occasionally. We have allowed \$1.50 to each person per month since receiving help from America. Brother Hansen has received the needed aid from amount sent from America, and now. Most of the money was donated by us here. But this did not work well, for he is young and strong, and the older and infirm persons seem to be set aside, and this looks like respect of persons; hence so soon as we are not bound by the donors wishes we may be distributed equally as far as it will reach. The amount on hand will soon be exhausted, hence the wants of the poor cannot be met, unless the wants of us who do not need assistance are so greatly taxed that we only have enough to see to it that we can live, and I can say so that you can not conceive. If you can do anything for us well and good; we leave the matter with you, confident that you will do what is right. However, if you do anything, do it soon.

EDMUND C. ECKHARDT.

N. C. NIELSEN, &amp; DAVIDSON.

J. MADSEN.

## From Buffalo, Missouri.

[The following should have appeared sooner, but was mislaid.—Ed.]

THE brethren and sisters of the Buffalo Church, on an evening of last week, last, at quarterly council, after the usual exercises, on question came up, "What is the best course for us to pursue that we may be successful in building up the church in this part, and enlarging the Kingdom of God." Remarks were made by several of the Brethren, that were very appropriate, and long all will be heard. Our elder said that he thought we could be more successful if he had some assistance in the ministry, he being alone, and often called away, and had to neglect his appointments at home. The matter was considered, and urged that we write and see if we can't get a minister to move in amongst us this Fall, if not the church granted that a choice be held here and one chosen.

Now we know that there are plenty of ministers in some places and some to spare. I now appeal to them, and urgently request them to come and help us; for "the harvest is great and the laborers few." Now any minister seeing that we are in need of a minister, and that we have a field of labor, let them write to me, or to the undersigned for information.—When you read this don't think that somebody else has written and you need not, but write to me, and we will accommodate the several. Write to us, and we will tell you about the country. Any of the Brethren that wish to change location are heartily invited to come and settle among us. Now we close by asking you to bless his people everywhere, and finally say them all with your Amen.

JOHN J. HOOVER.

## Wabash Church, Ind.

WABASH County was visited by a severe storm on the 7th inst. Wind and rain were considerably dangerous, and the rain-fall was great. Our meeting-house was ruined. The west end was blown in, falling to the lower floor breaking some timbers. Nearly the whole of the north side of the roof was blown away, and half of the north side scattered in every direction. That which is left is worthless. A school-house on our hundred hit from the church was also unroofed and otherwise badly damaged. The loss was heavy. Our buildings and some orchards were more or less injured.

We feel the loss of our house, as we had regular meetings there and we believe with profit. We had, in our treatment, a very profitable Bible School, when many of the students were being taught the word of the Lord more perfectly. What we will do about the house is repaired is yet undecided, but hope all will work toward for good. We also trust that when our house is repaired, we will be better than ever, and that we, too, may be better.

M. S. ABERNETHY.

HAVE the courage to obey your Maker at the risk of being ridiculed by men.



# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."—LEK 2: 10.

Vol. IV.

Lanark, Ill., August 4, 1879.

No. 32

## The Brethren at Work.

REVISED AND PUBLISHED WEEKLY

—BY—

ESHELMAN & HARRISON.

—10—

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### STEIN AND RAY DEBATE.

Page 11.—Brethren (or Tunker) Churches possess the Bible Characteristic which entitles them to be regarded as Churches of Jesus Christ.

J. W. STEIN, AFFRIDA.

D. B. RAY, DEBATE.

ED. J. B. RAY'S 17TH REPLY.

IN our 14th reply we charged that the Tunker notion of amending the sick with oil "for forgiveness of sins" was blasphemous. Mr. Stein, in his next, said: "My friend's charge is not to the same thing." This we emphatically denied. But in his last, Mr. S. quotes from Mosheim, that the General Baptists "use the economy of extreme unction." This charge is a false rumor circulated by Mosheim, who was a bitter enemy to the Baptists. Mosheim imagined that the Particular Baptists of England admitted priests to administer oil instead of baptism and "super-union." This charge is not only false and so is the story about the "extreme unction." We do not deny that some, among the General Baptists, assumed the sick with oil, but not for the pardon of sins, or to prepare them for death. And even if they had performed the Catholic unction, the conduct of these could not be charged upon the denomination with which we are identified. A few cases of anointing the sick with oil occurred among the Baptists of Virginia, but it was not performed for the pardon of sins, neither was it the practice of the denomination. We still believe that the Tunker oil for forgiveness of sins is blasphemous.

Mr. Stein has admitted that those who do not "renew" are "not regenerated." We require to enter Brother's Church by solemn oath of allegiance, administered by ministers of the Gospel. Therefore, the command to "swear not at all" must be limited.

Our friend denies that the Tunkers regard "swearing" as a sin, or generate child of Satan. We have shown that the Tunkers do hold that baptism is self-regeneration. This point Mr. S. has surrendered. The original Tunker Church was started in 1708 by unap-

tioned persons, who, according to their own doctrine, were unregenerate children of the devil, because they were unbaptized. The attempt to deny this only shows the fearful spirit of deception which possesses the Tunker leaders. Mr. Stein contends that our people that the Tunkers had their origin in 1708, "in the same Baptist document released." Baptist or not, it is the historical statement of the origin of the Tunker church, which has the endorsement of all the Tunker historians and writers up to the present time. But now, to escape the historical fact that the Tunkers had a human origin in modern times, Mr. Stein intimates that the Tunker history is all wrong; and that "the understandings and traditions of our old Brethren are more reliable on the subject than any thing else we have. With these to guide, I think I could make out a better case of succession than Mr. Kay can." 10th af. Thus Mr. S. is driven from the written historical statements of the historians, including the Tunkers themselves, to the unwritten "understandings and traditions" of ignorant men! In his 15th af. Mr. Stein says: "We do not doubt that Christ has always had churches somewhere on earth which have held and practiced substantially what the Brethren teach and practice now." Mr. Stein cannot show even one real church during the fifteen centuries, prior to the eighteenth, that possessed the characteristics of the Tunker churches. Will he attempt to tell where such a church existed during this period? and by what name was it known? If he fails to answer it will amount to the confession that there is no evidence of a Tunker church on earth during the fifteen centuries prior to the eighteenth.

Mr. S. regards the little history concerning that Morgan Edwards should have said in favor of the Tunkers, is evidently wrong, unless Edwards was a hypocrite, in which case his evidence would be worthless. Also, the statement that Dr. Judson considered the Brethren as the "disciples and proper successors of the ancient Apostles and Apostles," is a perversion. Mr. S. regards the little church of Swanton, consisting of eight souls, as the little help destined to re-populate the earth! If he rejects all the history on this subject, how does he know that there ever was such an organization?

Again, he says: "The fact that 'no one can tell who the first administrator was, is significant here.' So we think; for if there had been nothing wrong about it, it would not have been covered up in secrecy. Also first Tunker church was a secret society. Also Mr. S. thinks it is a favorable circumstance, 'that no one can point to any man' as the 'head and founder' of their churches! Well, it was rather a partnership concern; these eight polo-baptist souls, they saved themselves by law, formed themselves into the original Tunker church.

As already mentioned, Mr. J. H. Moore gave, in the BRETHREN AT WORK, the "most complete and correct" account of the Origin and History of the Tunker churches, in which he claims "That all the Dunkards of America have sprung from the little band of eight souls, who started up in Germany in the year 1708, and that, too, in a poor part of country where no Baptists had been for the most part." Mr. S. says: "I do not care to know the man, and even now, none exist there." They all were baptized by church, and those Alexander Mack, their first minister.—BRETHREN AT WORK, Jan. 1, 1877.

Again our friend suggests that if the Brethren do not take for an administrator, this does not prove that he did not receive proper baptism before he baptized others. We would ask him, if any unbaptized person without church authority can administer proper baptism? Will he dare to answer?

Mr. Stein seems wholly confused concerning the purity of the church. He intimates that though the Tunker churches came through a "leaky" channel, yet they are "the only pure"

modeled in the battery of truth." We are of opinion that the whole Tunker water-works, fountain, channel, cable, telegram, battery, and all, is a "leaky" canal. Mr. Stein affirms that our "Scripture references fail to show an unbroken, organic connection from the apostles to the present time, through a people of like faith and practice." He finally says, "For the scripture that requires it." If he does not believe the truth of the passages already cited, he would not be persuaded though one should rise from the dead. Dan. 2: 44: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Of this same kingdom the angel Gabriel said: "And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1: 33. Also, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from hence forth even forever. The seat of the Lord of hosts will perform this." Isa. 9: 7. And of the church representing this kingdom the Savior said: "And I say also unto thee, that thou art Peter, and upon thee will I build my church, and the gates of hell shall not prevail against it." Matt. 16: 18. In the face of these, with a host of other scriptures prove, the man who denies the unbroken, organic connection from the apostles to the present time (of the kingdom of Christ), is an infidel. Though we are under no obligation to trace the succession from uninspired history, yet we perpetually establish in the Word of God, inasmuch that we know that any church which has come into existence since the apostolic age cannot be the original church of Christ. This much our proposition affirms for Baptists, but we cannot be drawn from the discussion of the Tunker church question at present. Baptist ghost is not in this proposition. It is the sacred ghost of the dead Tunker church succession that we are now pursuing.

Again, Mr. Stein bases another claim for the Tunkers on the supposition that "their rules and discipline" are contained in the New Testament. They he thinks is true, because Mr. Kurtz, a Tunker, says so. It is likely he could prove all his points by Mr. Kurtz, or some other Tunker, if their word is sufficient. Instead of the Tunker church government being scriptural it is a centralized hierarchy, where a few men make laws to govern the people, and their "rules and discipline" are contained in the New Testament.

In his sermon: "Why I left the Baptist Church," p. 3, Mr. Stein says: "Have they a republican form of church government? So here, as, only that with us, for the sake of more thorough discipline, every part is subject to the whole." This contains the seeds of popery. The Tunker committee in arranging for the New-England discussion, said that "in matters of government and discipline each local organization, or part of the church of Christ, is subject to the whole body." Mr. J. H. Moore, in BRETHREN AT WORK for Jan. 1, 1877, says: "The special object of this National Conference is to decide matters for which no Tunker with the Lord can be found." The so-called Tunker churches, with their "National Council, even in matters not contained in the Word of God, are not churches of Christ, because they have rejected the Bible as the only rule of faith and practice.

These national councils or conferences have not only established a number of saving church ordinances, unauthorized in the Word of God, but they have carried the spirit of domination to such an extent, that they have made laws as to the fashion, cut and color of the clothes of their members. No church of Christ ever did this.

Our opinion of a man is likely to be determined by his opinion of us.

### THE PROFANE PRAYER.

IT was a time of great danger on board a ship when on its voyage to the East Indies all hands were on deck, the captain was giving them his orders. On finding some of the men not so active as he desired, the captain cursed and swore in a fearful manner, wishing them "all in hell." When the danger was past, a pious seaman respectfully said to the captain, "Sir, if God had answered your prayer just now, where would we at this moment have been?" These words touched the conscience of the captain, and from that time he became a changed man, and ever after lived a useful and Christian life.

Reader, are you guilty at any time of profane swearing? Do you take the holy name of God in vain? Consider, if God were to answer your wishes and appeals, where would your soul be? Do you know what it is to be "cursed" or "damned," or to be "in hell," as you sometimes wickedly desire for yourself or for others? Can you really wish yourself to be cast out, or that others should be cast out from God, from happiness, and from heaven? And to be cast into that place "where their worm dieth not, and the fire is not quenched?" Do you jest, as an excuse, that it is a habit, and that you do it without a thought, or that you do it only when in a passion? But will these vain excuses serve you at the judgment seat of God? Do they really satisfy you now? Oh, repent of your evil ways; look to Jesus Christ with faith and trust; that you may be forgiven of this sin and all other sins; and seek for the grace of the Holy Spirit, that your heart may be converted, and that you may no more be guilty of sinning, swearing and wicked practices of swearing. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." Isa. 55: 7. Selected by J. HOWARD ELLIS.

### ACCORDING TO YOUR ABILITY.

"EVERY man according to his ability," is the Christian rule of giving and working. It is not very faithfully obeyed. There are many persons who have great ability, yet do not make work; who have ample leisure yet give but little time; who have large possessions yet make small contributions. This is an evil that we have all seen under the sun.

And there is another evil unto it. There are a great many people who have some ability but who do nothing, who have not much leisure but who give no time to the Lord's work; who have little money but who put all at his disposal. These also have a little and give nothing, violate the Christian law just as truly as those who have much and give little. There are a great many persons, young and old, in all churches, whose means and opportunities are limited: from whom not much ought to be expected; but they are able to do something and they do nothing. They are transgressors of the Christian law. They ought to repent, and do works meet for repentance.

—Srl.

### CONSISTENCY.

J. B. CHASE.

HOW often, I, as one member find fault with another when at the same time the fault-finder is guilty of as much wrong as he who is censured. For instance, a tobacco user tries to reproach his brother or sister for indulging in superfluity of dress. Better first bring into self-criticism first of the dress, and then with a clear conscience you can speak to your wrong brother or sister.

Wouldst do not like to remember; men do not like to foresee.



## THE LORD'S PRAYER.

OUR Father in the heavens,  
Thou Present and ever here,  
We love to praise thy hallowed name,  
In all our thought and prayer.

Then let thy kingdom come,  
Thy will on earth be done,  
As by the hosts who fill the heavens,  
By all beneath the sun.

Give us this day the bread,  
Our bodies to sustain—  
While on thy word our spirits feed,  
Bread life way gain.

Forgive us we forgive,  
Our hearts from malice free—  
And help us love our fellow-men,  
As we are loved by thee.

Lead us in loving ways,  
Above temptation's power—  
Cleanse us from all the stains of sin,  
And keep us every hour.

The kingdom is thine own;  
It fills the universe—  
The power and glory in thy hand,  
We suffer no reverse.

So let it be in me;  
So let it be in all;  
Our Father's Universal King,  
Our Lord is Lord of all.

—Sol.

## MOSES AND CHRIST.

BY M. J. GOOD.

"For Moses truly said unto the fathers, A Prophet shall the Lord God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people." Acts 3: 22-23.

NOTICE, first, the similarity; second, their different missions; third, the great object in view.

1. Similarity; Moses was a true prophet of the Lord. This was fully demonstrated by the miracles which he performed, (briefly forbids me to enumerate them.) All Bible readers know the striking resemblance between Moses and Christ, in the miracles they performed; both show the Divine sanction under which they acted; hence a Prophet like unto me.

2. Their different missions. Moses, the original author of the words in our heading, is said to be faithful in all his house. Numbers 12: 7. His mission was to deliver the children of Israel from bondage, to conduct (or lead them) through the wilderness, into the land of Canaan, concerning which, God did swear to Abraham, and said, "to thy seed will I give this land." Gen. 25: 7.

I will now notice the promise made to Abraham a little further. "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Gen. 22: 18, see also 13: 3; 18: 18; 26: 4. It will be seen that the promise made to Abraham was of a twofold nature. 1. The land of Canaan was a temporal promise; a goodly land and a long life were the blessings promised, "that thy days may be long upon the land which the Lord thy God giveth thee." The law which was delivered through Moses was always directed to that particular nation, the Jews, it was given to exclude them from the rest of the world, a blessing if they obeyed the commands, and a curse if they disobeyed them. Deut. 11: 27, 28. When they obeyed they would drive their enemies before them, and when they disobeyed, their enemies would drive them. This evidently shows the blessings were present or temporal, and the punishments were inflicted at once, as is evident from the following; and while the children of Israel were in the wilderness, they found a man that gathered sticks upon the

Sabbath day, Numbers 15: 32, and all the congregation brought him without the camp, and stoned him with stones, and he died, as the Lord commanded Moses. (36 verse). The foregoing shows the law which Moses gave was a law to govern the Jews in the land of Canaan; a prophet like unto me. As already stated, Moses was a true prophet. Hence the words of the text. Moses was careful to point the Jews to the coming of Christ. "We now leave Moses and the law for awhile, and turn to Christ and the gospel."

"Him shall ye hear in all things, whatsoever he shall say unto you." Now after that John was put into prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel. Mark 1: 14, 15. The reader will here notice the difference between their missions. "The kingdom of God is at hand." This was nowhere said of the former or Mosaic dispensation. Hence Moses points them (the Jews) to the prophet like unto him. As already stated. The miracles which they performed in their different stations, show their striking resemblance; him shall ye (the Jews) hear in all things, whatsoever he shall say unto you. This shows that when he (Christ) comes the Jews should hear him, not only the Jews, but all nations. As he is that seed promised to Abraham, wherein all nations of the earth should be blessed. "He that feareth God, and worketh righteousness, is accepted with him." Acts 10: 35. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us." Eph. 2: 14. "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace. (15th verse). The above agrees with what we learn from the transfiguration upon the mount. Matt. 17. When Christ was transfigured before Peter, James, and John, there appeared unto them Moses, and Elias, talking with him. Then Peter said, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. Matt. 17: 4. The reader will perceive, that Peter, was willing to put the three upon an equality. "But while he yet spake, behold a bright cloud overshadowed them; and, behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." The above shows a perfect union between Moses and Christ, "hear ye him" agree with the words of Moses at the head of this article. "Him shall ye hear in all things," &c. Let this suffice to prove their different missions.

As my article is already too lengthy, I hasten to my third and last proposition. THE GREAT OBJECT IN VIEW, viz: the righteousness of God revealed to man. "That every mouth may be stopped, and all the world may become guilty before God; therefore by the deeds of the law, there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Rom. 3: 20. The law was added because of transgressions, till the seed should come to whom the promise was made. Gal. 3: 19. Is the law then against the promise of God? God forbid. For if there had been a law given which could have given life, verily righteousness should have been by the law. (21st verse). But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ

might be given to them that believe. (22nd verse). The law then teaches the knowledge of sin and its evil consequences. This was the object of the law. Paul teaches the falsity of the law. The law was our school-master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school-master. Gal. 3: 24, 25. Now we know, that what things serve the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Rom. 3: 19. As already stated, the law was given to the Jews only, hence not binding on any other nation, it accomplished that for which it was sent, viz: to teach men the justice of God.

Christ taught many things in parables, and on one occasion it is said, "with out a parable spake he not unto them." So the old dispensation is the great parable of all other parables. "Now all these things happened unto them for examples; and they are written for our admonition upon whom the ends of the world are come." 1 Cor. 10: 11.

Now, dear reader, we learn that God is going to judge the world in righteousness, by that one whom he hath ordained, Jesus that great Prophet, "whom we shall hear in all things, whatsoever he shall say unto us." Can you say with a clear conscience, I resolve with all my heart, to do the things whatsoever he hath commanded? Then I can bid you God speed, if not I ask you to stop and think. Jesus has died to redeem you and I from all iniquity. He is calling all the weary and the heavy laden to come unto him, and learn of him, for he is meek and lowly in heart, and ye shall find rest unto your souls. He says, "I judge no man, but the words which I have spoken, they shall judge you in the last day." "Also, "All power is given unto me, in heaven and on earth; Go ye therefore and teach all nations, &c., teaching them to observe all things, whatsoever I have commanded you; and, lo, I am with you all way, even unto the end of the world." Amen.

Here we learn by what law we are to be judged, and Paul teaches the Corinthians if we would judge ourselves, we should not be judged. May God help us all to do so, is the prayer of your unworthy servant.

## THE TRUMPET OF EMMANUEL.

BY C. B. BALABRATOR.

To Brother Daniel M. Miller, of Illinois:—

YOUR delightful missive of the 20th of June found me pining, moaning and squirming under neuralgic castigation. Excepting the conscience, there is not another rod of Divine discipline so aglow with retributive fire as a shattered nervous system. No form of matter is in such close proximity to the soul as brain and nerves, and nothing approaches nearer the agony of damnation than neuralgia. God in nature is as dead a fact to the vast majority of the Brotherhood, as the personality of God in the humanity of Jesus is to the infidel. To carry conviction to the mind of the church as to the physical basis of salvation, is as difficult a task as to convince a Quaker of the necessity of Baptism, or a Quaker of any form of christian ritual. People live as they list, and then wonder whence suffering and premature death come. You are engaged in a work so intrinsically glorious, that I believe the

angels feel honored in seconding your labors, and invishly concurring their high ministry to issue your emergencies in the victory of truth. That fifty souls have been won from the dominion of sin and the impending horrors of hell by your administration of the economy of the cross, should not only take you to your knees, but lay your very face in the dust at Emmanuel's feet, with your heart aflame with adoration, and your lips resonant with thanksgiving. I take it for granted that you preach the Gospel, and insist on neither more nor less than what the Incarnation imperatively demands. A Cross without a Divine-human victim, is a wretched mockery of our misery, and a Divine enflaming without an atonement would be a farce so wanton that it would be blasphemy to think of it. Unitarianism is guilty of the first, and Quakerism of the latter. We have an great need of expiation Godward, as of a Divine manifestation manward. A revelation of Deity necessarily involves a revelation of sin; and if this is of such a nature as to preclude the return of the Son to the Father without the wrench of death, it is clearly demonstrated that "without the shedding of blood there is no remission." Thus in the very nature of things the denial of the Atonement is the rejection of the entire scheme of redemption. The pseudo-sciently Quakers are in the same plight. Their repudiation of the symbolic or objective necessity of religion is a derogation of the Incarnation. It is idle nonsense to talk and preach about the manifestation of God in palpable form, and then challenge his right to institute external ordinances equally binding on all souls through all time. Quakers can no more prove, either Scripturally or philosophically, that the objective was designed to divide into the spiritual at any stage of the militant economy, than they can demonstrate that the human side of Christ's constitution faded into the Divine before His sacrificial ministry was ended. To claim, as do the repudiators of baptism, and feet-washing, and eucharist, that *their* is the Baptism and administration of the Holy Ghost, is nothing short of reckless, God insulting audacity. But we need not go outside the church to find just such miserably self-satisfying logic as the exponent of what is falsely termed progress. It is pitiful to see how theorists and speculative theologians contradict themselves at all points as soon as the desire to establish a pet view preponderates the sovereignty of truth. The Revelation of God is beautifully consistent. It never contradicts with itself. It knows how to deal with abuses without ignoring the thing abused.

To work for God we must work with God. This requires a right scrutiny of motives, and a profound, constant participation of that quality of being that can joyfully leave a throne for a manger, and the companionship of choicest intelligence for those that are vile and worldly and base and inhuman and devilish. A genuine Apostolic Succession will thin the number of ministers behind many a table throughout the Brotherhood, and send them into territory occupied by the Arch-foe of God and man. Sacrifice is the honey of love, and it turns labor into meat and drink and rest. John 4: 31-34. Nothing sustains the body like a soul permeated and dominated by the Holy Ghost. A soul wholly yielded to the sovereignty of Emmanuel is never derided and persecution and councils and prejudices and consanguineous influences, without being hostile to them. The indwell-



ing Christ marvellously sharpens our discernment. The union of the Divine influx confers a kind of celestial panoply. 1 John 2:20. There is just now a startling pretension to superior illumination in various quarters which is only the saddest, most frothy kind of shallowness. Nothing is either profound or penetrating that ignores any central principle. To start at the Cross, where life is born of death, and then retire the self-sacrifice, purity, and dignity that ended the life of Jesus and initiates our own, is to have the very light of the cloudless, nightless Heaven of Heavens at every step of our journey. To mistake the sensuous glare of passionate impulse, as some do, for this supernatural illumination, is a world delusion. There is much blind random air-beating, and frozied declamation, because thought attempts much independent of a real, living, personal equipment of the very attributes of Jehovah through the free, unhindered working of Emmanuel. O how utterly revolting to christian sensibility are many things published in some of our periodicals, which are nevertheless boldly claimed to be the inspiration of the Holy Spirit, and the special characteristic utterances of the mind of Christ.

"Take heed unto thyself, and unto the doctrine," then will the sequel be fulfilled. 1 Tim. 4:16. A mighty work, and mighty triumph, for God and man, is the inbeing of Emmanuel. It is the master-work of Deity, and the wonder-theme of the endless cycles of eternity.

#### "PRAISE YE THE LORD"

BY H. P. BRINKWORTH.

ONE of the greatest enjoyments to the Christian believer in the service of the sanctuary is praise. Life up your hearts ye downcast ones, and praise the Lord for his goodness, his mercies, and blessings bestowed upon thee. O come, let us sing unto the Lord; let us rejoice in the Lord of our salvation. Yea, let us "sing with the Spirit and with the understanding also."

How elevating to the mind, how joyous to the soul, and encouraging to the drooping saint are the songs of praise as they arise from hearts truly devoted to the Master's cause. Truly we cannot refrain from joining in with them; but alas! should we do so there would be a discordant sound. We must not disturb that band of singers, for they are engaged to praise God for us. Can it be that we cannot engage in singing God's praise, and thereby fulfill the desire within, to praise our Maker? No; loving friends, it is not fashionable for those outside the choir to sing, it becomes your duty to listen. Can others praise God for me? The text says, "Praise ye the Lord." Does this refer to church choirs? Tell me loving friends, if there will be discordant notes in heaven! If it is not fashionable for all to sing here, what will those choirs do should they meet in the great congregation above. If they cannot sing only alone, so as to be heard of men, and receive the praise of the same, what will they do amidst the multitude singing and praising God?

Brethren, sisters, shall we bow down to fashion's nod and exclude the strains from raising their voices in angelic strains to the Redeemer, for having saved them, and washed their robes, and made them white in the blood of the Lamb? Shall we engage melodious voices, who have not known the power of Redeeming love, as strangers to God, aliens from the

common wealth of Israel, who would engage their services for a picnic, or concert, or ball-room? Shall we, I say, ask them to praise, God for naught. Is this consistent with the tenor of the Bible? Praise ye the Lord with the spirit and with the understanding. How can we do so if we have not the spirit of Christ, and understand not the power of God unto salvation! Although at the same time our voice may raise in melodious tunes to the words,

"Ev' since by faith I saw the stream,  
Its flowing waters supply,  
Redeeming love has been by theme  
And shall till I die."  
Oh, what solemn mockery to him who knoweth the hearts of the children of men. Ye saints of the Lord, arise, and sing, rejoice in the Lord always, for he hath redeemed you.

#### SHALL WE HAVE OFFICERS AT OUR COMMUNION MEETINGS?

BY AMOS K. TIGER.

WE believe this question involves one of the great principles that characterize our church, and so distinguishes it from other modern churches, and from the world. And not only so, but it is one of the great principles that distinguished Christ's kingdom from all former kingdoms. We might here bring Scriptures to prove non-resistance, but do not think it necessary, as we trust and believe, we are as near united on that as any other subject of Christian duty. The question seems to be, are we or are we not responsible for the doings of such officers where they are acting in our behalf? Surely we are. We solicit their aid; they come at our requests and perform the work we assign them. Al though we do not say just how they shall proceed in the matter, yet we know beforehand their manner of doing business. We know if it becomes (in their judgment) necessary, they will take human life. And if it be so that we must, in this case, bear the responsibility of shedding the blood of our fellow-man, how much should we be willing to suffer in order to avert it? Why does such assistance become necessary? Have we opponents that seek to extinguish our religion? No. Do they seek our lives or property? No. What then? Why there is always a crowd of noisy boys, who will not keep order, and thus do not respect us in our religious faith. Now let us compare our situation with that of Christ, and see what reason we have for thus withdrawing ourselves from the all-protecting hand of God, who has promised to be with us always, "even unto the end of the world." Was Christ opposed? Verily he was. Had he power to resist? He had power to call to his assistance more than twelve legions of angels, but what does he do? His lips move, he breathes forth a prayer, and says, "Father, forgive them for they know not what they do." Luke 23:34.

But what we are reminded that officers will have no trouble in keeping order; that their mere presence will suffice. This may do for awhile; but we should remember we are sowing seed that may not ripen in our time, which succeeding generations may reap to their sorrow. Therefore let us "labor, working with our own hands, being reviled we bless, and being persecuted we suffer it." 1 Cor. 4:12. "Be not overcome of evil, but overcome evil with good." Rom. 12:21. That at our communion meetings, we could not choose a better place to meet our fate.

#### Home and Family.

Husbands, love your wives. Wives, submit yourselves unto your own husbands. Children, obey your parents. Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord, that they may be obedient to the Lord, who are your masters.—EPAI.

#### A HYMN.

BY JAS. Y. BECKLER.

COME Holy Spirit, come with grace,  
And make us in thy dwelling place,  
For thou wilt light us in the darkness,  
In all our courses and conduct chase.  
Inspire us with a heavenly zeal,  
That we thy love divine may feel,  
And warm our hearts with holy fire,  
That we thy precepts may admire.  
Enable us to watch and pray,  
That we thy counsels may obey;  
And help us, Lord, through trials hard,  
That we may gain the great reward.

How happy will thy children be  
When thy dew fall they all can see,  
Rejoicing in their Saviour's love,  
In peace and harmony above!

#### OUR GIRLS AND TEMPERANCE.

THE relation of our girls to the temperance question has been forcing itself so strongly on my thoughts of late, that I have concluded to talk about it. It seems to me if only our girls appreciated the power they possess over young men of their acquaintance, they would use it to better advantage.

Just suppose now, that the girls were as particular about the morals of their beaux, as the young men are about the morals of their "girls." Wouldn't the consequence be that drunkenness, swearing, and other vices would be as uncommon in one sex as the other? I firmly believe it would.

The remark was once made to me, "Why a man couldn't marry a woman of unsound morals; it would ruin his happiness for life." "Sure enough," I replied, "but wouldn't a woman's life be ruined just as surely if she married a man of unsound morals?" "Oh, well!" he said, laughing, "there is no more than such expected of a man." There is more truth in the last remark than I like to admit.

I know girls and women whose lives and hearts are pure and who study to have them so, and yet they associate with and marry men whose reputations are blackened by many social vices, even drunkenness, sometimes. Now my notion is, that a girl would, if she were wise, make the most possible of herself, and expect as much as she gives, of her associates—particularly of the man she marries. If girls would do this, if they would require as much of young men as the young men require of them, they would do more to stop intemperance than all the reform clubs in the country, and the clubs do a great deal.

It may be said that a girl cannot tell whether a man's morals are good or not. I think they can, very largely. But suppose they cannot, their brothers can, or their father, and they are safe confidants. I have seen so much misery from neglect of girls about the morals of the young men with whom they associate, that I wish I had words to put the case more strongly. I cannot imagine a worse condition for a lady of good character than to be the wife of a man who drinks, and is addicted to the other vices which usually beset drunkards. Let us notice their fate. They receive abuse where they have a right to expect protection; children are born to a life of toil and shame; want and misery prevail, where plenty and comfort ought to abound; discord

and strife ("for what fellowship has light with darkness?") where the white-winged angel of peace and love ought ever to rest; and everything growing worse and worse with no reasonable hope of a change for the better.

Do the girls say, "A good many of us would be obliged to go alone and remain single if we would not accept the company of any but good principled men." Well, wouldn't you rather? Difference in wealth and education are nothing compared with the difference in principles. I know that many are wheedled into matrimony by promises of reformation; but it is safer to let the reformation be done first, for where one succeeds, ninety-nine fail. I verily believe in reclaiming a man who has formed habits of drinking, using tobacco, etc., before marriage.

I would like to know the opinion of some one else on this subject, especially of some of the young people.—C. W. Van P. In Oread.

#### ENCOURAGE THE BOYS.

HALL-GROWN boys are too often treated as nuisances, and are thus encouraged to become such. No provision is made for their entertainment; they are not trained to employ their overflowing activity in useful ways; they are treated as if they possessed a peculiar kind of depravity, and as incapable of adding to the happiness of others. It is too much to expect that a boy will prefer reading a dry book to a frolic with his fellows, will enjoy being lectured nightly on his particular sturdiness, while his sister, or some sick, over-studious youth, is held up as a model of perfection.

If one half the praise which you bestow on three and five year olds, and on young ladies just coming out, were distributed among young men, we should see a marked decline in loafing and rowdy conduct. To notice a boy's good intention is to make performance easy. To treat him as a social outcast is to make him, sooner or later, a professional disturber of the peace. If home be made pleasant, and pains taken to guide youthful spirits into legitimate channels, there will be less fondness for that independent, roving, selfish, existence, which marks every boy as an Ishmaelite.—Sel.

THERE is a very touching little story told of a poor woman with two children, who had not a bed for them to lie upon, and scarcely any clothes to cover them. In the depth of winter they were nearly frozen, and the mother took the door of a cellar off the hinges and set it up before the corner where they crouched down to sleep, that some of the draught and cold might be kept from them. One of the children whispered to her, when she complained of how badly off they were, "Mother, what do those dear little children do who, have no cellar door to put up in front of them?" Even there, you see, the little heart found cause for thankfulness.

WHERE the peace is that Christ gives, all the trouble and disgust of the world cannot disturb it. All outward distress to such a mind is but as the rattling of hail upon the tiles of him who sits within the house at a sumptuous banquet.—Leighton.

None can enter by the heavenly gate above who do not enter by the narrow gate below. Luke 13:24.

# The Brethren at Work.

## PUBLISHED WEEKLY.

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S. H. HARRIS, PUBLISHERS.

The Editors will be responsible only for the general character of the material. No article does not imply that they endorse every sentiment of the writer.

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BRETHREN AT WORK,  
Lanark, Carroll Co., Ill.

LANARK, ILL.

AUGUST 4, 1879.

The address of G. W. Prior, is changed from Noodin, Kansas, to Fredonia, same state.

BROTHER W. C. Teeter's address from August 7th to 10th, will be at Goshen, Indiana, and thereafter at Mt. Morris, Illinois, with further notice.

We received, the 28th ult., a registered letter, post marked White, Rock, Kansas, July 24th, 1879, which has no name nor address given. We do not know whom to give credit.

Parties writing to either of the editors on business not connected with the office should mark their letters, "Private." Otherwise the letters will be opened by some one else.

BROTHER S. Z. Sharp says: "Our Sunday School is rapidly increasing in circulation." We wish every good paper would go on increasing until every family on earth had one.

What think ye of him who professes temperance principles, advocates and urges them, and then attaches his name to a legal bond to order to furnish a man who runs a distillery?—There, now, we have let out the secret!

In your passion for sudden accumulation be careful that you do not practice secret frauds, for God sees to the bottom of all your unrighteousness. He will turn your "bombs" up, and down some time and expose your wickedness.

PARTIES wishing to correspond with Brethren C. Hope, or C. C. Eckelham, should address them thus: Hesper, Weymouth, Massachusetts. After breathing a christian spirit, and replete with the love of the Master will be appreciated by them.

M. M. FISHMAN will spend a few weeks in Indiana, and those desiring to write him will please observe the length of time he will remain at each place. North Manchester until August 23rd, Goshen until August 24th, South Bend until August 24th.

We have now published another edition of FAMILY RULES and REGULATIONS, by J. W. Stein, Mt. Morris, Illinois, and have filled all orders for the same. It is printed on very fine Bristol board. Sent post-paid to any address in the United States or Canada for 20 cents.

BROTHER S. H. BAKER, of Ida, Wisconsin, writes his section of country has been visited by terrible storms resulting in the loss of human lives, cattle, hogs, grain and property in general. Notwithstanding the ravages of the elements, their crops are good, and prosperity is smiling upon them.

Rest not yet, dear minister. We do not want to hear that you have put up the sword of the spirit; but, so long as you have strength, wield it as God may give ability. And when sin is slain, and the "new man" rises, send forth the joyful news that we may rejoice with him in heaven.

BROTHER W. T. Nunniger, of Meriden, Kansas, says that their ministers can not all the apostles, and that "the ship in preaching the gospel would be very desirable. He also says that a good harness maker and a miller are needed in his town, and suggests that if there are any brethren who can labor in these vocations they should correspond with him.

Said a preacher not long ago: "Praise the Lord for Holy salvation." What kind of salvation? "What kind of Holy salvation?" "From the Record speaks of 'great salvation' and 'eternal salvation,' but nothing concerning Holy salvation. The mind that speaks thus of a grave subject must indeed be under a strong delusion.

THERE are some of our exchanges which we regard as specially valuable. Among them we name the *Messenger of Peace*, published at New Vienna, Ohio. In these times of strife and rumors of war, it fills a valuable place in Journalism. It recommends it to our readers as worthy of their patronage.

We want the name of every family in the Brotherhood that does not now take the *Brethren at Work*. Will some brother in each congregation volunteer to send us the names of such and their respective churches? If all the names sent we will send a sample copy free. Please let us have ten thousand names within the next two weeks, and thus help us to do a good work.

The world has been learning for six thousand years, but man have yet learned that their neighbors know as much as they do. Unpleasantnesses are those who continually endeavor to use their brother's S. M. superiority knowledge, and feel that they are made out of better clay than common humanity. "Let him that thinketh he standeth take heed lest he fall."— *Gospel Preacher.*

Frequently persons living at remote distances from each other write articles that read so near alike that persons not acquainted with the parties, would likely conclude that one had copied from the other. But it is possible for those who have obtained "the precious faith" to speak the same thing in almost the same words. An old brother who has struggled hard against Satan, on the Western prairies says: "I will send my answer on Lake Erie in 40 cents. I see that the answer is in No. 29 has answered it, and I might suppose him, some might think that I had copied from him, for mine and his are almost identical."

Put on the breastplate of righteousness, and if you have resolved to follow the track of truth. The breastplate is not for your back, but to wear in front when you may receive the sharp cuts or blow from without injury. Do right; though fools despise thee. If you shall come of right, throw up another, find your banner of right to the breeze, and you will call down. Help to make the times in which you live, rather than wait for them to make you. When enemies snarl and snap use no crooked means to appease them. Be a lion, and conclude that corruption was once more honest.

THERE are two ways of treating papers. Those who wish to do good take from a paper just what they conceive to be elevating and worthy, and use it as a means to help to make the impression the author intended to make. The other way is to take out of a paper anything that can be shown in such a light as to be degrading. The item in the *Register* of the 1st inst. from the B. at W. answers it the latter. We presume the editor meant no harm by his R. but the people who read papers have no way of knowing what is meant except by what is said. The B. at W. did not say "Indies." With the *Gospelist* correct?

The Brethren in the Camp Creek church Wisconsin were warned by one "not of us" that so soon as Brethren Meyer and Miller would leave there, the "heir" would come. According to the Standard, after Brother Turner had concluded his discourse on baptism, a man of bold pretensions arose and endeavored to refute the arguments. He had no sooner finished his attack than Brother E. Z. Sherrill, of the same church, arose and in a kind but firm manner put the alien to flight. We are glad that the "heir of God" in Wisconsin are determined to fight the good fight of faith with humble boldness.

BROTHER D. B. GIBSON continues to "fight the good fight of faith." Though not enjoying good health, he cannot remain silent, but is ever ready to buckle on the armor and go forth to the conflict. During the past two years he has held the places of leading in public several hundred precious souls into the light of Christ, many of them from other denominations. We have enjoyed his hard arguments and persuasive appeals in the past, and hope we may be privileged to hear him again. He speaks as a real witness in Southern Illinois the coming Autumn. We now remember that he has a standing promise to do some work in Lanark. We look for it with interest. May our Brethren everywhere be like him, and give themselves of honest comforts and sacrifices to preach the Gospel. Pray much for your ministers, and do not forget the *practical* part thereof.—*Lake 18: 34, 35.*

## DRESS.

NOT UNDERSTANDING all that has been said on "dress," it still seems to me misunderstood. We did hope that we could write on other subjects, which we regard of more importance, but now feel that justice demands we say something more on this question. Our object is not to misrepresent those who differ with us, but to meet their objections in a fair, pleasant, and logical way, and establish, as much as possible, a degree of sentiment, that we may all labor together in love for the good of mankind.

Since we have been a member of the church, the ladies have ever asked the question, "Isn't a hat as good as a sun-bonnet?" The ladies proceed to tell in how much less expensive hats were, how much less trouble, how much more comfortable, that sun-bonnets were hard to make, that they cost more (and according to their figures it was so), that the fashion changed so often, that in the winter they were so cold, as the wind would blow through them, and in the summer they were so hot as they kept out every bit of air.

That the bonnet should be so dreadful cold in the winter, and then so dreadful hot in the summer seemed a little contradictory, but this the ladies soon made plain—to their minds. In the winter they could wrap a nuba over their head and ears when they had a hat on, and in the summer they could carry a parasol.

The matter seemed to us a little like the hoop and tight dress question. A few years ago hoops were the fashion, and a dress not over hoops was awful unhealthful in the summer time, and awful unbecoming to walk in in the winter time. But the women are much more healthy now. Not one in ten thousand is in such feeble health that she needs to wear hoops. No indeed; her health is so much better that they can afford to have their dresses so tight that they must take two steps to go as far as one natural step would take them.

But the ladies insisted they were honest and of course I had to grant that they were, feeling that I was either too ignorant to express an opinion in plain English, or that what I said was merely the wild opinion of my brain. We kept our eyes open that we might see the ladies verify what they alleged was infallible truth. We expected to see them wear their hats at least six-sevenths of the time. But imagine our surprise when we saw great big sun-bonnets on these very ladies who knew so well the inconvenience, unhealthfulness, and expense of sun-bonnets. We were made to feel that we were either too stupid or too blind to see the matter, and then, for a few days, we saw them wear their hats so inconvenient, uncomfortable, and expensive sun-bonnets!

In all candor, after hearing all the ladies had to say in favor of the hat and against the sun-bonnet and seeing which they wore the most, we were compelled to answer their question, "Isn't a hat as good as a sun-bonnet?" In the negative, and we drew down our minds or eyes, and then, for a few days, we saw them wear their hats so inconvenient, uncomfortable, and expensive sun-bonnets!

But we have a few words to say on dress in general. Why is it that those who think so little of dress, who are so ready to persecute those who wear better or worse, fight any form of dress? Do they think they are helping push forward the Master's cause by wasting their time and talent with a question which when it is settled is nothing? Do they think they will cause their brethren to feel better by opposing them? Is that the way to secure co-operation in work? But do not let us be misunderstood. We do not oppose the dress of the church, show a great amount of concern about dress? Does it not take more thought to obtain clothes just in the fashion than just in the order of the church? Is not the dress selected by the church, as simple, convenient and comfortable as any worn? If people care nothing for their dress, don't feel any better or worse about it, why do they insist that they persistently disagree from the order and their brethren and sisters who fear the evils of such a course? Do they take pleasure in seeing their brethren in distress and grief? If so, is it the spirit of Christ that does it?

What advantage is it to a lady or gentleman

morally, physically, or intellectually, to wear anything which is not essential to health, comfort, convenience, or cleanliness? Does a plume, a flower, a bead, a buckle, a bow, or a jewel on a hat make it any more healthful, comfortable, convenient, or cleanly? Does a ruffle, a tuck, a fringe, beads, lace, or any thing of the kind make a dress any more durable, less easily soiled, cooler in the summer and warmer in the winter? Ought not the after uselessness, expense, and inconvenience of their things for the sake of a few trifles, to cause those who have avowed a determination to live a sober and sober life? Would it not be much more consistent, Christ-like, to appropriate the labor and means expended on these vanities, which deceive the hearts of the simple, to preaching the gospel, the pure gospel, "where it is not known?" Gosh, says my friend, "look it nature; how could it be more so. There are two things of my kind are as alike." There let us look at nature. The Bible, Nature, and Common Sense always speak the same way on the same question. When it is proved beyond doubt that any thing that is taught by any one of these is true, it is infinitely certain that, if the other two say anything about it at all, they are in error. There is no need to prove that in nature we are as taught by the Bible. It is proved that it is not taught either by the Bible or common sense. We think we have clearly shown that economy, simplicity, and order are taught by common sense, and therefore, taught both by the Bible and Nature; but we wish to make our view on this question so plain that no candid and patient reader can object to it.

It is said no two roses are precisely alike. This we readily admit; but does not one rose resemble another more than anything else is nature? Are not roses so uniformly alike that if you know one you say you will always know them? Now, when the church asks uniformity does she ask more than that? Does the church anywhere ask members to dress so that they will look more alike than two roses do? When brethren look in such a like, resemble each other as closely as flowers, fruits, grains and animals of the same kind, does the church ever bring complaint against them for disagreement from the order? Does the church anywhere demand such strict uniformity as we see in Nature? If she does not, and we do to Nature for instruction, instead of accusing the church for too strict rigidity in enforcing uniformity would we not be compelled to censure her for too much leniency? Then, but not nature placed plumes in the wings and tails of owls, leaves and flowers on trees, shrubs, and plants, instead of hats and bonnets? Are not these things as where Nature has placed them? Has Nature ever created anything without the proper cause? Is it contrary to nature to find plumes, and leaves, and flowers on owls, trees, shrubs, and plants? If Nature were not disturbed, but allowed to follow her course, do you think plumes and flowers would ever grow on hats or bonnets? Shall we continue to be known as a simple, unpretending, nonsectarian, charitable people, or shall we become the puffy, inflated, ostentatious characters that compose the present churches of the world? If we were one as plain as we are? Ah, reader, don't you rest revolt from such a thought? This matter rests almost entirely in the hands of the young members. Whichever way they go, that is the way the church must go. Then won't you by side every dead weight, every species of vanity, and superfluity, and stand for the true more modest, simple, and womanhood? Do not try to attract heads made with gewgaws, dresses, rattles, jewels, etc., by adorning your persons with them, for honest friends can neither be won nor retained by such things. If you are the true mind you will never be depised by men and women of sense for your plainness. Fops and dandies may slight you, and silly girls of idle ways laugh at you. But fops and girls always die before they get old, consequently they will not tannet you long. A young man whose highest ambition is to drive a fast team, and a young lady whose highest ambition is to get a beau without the prettiest matches, are objects which deserve our pity more than fash.

















## THE TREE OF LIFE.

BY J. W. SOUTHWELL.

THE new Jerusalem, I'm told,  
 1. Whose street is of the purest gold,  
 Has on its crystal river's strand,  
 A tree that grows in this land.

Twelve kinds of fruit this tree doth bear,  
 And all of which no doubt are rare;  
 It yields its fruit twelve times a year,  
 Thus it is styled very clear.

There on that crystal river's shore,  
 It yields each month its fruitful store;  
 There in the midst that golden street,  
 It standeth as a blessing seat.

Its leaves are for the malin's use,  
 It healeth them without disease.  
 This tree is called "The tree of life,"  
 A life that never knoweth strife.

This tree gives life to all of those,  
 Who leave this earth in sweet repose;  
 Who fall asleep to wake on high,  
 Where none doer weep and none to wail.

This tree becometh our parents' food,  
 While they in Eden yet are good;  
 If they had chosen life's fruits to eat,  
 They might have lived a life so sweet.

But Satan had them choose the tree  
 That did enable them to see  
 And know the good and evil too,  
 For what he wished that did they do.

This "tree of life" stands free to all,  
 That will but heed the Master's call;  
 Let all, then, strive to enter in,  
 And live forever free from sin.

## JAMES CHRYSTAL AND INFANT BAPTISM.

BY C. HOPKINS.

IT is a little remarkable that a man like our friend can contradict himself as he does and not be aware of it. As well known he believes that unbaptized children are outside the covenant of mercy; still he debates every baptized child from heaven in his work. What are the Gospel Conditions of Salvation? On page 2nd, he says: "But we cannot be saved unless we confess that faith." For the Holy Ghost by Paul says, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Rom. 10: 9, 10. So Jesus teaches, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 10: 32, 33. So it is clear that though we have entire faith in Jesus and his doctrine we cannot be saved till we confess it. If this is clear to Chrystal, it is clear to us that every baptized infant cannot be saved at all, on the ground they cannot believe; hence baptized infants are just as bad off as those not baptized, for none of them, according to Chrystal's gospel conditions for salvation, can be saved, not even if they had entire faith in Jesus and his doctrines, not even if they are baptized by a successful straight line, by "trine immersion," so long as they cannot confess that faith with their mouth.

We feel like asking our friend, what then is infant baptism good for? But he answers, "God does not require impossibilities of any one, hence there must be an exemption from the law in behalf of infants." We say Mr. Chrystal has forgotten to name it; and no one can infer from his positive language, and if he above will do for confession, why not for baptism also? But if Chrystal cannot make an infant confess in Christ Je-

sus and his doctrine and does not know whether it believes at all or not, why does he baptize? That is not going up to Jerusalem and restore the old order where the question was seriously asked the candidate, "If thou believe with all thine heart thou mayest." Baptism was first administered on the plain confession: "I believe that Jesus Christ is the Son of God." Add to claim that all unbaptized children are outside of the covenant of mercy, and must be baptized to have part in redemption, and yet at the same time say that even baptism is of no effect to salvation, so long as a person does not confess his faith. It is virtually saying that infant baptism does not suit the gospel conditions of salvation; and children baptized or unbaptized are, according to his doctrine, all sure of hell, so long as they do not confess their faith in Christ. This is the logical conclusion drawn from the above tract. Will any one wonder that we cannot accept it as pointing to what "was in the beginning and nothing else."

But that is not all; this strange doctrine is built on one word in John 3: 5, where we read: "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." The word in question in Greek is *gignetai* translated into English, "is made." What does Christ speak of here? Is it an infant or a man? Answer, "a man." Well, but a man is not an infant, hence nothing is said here about infants, as long as they are not grown up to manhood. We, of course, know that the little Greek word, *gignetai* can be translated in many ways; that often it is not translated at all; often used to explain things in general, and often used to allude to a certain person, which, for certain reasons, is not named. Hence any one will see it is uncertain to build on a single uncertain word; and yet that is what our infant baptizers all do.

But who shall say with certainty what the Greek word *gignetai* means in this passage? Who can tell whether it refers to infants or adults? Well, if you will lay away all traditions and commentaries and dictionaries and vain speculations, and sit down and read the conversation careful in John 3rd, you will soon see what it means. An old Jew came to Jesus and said: "We know that thou art a teacher come from God." Who were those that knew that? Undoubtedly the priests and Pharisees, who had long ago passed infant age. Jesus commences to speak to him personally about the new birth or regeneration, saying, "Except a man be born again, he cannot see the Kingdom of heaven." Now the question is to be settled: did Jesus mean infants or men? We will note first that it is clear Jesus speaks here only of one, and not of many, for he (not they) cannot see the Kingdom. But in verse third we further see that Nicodemus understood him to speak of old people, or an old man, not infants; for he asked Jesus: "How can a man (Greek *antrōpos*) be born, being old?" "Can he (not they) enter a second time into his (not their) mother's womb and be born." Now as it is clear that Jesus speaks of the same party in verse five as he does in verse third, it follows that Nicodemus understood him to speak of adults, and not of infants, and hence the common version may at least be as literal a rendering of this passage as any other, if not more so. The fact in the case is, Jesus speaks to an old Jew about a man being old, what the gospel conditions of salvation are for him. But Mr. Chrystal and others build their infant bap-

tism on this. This is not fair, nor gospel order; but it destroys wholly the harmony of the New Testament. Jesus shows several times what place unbaptized children hold in the Gospel dispensation.—We shall only notice a few: Matt. 18: 13. Jesus takes an unbaptized child and adds it in the midst of his disciples, who were baptized and had left all and followed him; telling them, "Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the Kingdom of heaven."

Now, if children, unbaptized were outside of the covenant of mercy as Chrystal claims, if they, unbaptized go to hell, it was indeed strange in Jesus to take a child as an example for his disciples; for if they, according to his order, repeat and become as the unbaptized child standing among them, they would then be outside the covenant of mercy, and on their road to hell, according to this doctrine. Therefore we consider it false and unscriptural. And more, Jesus tells his unbaptized disciples something about unbaptized children. "Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein." Luke 18: 17. This shows that unbaptized children receive the Kingdom of God, both without baptism and confession; consequently it is not correct that unbaptized children are lost, or true that they cannot be saved until they can confess their faith. Again, Jesus blesses little children, (he did not baptize them) because as they were unbaptized he said of them, "of such" (unbaptized children) "is the Kingdom of heaven." Luke 18: 16.

Suppose if Chrystal and his friends are right, Jesus would have called his disciples and told them: "Hurry, baptize those little ones for they are outside the covenant of mercy, and will be lost," but he did not. Was it any wonder that the apostles never taught infant baptism? That it was never commanded in the Testament. Since Jesus had given them so many examples of little children standing in the Kingdom, to their own shame and humiliation, we are inclined to think that if our dear friend Chrystal had been among the disciples, that he like them, never would have said one word about infant baptism, nor infants being outside the covenant of mercy.

But what about Paul? He advised the Corinthian Brethren to be children in malice. 1 Cor. 14: 20. Suppose they should have believed his advice, and that unbaptized children are so wicked that they are outside the covenant of mercy, would not that church be in the worst of conditions? Was that what Paul wanted? No. Consequently it was not an apostolic doctrine that unbaptized children will be lost, or are so wicked that they are unfit for heaven. How then are they saved from sin? for that is all what we suppose any one will claim they have of sin. According to John 1: 29, Jesus was "the Lamb of God which taketh away the sin of the world." Did he not do it? If he did then he took it away from the children too; hence "by the offense of one, judgment came and death reigned over all; so by the righteousness of one, the free gift came, (not comes) upon all unto justification of life." Rom. 5: 17, 18.

In the resurrection it will appear to be true: "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 22. That is those who have died in Adam by inherited sin, will be made alive in Christ by inherited life

only; but those who have not only inherited a sinful nature, but also being enveloped by nature will have not only to inherit life in Christ in order to live, but will have to go and confess their own sins and be cleansed from all iniquity by the means God advised. 1 John 1: 9. In the New Covenant, viz: faith, repentance, confession, baptism, obedience to whatever Christ hideth.

## FANATICISM.

BY MART LOUISE HOPKINS.

IN all countries, and in all ages the spirit of fanaticism has borne sway. The tide of popular sentiment, for or against it, has been strong then weak, according to the vacillating spirit of minds of acknowledged leaders; and these, in most instances, made their own preference the center about which all things else must revolve. To affirm that this spirit has been the fruitful cause of more bad breaking sin than any other one influence that has been brought to bear, would but repeat the decision of the age as recorded in their archives.

To enter into an extended discussion of this subject, would supersede the bounds of one article; we will but look upon it from the stand-point of some recent development in abodes of sentiment that characterize our own time. With our free institutions, there has grown up a spirit of toleration that is likely to seriously endanger, if not eventually destroy the fabric of government. While we tolerate liberal views and sentiments, it is inconsistent that we permit the seeds of rank and poisonous fanaticism to permeate the superstructure which we have built. To encourage and foster that which is ennobling, by discountenancing that which is detrimental, is the duty of the good of all the lands. Fanaticism has strong and persistent adherents even in this enlightened age; and we have but to note passing events to become convinced of its power.

In a recent article published in the *Leavenworth (Kan.) Times*, we are informed of a father and mother who have had direct communication with their daughter, dead thirty years, having passed to the spirit world at the age of three weeks. The import of the communication is, that she is about to be united in marriage to Benjamin Pierce, son of ex-President Pierce, who died while his father was at the nation's helm. Doubtless the parents are highly elated over the union of their daughter with the son of such a distinguished personage. The day was appointed, and the place chosen at which the nuptial festivities were to be celebrated, arrangements all being completed, many guests assembled, the wedding supper was partaken of, the bride and groom having seats reserved for them. We are not informed, however that they partook of refreshments. Afterwards the bride and groom led in a grand promenade through the building and grounds of her father's home.—A mild subdued light resting upon them. Then passed out from their presence. Divesting themselves of earthly habiliments, they returned again to their celestial abode. Col. Eaton, father of the lady in question, is a man of some notoriety in the political world, pleads sanity, and yet gives full credence to, and is a party to this kindred—us—farce. That being celestial would return again to earth, and assume the garb of mortality having first been united in holy bonds in that land where "they neither marry nor are given in marriage, but are as the angels," is in direct antagonism to the



sublime principles and precepts of inspiration as we are expressly informed that they shall not return. Strangely indeed, that sane minds can manifest such deplorable weakness! We sincerely commiserate the instability of those who permit themselves to be so completely deluded. This is an age of stern and uncompromising reality, and, to cope with that which is shaded from our vision as connected with the world of spirits, will but involve in deeper mystery things which we now see "through a glass darkly," or see not at all.

The fatal delusion that but recently developed to death. The helpless innocent at the hands of a parent, is another terrible evidence of the length to which unbridled fanaticism will go; this will be visible by retributive justice. Such open violation of law both human and divine, gets its dues at the hand of law, but the lawful spirit is permitted to spread, and the spirit of evil is being tolerated and encouraged to an alarming extent. Were there no other evidence of internal corruption, the darkness and obscurity in which it is developed, prove its direct connection with deception and diabolism. We are enjoined by our great High Priest, to do whatsoever we see "in the light;" then its transparency is revealed. The doctrine of spiritualism, like that of the Latter Day Saints, is rapidly gaining ground, working more and more upon the credulity of that class of people who are predisposed to fanaticism. The days of the miraculous and supernatural are past.

In the glorious light and liberty of the religion of Christ there is hope and salvation, and the way is so plain that none need grope in the darkness, nor go astray.

#### DOING WHAT WE CAN.

BY LAMON BROWN.

AS a constant and appreciative reader of your valuable paper, I write you an article giving a few thoughts of one who is indebted to the *Tanquer* Church for principles of true morality, for right aspirations and for the genuine pleasure experienced from childhood by the condition of mind which such training and discipline furnishes.

My home is in Koroivaki Co., Ind., and having chosen the profession of teaching, I came to the State Normal to prepare myself for the same. My parents are members of the *Tanquer* Church, hence my pleasure in reading your paper, and consequent eagerness to you, I send you this, thinking that it may attract the attention, especially of the young of similar circumstances, and inspire in them right thoughts and encourage pure motives.

As we look back over the progress of mankind as recorded in history, and study the nature, we find man's ability to appreciate the beauties of nature has always exceeded that of the lower animals, and that he has always been capable of self-improvement and upward progress in apprehending and worshiping God, which shows his superiority in nature and intelligence, over all other of God's creatures; and, that in his creation, God has designed man as the greatest and noblest being on earth. We believe this to be true also from the fact that man has the power to appreciate the animal, vegetable and mineral kingdoms as a means of supplying his physical wants. He has the animal, the plant and the mineral as the means by which he works out his destiny.

With these advantages we should ex-

pect him to be a noble being: a high and aspiring genius; a God fearing and adoring man. We should expect him to possess all the virtues which could possibly be attained by humanity on earth. He should reverence God, and feel that he owes his whole soul and being to him; and that he is truly worthy of his adoration. But it appears that there are great many who are ignorant of these facts, and many who know but will not give heed, and continue to make their purpose in life merely to supply the wants of the flesh and look forward only to the promotion of their carnal desires without ever thinking with praise of God the giver of all things, their protector and their shield. In view of these facts, considering the relation of man to man, to God and to nature, there is a vast plane to canvass in contributing our mite to the welfare of mankind. This is a work we should never neglect, for neglecting such a work is neglecting the development of mankind and the promotion of good, thus making ourselves liable to the immutable laws of nature.

Hence we can plainly see that it behooves us to be up and doing, to be about the noble work, to put forth our best efforts in the way of rendering the purpose for which God has designed us. As surely as God has created us, so surely he has created us for some purpose; and as surely as we neglect to fulfill our calling whatever its nature, so surely must we suffer the penalty attached to such violation. We are fit subjects for eternal bliss only by the thorough accomplishment of our preparation for the next, which we are to make in this world in administering to the wants of humanity.

The question may occur to some how we shall do this work. They may say, "we are not good speakers, we are not eloquent, or that our time and attention are absorbed in the ordinary business of life." As for speaking we are not required to proclaim the word of God by speech alone. Our behavior and bearing toward man, and our uprightness in all our works have more influence over man than words have, and speak louder than the voice of thunder. As for education we need not be backward because of a lack of this; for the illiterate have a work, and sometimes they do the noblest work. But as we are endowed with the faculty to know, and to know the good is evidently the design; and as the means of acquiring knowledge are ample, there seems to be an impelling duty and inherent right involved upon each one to acquire that degree of mental culture necessary to meet the wants of Christianity. It lies at the threshold of even the poorest and can be possessed to the extent of their capacity. Exclusive attention to the ordinary business of life should be prevented, lest it destroy our prospective happiness. We should strenuously guard ourselves against being absorbed in earthly cares, lest they overweigh us entirely. So let us try to awaken to a sense of duty and abandon our earthly care. Let us try to come before God in our simplest way and faith fully work in the calling which falls to our lot, so that when our time comes to leave this world we may enter the joys of our Father in heaven and share blissful immortality.

Mr. Canon Beaton, of Wells, England, is said to be 102 years old and in good health. It is his boast that he reads without spectacles, and that he has not in his long life worn an overcoat.

#### Home and Family.

Household, love your secret. When, submit your secrets into your own hands. Children, show your parents. Fathers, provide for your children's health, but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters.—Eph. v.

#### THE CHILDREN'S FRIEND.

THAT parent is undoubtedly the best friend to his children, who knows how to feed and restrain.

Children are apt, on the contrary, to consider those as their best friends who are most demonstrative in their affection, and indulgent to their wishes and whims. They are not able to gauge hearts, to know the heights and depths of a love which rises above outward expression, and reaches far below temporary gratification.

And parents themselves not infrequently make the same mistake, and judge of affection by the momentary pleasure conveyed to the child. "She is so excessively fond of her child," is the exclamation often made for the lavish and injudicious favors granted the little one, or for the lack of wholesome restraint; a method which conduces only a waywardness and folly, and in the end causes ruin and sorrow.

But true parental love, like the Infinite, sees far beyond the present moment, and takes in all the bearings, relations and final results of its methods. If a certain course is not for the ultimate good of the child, it can withhold, and show by withholding, its own purity, genuineness and strength. It can sternly deny, stilling its own yearnings, hiding its own tears, and remain persistently silent to the cries and pleadings of the little one, when it perceives that indulgence would be hazardous.

Much is said of the early discrimination of children, that they so readily find out who are their friends. It is true they do very quickly discern sympathy and tenderness of feeling in those around them; but it takes a very wise child to know the heart in which true love is hidden. As it requires a strong faith for the child of God to recognize the truth—

"Behind a frowning providence  
He hides a smiling face,"

so the little ones in our household must have the same practical faith in the parent when they apprehend the love that denies their requests, suppresses their eagerness, and puts the curb rein on their schemes.

But if our children do not at once perceive the true love that under the aspect of severity wears the heart of kindness, let us not make the more dangerous mistake of supposing that we are only kind when we yield to their desires. Let us be, in fact, true friends to our children, though, perchance, they may not find it out until we have passed out of sight.—*Advocate and Guardian.*

#### WHO ARE THE BEST BOYS?

A TRADESMAN once advertised for a boy to assist in the work of a shop, and to go on errands, etc. A few hours after the morning papers announced that such a boy was wanted, his shop was thronged with applicants for the situation. Boys of every grade, from the neatly-dressed, intelligent little youth, down to the ill-bred, clumsy, poor, came either in the hope of a situation, or to see if an opportunity offered for speculation.

The man, at a loss to decide among so many, determined to dismiss them all,

and adopt a plan which he thought might lessen the number, and assist him in the difficult decision.

On the morning following an advertisement appeared in the papers to this effect: "Wanted, to assist in a shop, a boy who plays his mother."

Now, my little friends, how many boys, think you, came to inquire for the situation after this advertisement appeared? If I am rightly informed, among all the lads of the great city, who were wanting the means of earning a living, or getting a knowledge of business, there were but two who could fearlessly come forward and say, "I obey my mother."—*Sel.*

#### THE CHIEF OBJECTION TO WAR.

THE great objection to war is not so much the number of lives, and the amount of property it destroys, as its moral influence on nations and individuals. It creates and perpetuates national jealousy, fear, hatred and envy. It arrogates to itself the prerogative of the Creator only to involve the innocent multitude in the punishment of the guilty few. It corrupts the moral taste, and hardens the heart; cherishes and strengthens the base and violent passions; destroys the distinguishing features of Christian charity, its universality, and its love of enemies; turns into mockery and contempt, the true virtues of Christians, humility; weakens the sense of moral obligation, banishes the spirit of improvement, usefulness and benevolence, and incites the horrible mania, that murder and robbery are matters of state expediency.—*Sel.*

#### DON'T TATTLE.

CHILDREN, don't talk about each other. Don't tell one of your schoolmates ugly, another cross, behind their backs. It is the meanest kind of sin. Even if they are ugly, stingy, or cross, it does you no good to repeat it. It makes you love to tell faults, it makes you uncharitable, your school grows smaller, your heart loses its generous glow when you tattle about your friends. Tell all the good you know about them and carry the sins in your own heart, or else tell them to God and ask him to pardon them. That will be Christ-like. If anybody says to you, "O, that Mary Willis did such a naughty thing!" call in mind some virtue that Mary possesses, and hold it up to her praise. For your own sake learn to make this a habit.—*Christian at Work.*

#### WHAT TO TEACH A CHILD.

WHAT shall I teach my child? Teach him that it is better to die than to live; that it is better to starve than to steal; that it is better to be a scavenger or wood-chopper than to be an thief and a dead-beat; that labor is the price of all honest possessions; that no one is exempt from the obligation to labor with hand and hands, or heart; that "an honest man is the noblest work of God;" that knowledge is power; that labor is worship, and idleness is sin; that it is better to eat the crust of independent poverty than to luxuriate amid the richest vanities as a dependent. Teach him these facts till they are woven into his being and regulate his life, and we will insure his success, though the heavens fall.—*Sel.*

It now appears that John Wesley's first hymn book was printed in America. A copy has been found, dated 1737—earlier than that first printed in England.



## LIVING PRINCIPLES.

To our beloved and faithful Brethren, many of whom are missionaries and pilgrims, scattered throughout the States of New Hampshire, New York, New Jersey, Pennsylvania, Maryland, Virginia, West Virginia, North Carolina, Tennessee, Kentucky, Ohio, Indiana, Michigan, Wisconsin, Illinois, Iowa, Nebraska, Missouri, Kansas, Texas, Nebraska, Colorado, Oregon, California, and the Territories, Canada and Hawaii.

In the name of Jesus we thank you for your faithful and persevering efforts to extend the circulation of the B. A. W. That you have done a noble work is evident, and God alone is able to reward you as you deserve. He takes care of sparrows, so will he of every good and worthy deed.

With a constant desire to do right, and to give you a paper worthy of a place in your affections, we have toiled on and on, believing that we have a class of readers and thinkers who are quick in perceiving the merits of a paper and bold in maintaining the right as they are given grace to see the right. That we have made mistakes is evident; and, really if we did not, we might not be able to distinguish the truth at all. It is only by the great law of comparison that we know good from evil, right from wrong, justice from injustice &c. However, notwithstanding the seemingly crooked steps of the way we are not discouraged, but shall try to walk more circumspectly in the future. With us the solution lies in us. With you, we hope, the solution is in your advantage or disadvantage? "How will God use them?" Here is the vital question, and he who sees contrary to God's will will most surely fail.

We try to praise you with the truth, believing that truth is the only thing that will please you, and with which you should be pleased. And then, too, we are pleased and you are pleased with the fact that there are no differences among us on the fundamental principles of the Gospel. To some it may not be so distant to differ in the application of those principles, yet it can hardly be expected that all will express their ideas on the application and practice of these principles in the same words. We do not think that we can all agree on the same, from the top to the bottom, some from left to right, while most persons begin at the bottom of the column. This only shows that there are three methods of solving numbers, each of which is correct, for it produces the same result—the sum of numbers. So in the taking out of certain Christian principles, the methods may vary, yet the answer is always the same. We should look for answers of reality, rather than for answers of methods—like principles must produce like results, and will if the principles be not corrupted. God has given us the law of charity to help us to agree in our applications of divine principles.

We are desirous that our contributors be allowed the same liberty that we seek for ourselves. It is unfair to reject good and instructive articles from Christian men and women, on the ground that they do not conform to the policies of the editors on some particular subject. While we do not seek to misrepresent any one who has been "born of the spirit and of water," nor "bite and devour" such as differ from us, we do not wish to see living principles so much endeavor to excel in wisdom, the word of Spirit. We do not think it robbery to have on the helmet of salvation, the breastplate of righteousness and the shield of faith. These are within our reach, have been rendered to us as well as to you, and if we choose to be equipped with them, let no man hinder us. In our own head, and our own eyes, our equipments are ready for all of you, and we shall not attempt to prevent your putting on the whole armor of God. So be it! The well of truth is open to all to draw. Lay hands made to be will not draw, but prefers to drink the stagnant water of death.

We know no classes among the Brethren—there is but one in the church of God. Not until the third century was there any distinction between clergy and laity, and in popular Christianity it has become well indeed—some of Jesus' disciples once "disputed among themselves who should be greatest," but Jesus was sure that the true answer, and they had to come to say.

To watch over the B. A. W. with that wis-

dom which comes from above, is our heartfelt desire. We want to listen kindly, courteously, and lovingly, and ask no more from you than we speak. All such movements and in failure and actual misery upon many innocent persons. Backward movements, or the advocacy and practice of methods built upon the judgment of dead men instead of being built upon divine principles, detract rapidly from the law of growth in grace and knowledge of the truth. To still or sleep is certain death also, and to move in the truth, without the law of growth, is in harmony with Christ's law of Christian development, which brings sure victory over death, hell and the grave. We now bid you God speed in every effort to approximate more and more to the living and eternal principles of truth, and pray God that all of us may meet across the river of death where trials, sorrows, persecutions and temptations do not prevail.

May we be permitted to interchange thoughts and views while here below, not for self-justification merely, but to help others to come to Jesus and live.

M. M. K.

## NEITHER BIBLE NOR LOGIC.

In a report of a camp Meeting, at Farmville, Va., by M. M. K. under the title of *The Methodist*, we read the following paragraph:

"During some or two days of the meeting some sensible ones on the ground, Bible in hand, for argument. And while some of the preachers were very little about how they knew how to prevail with God, and reasoning to that every result sought, all present, they vanquished their materialistic foe."

The *Free Methodist* lady reports what seems to us to be very interesting. It seems the Advertiser would not without either Bible or logic! It still further appears that neither the Bible nor logic is in favor of *Free Methodism*; but they have been of course they would have been used. Upon this confession on the part of the writer, as to what *Free Methodism*, we seriously doubt whether God is in favor of it, seeing his word is set at naught. If the Advertiser would not without either Bible or logic, the *Free Methodist* and neither, we believe we would take our place with the Adventists. Prayer from a body of people who reject both logic and the Bible is a kind of mockery too deplorable to be described.

A young lady (Baptist) was one time talking with a young gentleman (Peder Baptist) on the subject of religion. The gentleman, being able to read the lady's Bible began earnestly and said: "It just into you Baptists; you want proof for everything." We boast of the nineteenth century civilization. But what there is to boast of is hard to discover. The Jews wanted Christ crucified. They could prove nothing against him; but they wanted him crucified, they felt he could not be crucified. A man who was condemned by *proof* could go free, but Christ, in whom no guilt was found, was crucified. Stephen had to be stoned to death because the people could not resist the wisdom and spirit by which he spoke. Paul "disputed against the Grecians; but they went about to slay him." So you see, brethren and sisters, it is very easy to win, even when it seems to turn from sound logic, and the spirit, the word of God, and our own ruin; for so you see the word of our blessed Master and the dead departed saints.

S. J. K.

## A SHEEP DOG.

A brother dog which one of my neighbors had. This dog was one of more than ordinary usefulness. Anything left in his care would be well guarded—no one would dare touch or disturb it. Then he was very fond of his master. The dog's chief delight was in being with his master, who he was always happy and contented.

One day the master observed his dog avoid him, that he would not look him in the face in that confiding way which it was his custom to do. This conduct at once aroused the suspicion of the master. He said that something was wrong, but what it was he could not imagine. He was not kept long in suspense however as the mystery was revealed a few days after.

The secret briefly told was this: The dog had gotten in bad company and helped to kill a sheep. After doing this his courage was gone. He did not even have enough pluck to

look at a friend. Before this he could meet lions or face face to face. His bravery was unshaken. But now self-reliance gone; fear takes the place of confidence, and shame of gladness.

Our brother thought how similar this was to the conduct of men. A man with a clear conscience is never happier than when in contemplation of meeting his blessed Master face to face, and when in fellowship with the elect of God. He can brave storms of opposition, endure severe privations. He would not shrink if duty demanded it, to stand before the face of death. But, when his morals have been rendered, oh, how changed! So cowardly is he that he shudders to meet even his best friend! With a clear conscience, an implicit trust in God, and an unswerving faith in the truth of the Bible, no difference what the conditions of life are, it will be joyful, contented, and elevated, but on the other hand, with a guilty conscience, the doubt of a God, and a disbelief of the Bible, no circumstances of life can make one's existence either enjoyable or successful.

A man without a clear conscience is as powerless as a bird with a broken wing, a train of cars without an engine, a ship without a sail; as useless as an axe without a handle, a reaper without a scythe, a watch without a spring, a wagon without a wheel; and he is no better than either the traitors Arnold or Judas.

S. J. K.

## TO THE BRETHREN IN KANSAS AND NEBRASKA.

(GOD adding his blessings I shall spend September and part of October in Kansas and Nebraska, and those wishing meetings will please address me at the nearest route to your point from Topeka. I desire to visit the isolated members, and the churches that are not abundantly supplied with ministerial laborers. These shall have the preference. G. How often have your earnest appeals caused me to start; and my vow to God that if he would spare me, I would do your part towards helping you, was not unfulfilled. I am not your gold and silver, but your *heartfelt prayer*, that, "if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the same faith both of you and me." Rom. 1:10-12.

M. M. EISENMAN.

## PREDICTION CONCERNING NEWSPAPERS.

Glanced from the address of Whitwell before the New York press association.

"We shall not have cheaper newspapers. They are the cheapest thing sold now considering the cost of making them. We shall not have continually growing suppleness on supplement of advertising. Individual wants will seek mediums more suitable. Only general wants will seek publicity of great journals, and these will be kept, by the increasing cost, within manageable compass. We shall not have more newspapers. The world is saturated for it now. Earth, sea, and air carry it down from every capital, and from every people, from every continent, and from every island. We shall not have bigger papers; they are big enough as they are. The demand for them will be less. We shall have better newspapers; the story better told; better brains employed in the telling; briefer papers; papers dealing with the more important of current matters in such style and such matter as to buy people's interest, and water interest. There will be more curo and ability in selecting out of the myriads of things you might talk, the things that the better people want to be told, or ought to be told. There will be more skill in putting these things before them in the most convenient and attractive shape. Judgment in selecting the news; genius for telling it—that is the goal for the highest journalistic short of the future. In making news, the least of them of course will be to be the white paper. Now it is the news. By and by, and in hope, it will be the brains."

M. M. EISENMAN will spend a few weeks in Indiana, and those desiring to write him will please observe the length of time he will remain at each place. North Manchester until August 13th, Galesville until August 18th, South Bend until August 24th.

## "NEW TESTAMENT GREEK"

UNDER the above caption Professor M. B. Riddle of Hartford, Conn., publishes some very able studies in the *Religious Herald*. Among the many he has:

The definite and discoverable meaning of the New Testament terms has led to stability of terminology in regard to the book. With this thought in mind, but not less than the obviousness of these changes of interpreters have endeavored to shake this stability. (a) Historical, who have introduced into the Greek text, and in the New Testament, words, centuries mayhap after the New Testament was written, denaturing the meaning; (b) Modern, who take some linear light, or new subjective revelation, can alter the historic facts of history and grammar; and (c) Rationalists, who take the text as it is, and make no changes except as true or false, can affect the sense of words written by men centuries before these individual opinions existed. And it will, perhaps, be the best safeguard against a most harmful habit, the habit of putting a historical twist upon our texts, explaining, or at least using the well defined words of Scripture in another sense, which would secure us against we have planned to prevent. I believe that such a habit is more damaging to the cause of the Gospel than any other. The only remedy against this is the study of the original sources of interpretation already alluded to. If a word is not rich enough in meaning to us to furnish us with texts that can be fairly said, then the fault is probably our own.

## MANUSCRIPTS.

THE Doctor and His Patient," by W. Q. Calvert. "Why Do You Grieve Baptists preach the Literal Word so Much?" by C. M. Yessow. "The Beautiful River," by Leah T. Conroy. "Questions on Trine Immersion," by E. L. Umlauf. "A Clear Conscience," by Mary Lou (Schuyler) and Slaughter. "Mary Lou and Her Husband," by J. W. Jones. "Judge Not One Another," by S. L. Thompson. "Disengagements," by Daniel Longenecker. "The Ten Commandments," by J. J. Rosenberger. "Your Time," by Levi Holter. "Stems," by Mary Louise Conroy. "Feet-washing," by B. C. Keiser. "Man's Corruption, Condemnation, and Restoration to God," by H. W. Strickland. "The Kingdom and Kingdom of Christ," by R. W. Rogers.

## ENVELOPES.

WE have purchased a very large quantity of superior envelopes with the cardinal principle of our church on the back of them. We will send, post paid to any address in the United States or Canada, 1 pack (20) for 12 cents or four postage stamps; 4 packs (80) for 40 cents. We would like to have all our readers use these envelopes, for by them our distinctive features may be carried to many places, and an interest awakened in them, where we would otherwise remain forever unknown.

For seven years a conversation of church authorities in England have been discussing the clothes question. What the clergymen shall wear, has been a question of lengthy debate, and the conversation finally concluded that, "in trying public prayer and ministering the sacraments and other duties of the Church, every priest and deacon shall wear a surplice, with a stole and scarf and hood of his degree; or, if, he think fit, a gown with hood and scarf, and an ornament shall any time of his ministrations wear his own vestment, and the mention of the bishop of the diocese." In commenting on this N. Y. Independent says: "This whole matter of vestments, which occupies much attention in the Church of England, is a very curious case of the controversy among the Tunkers as to whether they ought to wear coats with rolling or standing collars. The world would feel that two great issues had been closed if these two controversies were finished. As it is, the world will feel that an immense amount of money, good health, and broken brains could be saved if the popular churches would set scripture examples of plainness. It is because the world and the leading popular churches of the age have been misled and are dwelling together that so much controversy on dress is had. Come down to Scripture plainness, magnify the Lord God by obedience to all his requirements, and the feeling as to the costume of the church will be settled. So long as the great body of Christian professors adorn themselves in the absurd styles of the world, the controversy on the clothes question will not cease. The people of God are commanded to be clothed earnestly for the faith once delivered to the saints."

THE way man wishes to go, thither his feet will carry him.



H. S. JACOB





# Gospel Success.

Any that they he was still there as the brethren of the firmament; and they that turn to righteousness, as the stars forever and ever.—Job 12:1.

Fifty persons were received into the church at Ephrata, Pennsylvania, during the past year at Ephrata, Pennsylvania, of the Holston Congregation, presided interestingly to attentive congregations, at our Dry Run and Fairview appointments to-day at 11 A. M. and 5 P. M. We have to our co-laborers visit us and preach to our people. When the Lord will, we will endeavor to travel this way, please do not forget to stop with us. We pledge you good congregation, warm-hearted receptions, and will bring you on your way, and give you plenty to eat, provided you ask no questions.

D. C. MOOMAW.

Edna Mills, Indiana.—Last Sunday, the 2nd, the Brethren of the Fairview Church, held a harvest meeting in a beautiful grove near Petta. Preaching at 10 A. M. by Brother Albion, then the congregation broke up and partook of dinner brought there in various ways. Preaching again at 2 P. M. by Elder G. W. Cripe. The best of order prevailed throughout the meeting, and many good resolutions formed. Hoping by the help of God they may be carried out.

MICHAEL FLOYD.

From Elk Lick, Pa.

Dear Brethren:—SINCE my fourth of July report of additions we were again made to rejoice in the God of our salvation. On the 30th there were two more added to the fold of God in this part of his heritage; one who was a backslider for some time has grown weary in wandering away from the fold and has returned penitent, and another who had been a long time away from God, who alone can be the heart's rest of the church. The other was a promising young sister who was present at our glorious celebration held on the 1st. She, having been educated in going to the world's celebration held at that city at Berlin, Pennsylvania, resolved to visit Salisbury, and be the Christian influence of some dear sister, was brought to the waterside where she witnessed baptism for the first time performed by the Brethren of the church. The truth, then practiced, and upon deep reflections and ample time to count the costs, she came to our council, having gladly received the work, and was baptized. Thus we may well say we had a glorious fourth with such results follow our labors.

Thus the labors of the month of July, with six additions, and while we were made to rejoice, our hearts were also smitten with sadness over the death of our Sister Shoemaker. She after a severe illness of several months, passed quietly in death caused by cancer in the stomach. She was fully resigned to the will of the Lord, and was faithful to the last, calling for the elders, and being anointed in the name of the Lord. May angels visit this dear sister in charge, visit the sick, comfort them through the word of God.

S. C. KIM.

From Flora, Indiana.

Dear Brethren:—I condition. We have had an excellent week Sunday; we had two meeting-houses; they are four miles apart. Meeting yesterday at the upper house; house filled to overflowing with eager listeners; could not get all in. One young sister came forward and requested baptism. Counsel taken, no objection, all were glad to receive her. They went to W38 Cal, about two miles distant, and baptized her about the great communion. Trust all will bring rejoicing. We know that the brethren will be from the end of the world. Three weeks ago we received two by baptism; so you see that the good work is progressing slowly but surely. I think there are many more near the kingdom.

Brother George Cripe, from Fairview Church will commence a series of meetings on the 21st of September, and we anticipate a good meeting. The elders and officers of the church were concerned and anxious to hold such a meeting, and that is the reason. I think it should be, then there will be love, and union and peace, and I will just say right here to my brethren and sisters, let us not our trust and confidence in God, we know that the brethren may plant or sow the seed, but the increase must come from God. Will report again.

CHRISTIAN LEAH.

From H. P. Brinkworth.

Dear Brethren:—I AM glad you keep your paper free from articles of a schismatic nature, citing divisions instead of unity. Keep for the good of the church, and try as much as you can to live peaceably with all men. Advocate the characteristics of the church which tend to keep us separate, and we may know each other and be known. If not then we must be patient to hear that the church has lost her purity and her glory.

From C. H. Balsbaugh.

WE are in perilous times. Fear of us aware how the church is undermined by the irruption of the Zeiglerite. A general fast should be proclaimed, and such a fast as fills the scripture idea of the term.

A free press is the greatest blessing of the times. Gulgatha. But it is fast becoming our ruin.

## Announcements.

Our tale is to give notices about our families. They should be in full, and written in paper separate from all other notices.

LOVE-FAST.

The Brethren of the Cottonwood Church Lyon County, Kansas, have appointed the second Sunday of October for their Communion Meeting. Preaching at 10 A. M. and 5 P. M. and continue over Sunday. Place of meeting seven miles west and two miles south of Emporia, and one and one-half miles south-west of Petty's Mill, at the house of J. M. Quakenbush.

(Private Christian, please copy.)

The Bushnell air church, McDonough County, Illinois, will hold their communion at Brother P. Carson, on the 27th and 28th of September. All those coming from the west will stop off at Tennessee, and call on Brother Benjamin Boyd, one of our half-mile south of station, if not, wait at depot. Those from the east stop off at Matamoras, call on Morrison or Black, if not, wait at station.

A. G. BLACK.

Love-fast at Urbana Church, Champaign County, Illinois, September 26, commencing at 4 P. M. Meeting to continue two or three days.

A. J. BOWERS.

We, the members of the Union Church, Elkhart County, Indiana, intend holding a Communion Meeting, on the 25th of September, commencing at 3 o'clock. We also meet next day. A general invitation to all desiring to be with us, and especially ministering brethren.

A. MILLER.

We expect to hold our Love-Fast in the Bachelor Run Church, Carroll County, Indiana, one half mile south-west of Flora Station, October 2d, commencing at 3 o'clock. The usual invitation is extended to all who desire to be with us.

JOHN F. KINZERT.

We expect to hold our Communion Meeting in the Bear Creek Church, July County, Indiana, one and one-half miles from Bryant Station, September 24th and 25th, commencing at 4 o'clock in the evening. A hearty invitation to all, especially the ministering brethren.

ELI KENNIS.

The Brethren of the Church united holding their communion at their meeting-house, eight miles north-east of Marion, Grant County, Indiana, Thursday, October 2d, commencing at 3 P. M. Invitation to all.

J. C. TINKLE.

Our Love-Fast in the Dallas Center Congregation, Dallas County, Iowa, will be held at the church, one mile east of Dallas Center, September 27th and 28th. Meeting to commence at 1 o'clock P. M. We expect Brother Enock May with us a few days before that time, and remain with us till after the fast. All are invited.

H. STRICK.

The Elk Lick Congregation, Samnet Co., Pa., will hold a Love-Fast Sunday, September 20th. Services open at 3 P. M. Meeting to continue over Sunday. Ministers from abroad are cordially invited. As no private invitation is extended ministering brethren, those present will please drop in as card so as to assure us the desired ministerial aid. If any can be with us a few days previous to the appointment, will please inform us, as we would prefer having preaching a few days before the fast. The usual courtesy is extended to all.

S. C. KIM.

Books, Pamphlets, Tracts, etc. for Sale at the Office.

The Gospel Preacher Vols. 1-4. A book of twenty-two volumes. By J. M. Moore. Price \$1.00. The Gospel of Matthew in 200 Parts.—These books are printed, and are in the hands of the printer. They are now ready to be sent to the printer. They are now ready to be sent to the printer. They are now ready to be sent to the printer.

The Prince of the House of David.—These are the books of the Prince of the House of David. They are now ready to be sent to the printer. They are now ready to be sent to the printer. They are now ready to be sent to the printer.

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Joseph Complete Works.—Bound in Leather, \$2.00.

Revelation, Theological Dictionary.—Bound in Leather, \$2.00. Christian Epistles.—With the Annotations and Commentary. By J. M. Moore. Price \$1.00.

The Gospel Banner, and Highway Guide, or British Chariot First by Way of God. By J. M. Moore. Price \$1.00.

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BRETHREN AT WORK.

Lamar, Illinois.

THE BRETHREN AT WORK.

A Religious Weekly.

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BRETHREN AT WORK.

Lamar, Carroll Co., Ill.

CHILDREN AT WORK.

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W. U. R. A. TIME TABLE.

Trains leave Lamar, Kentucky, and arrive at

the following places:

By Express. By Mail. By Freight.

By Express. By Mail. By Freight.

By Express. By Mail. By Freight.

By Express. By Mail. By Freight.

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By Express. By Mail. By Freight.

# THE BRETHREN AND SISTERS

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."—LUKE 2: 10.

Vol. IV. Lanark, Ill., August 18, 1879. No. 34

## The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

ESHELMAN & HARRISON.

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### STEIN AND RAY DEBATE.

Page 144.—Brethren (or Tunker) Churches possess the Bible Characteristics which entitle them to be regarded as Churches of Jesus Christ.

J. W. STEIN, Opposes.  
D. B. RAY, Defends.

RAY'S ADDRESS.—RAY'S THIRTIETH REPLY.  
[AMES did not teach the Tunker blasphemy of "anointing with oil" for the forgiveness of sins.] We have driven Mr. Stein from the Tunker doctrine that "baptism and regeneration" are identical, so that he confesses that the "regenerated" are required to enter Christ's church by solemn acts of allegiance, "admission by the ministers of Christ. Therefore the "over not at all" was not designed for universal application. The Tunkers to make conformity (as we have shown) by their rules of dress, essential to fellowship. The very fact that the Tunkers have established a civil-congress—no evidence of submission to its laws, is positive proof that their government is unscriptural. See Matt. 18: 17. The government of the United States is not the Bible model for church government.

Mr. Stein has been forced to surrender his "traditions," claiming a connected church, that stood from the apostolic church through the Waldenses, down to Alexander Mack. In his sixteenth act he says: "Mr. Ray picks up his own Brown's law, a part of which we have to maintain, and calls it a 'Tunker history.'" And in his seventeenth act he says: "It is the same Baptist document rebuked." Though we had quoted from the Tunker historians themselves, the fact of the origin of the original Tunker church in 1708, yet Mr. Stein charged that our quotations originally came from Baptists and were untrue. We now proceed to establish our historical position from original Tunker sources which place Mr. Stein in the unfortunate attitude of a false accuser. It is to be hoped, however, that he did "generally in unbelief." We have before us a copy of the *Writings of Alexander Mack*, in German and English, translated and published by a member of the church, by James Quinter, to the Tunkers themselves, at Columbus, Ohio,

in 1880. This work is from the pen of Mr. Mack, the founder of the original Tunker church. In the introductory Memoir by James Quinter, a leading Tunker editor and author, concerning the original Tunker movement, says: "They were resolved to make the christian testimony before the pattern showed them on the mount—not on Mount Sinai, but on Mount Zion, according to the pattern taught and exemplified in the doctrines and lives of Christ and His apostles."

Of this number were the faithful little band of eight persons, a number between which and that which preceded the world after the deluge, striking parallelism is observable. And one of these eight persons, and, one, too, who was prominent among them, was Alexander Mack, the subject of the following Memoir: Mack's Writings, p. 7.

So according to Mr. Quinter, this leading Tunker author, these original Tunkers "made the christian testimony"—the church—and delivered the truth with true faith, after the deluge of spiritual apostasy had destroyed all others!

Again Mr. Quinter, p. 3, says: "Alexander Mack, son, author of the following work was in 1670, in Schriesheim in the Electoral of Palatinate, between Mannheim and Heidelberg, in Germany." He was a Presbyterian, and educated in the Calvinistic faith. "His occupation was that of a miller, and he possessed a very considerable mill, and a handsome patrimony, and several vineyards at Schriesheim."

After describing his marriage and family relations, on p. 10, Quinter says:

"There is a large number of his descendants still living and in membership with the christian community which they formerly succeeded to do much, as we have intimated in the hands of God, to organize and establish."

According to this, the original Tunker church was organized and established under the leadership and instrumentality of Alexander Mack. This is Tunker testimony. Continuing on p. 10, Mr. Quinter says:

"Becoming dissatisfied with the religious system in which he had been brought up, and being anxious to ascertain the mind of the Lord as revealed in the Scriptures, to this source was his attention directed in searching for the old paths. He became convinced by his reading of the Scriptures that an immersion in water was the New Testament baptism, and a believer the only proper subject for the ordinance, and that the doctrine and practice enjoined in the following work are such as believers should receive and obey. Accordingly, he and his wife and six others, in 1708, were immersed in the river Elber, and covenanted together to walk in all the commandments and ordinances of the Lord."

Also on p. 11, of their original Tunker church, Mr. Quinter says:

"The same spirit which actuated the great red dragon with seven heads and ten horns, that stood ready to devour the man-child which the women clothed with the sun was to bring forth, Rev. 12: 4, manifested itself at Scharnau to devour the infant community which the truth had conceived and brought forth."

"He was the first and only one from the Tunkers themselves, the original Tunker church, who counseled and brought forth under the ministry of Alexander Mack, in Germany, in the year 1708. This is neither Baptistish, nor rehash; but it is the family record of the parentage and birth of the original Tunker church. As on p. 13, Mr. Quinter, of Alexander Mack, says: "He was the first and only one from the christian community, organized at Schriesheim in 1670, and labored zealously and successfully to enlarge the borders of the Zion."

So the Tunker Mount Zion was born at Schriesheim, in 1708. And finally on p. 14 Mr. Quinter, says:

"Such are the brief Memoirs we have collected

of Alexander Mack, Sen. And while we revere his character, may we honor the system of faith and practice which he and his confederates have handed down to us."

So it turns out instead of following the faith and practice handed down to us by Christ and the apostles, the Tunkers are controlled by the faith and practice handed down to them by Alexander Mack!

"The Preface or Introduction" to the Writings of Alexander Mack, was written by Alexander Mack, Jun., who was the son of the original Tunker leader. He was also a prominent preacher and author in his father's new church. In this Preface, pp. 23-25, of the original Tunker church, Alexander Mack, Jun., says:

"Finally in the year 1708, eight persons consented together to enter into a covenant of a good conscience with God, to take up all the commandments of Jesus Christ as an easy yoke, and thus to follow the Lord Jesus, their good and faithful shepherd, in joy and sorrow, as his true sheep, even unto a blessed end. These eight persons were as follows: namely, five brethren were—George Brück, from Hesse-Cassel, the first; Isaac Vetter, likewise from Hesse-Cassel, the second; the third was Alexander Mack, from the Palatinate of Schriesheim, between Mannheim and Heidelberg; the fourth was Andrew Bony, of Basle in Switzerland; the fifth John Kipping, from Barel in Württemberg. The three sisters were Johanna Neugebauer or Bony the first; Anna Neugebauer Mack, the second; and Johanna Kipping the third."

These eight persons covenanted and united together as brethren and sisters into the covenant of the cross of Jesus Christ to form a church of christian believers. And when they had found in authentic histories, that the primitive christians in the first and second centuries uniformly, according to the command of Christ, were plunged into the death of Jesus Christ by a thorough immersion into the water-bath of holy baptism, they examined diligently the New Testament, and finding all perfectly harmonizing therewith, they were anxiously desirous to use the means appointed and prescribed by Christ himself, and thus according to his own ordinance counsel, go forward to the fulfillment of all righteousness.

Now the question arises, who should administer the work externally unto them? One of their number, who was a leader and speaker of the word in their meetings, had visited, in sincere love, different congregations of Baptists (*Thos. Giese*) in Germany, most of which admitted that holy baptism when performed by an immersion in water and out of love of Christ, was indeed right; but they would also, besides this, maintain that the pouring of a handful of water might also do very well, provided all else would be right.

The consciences, however, of them (the Brethren) could not be satisfied with this. They therefore demanded of him, who led in preaching the word, to immerse them according to the example of the primitive and best christians, upon their faith. But he, considering himself as unqualified, required first to be baptized of some one of them before he should baptize another. So they concluded to unite in fasting and prayer, in order to obtain of Christ himself, the form, the manner, the direction and the power of such confidence in the previous and new promise of God, they, under fasting and prayer, came into the house of the brethren should baptize that brother, who so anxiously desired to be baptized by the church of Christ. They mutually pledged their word, that no one should

ever divulge who among them had baptized first (according to the lot), in order to seek off all occasions of calling them either any man, because they had found that such facilities had already been approved by Paul in his writing to the Corinthians.

Being thus prepared, the eight went out together one morning in solitude, to a stream called Elber, and the brother, upon whom the lot had fallen, baptized first that brother who desired to be baptized by the church of Christ, and when he was baptized, he baptized him by whom he had been baptized and the remaining three brethren and three sisters.

Thus these eight were all baptized in an early hour of the morning. And after all had come up out of the water, and had changed their garments, they were also at the same time and to rejoice with great inward joyfulness, and by grace they were deeply impressed with these significant words, *Be ye fruitful and multiply!* This occurred in the year above mentioned, 1708. But of the month of the year, or the day of the month or week, they have left no record."

From the above testimony as given by Mr. Mack, we gather the following historical facts: First: The above named five brethren and three sisters, eight persons "covenanted and united together" to form a church of christian believers. Second: They learned from "authentic histories" (unimpaired) that early christians were baptized "by a thorough immersion into the water-bath." Third: These eight souls who had no unbaptized persons, and were baptized by the Tunker doctrine, children of the devil. Fourth: They all wanted to be "baptized by the church of Christ," but they knew of no church in the world. Fifth: It was decided that one of the four brethren, who were all unbaptized since they had been baptized, should be chosen to baptize all the rest. Sixth: They all wished to baptize all the rest. Seventh: They mutually pledged their word, that no one should ever divulge, who among them had baptized first, in order to seek off all occasions of calling them either any man, because they had found that such facilities had already been approved by Paul in his writing to the Corinthians.

Thus these eight were all baptized in an early hour of the morning. And after all had come up out of the water and changed their garments, they were deeply impressed with the words, *Be ye fruitful and multiply!* This occurred in the year above mentioned, 1708."

In the face of these historical facts and the confession of all honest Tunker writers, Mr. Stein is a destitute of the love of the truth, that he has attempted to make the impression that the original Tunker church began prior to the year 1708. But at best driven from his traditional Tunker succession, he claims that the Tunkers "are proper successors of the apostolic church, because they have their faith and practice." This is utterly false, for he cannot show where a single apostolic church was organized by eight unbaptized men immersing each other. With all his drive from his traditional church had such origin as this Schwabach baptism concern.

But now we are informed by Mr. Stein, "that our number of souls was not so great as we had in no church accessible, without a stipulated administrator, may submit themselves to baptism, and then be as truly sons of God to baptize as we were John!" Such is the order of baptism and miserable lot of Tunkerism, that any number of the children of the devil, by their traditional doctrine, may baptize each other, and then claim to be as truly sons of God to baptize as was John the Baptist!

[Ed Ray's speech over our faith, bonds, and consequently there is not room for it all in this, time.]



## A MASONIC FUNERAL.

I STOOD beside an open grave,  
Bemused with grief and fear;  
It seemed to me in that dark hour,  
I, too, should lie again.

Friends closely stood about me  
On that sad, dreary day,  
A voice fell on the silent air,  
Clear spoken: "Let us pray."

The man who spoke had never bent  
To heaven his worldly pride;  
A scoffer and a scorner he  
Of Christ, the crucified.

A man of God stood silent by,  
With grave and reverent air,  
And listened without word or sign,  
Unto the scoffer's prayer.

He prayed that he, my precious dead,  
The object of my love,  
Might meet his brethren all once more  
In the Grand Lodge above.

I wondered, as I thought of him,  
In that strange place of rest,  
If I should ever see his face,  
Or less upon his breast.

It seemed that on good works alone  
They doted to base their claim,  
For they sought not Heaven's favor  
In the Redeemer's name.

And I wondered, as I listened  
To that strange, unchristian prayer,  
What would light that distant lodge of theirs  
If the Savior was not there.

Would it not be outer darkness?  
Would it not be burning pain?  
Where those gathered who had never  
Called upon the Savior's name?

The brethren listened reverently  
To what was sin to me,  
And answered to the Master's words,  
"Amen; so mote it be."

A holy order, verily!  
In bitterness, I said,  
To choose a wicked man like that  
To pray beside their dead.

Now I often feel the pang  
That hour of trial gave,  
When a foolish unbeliever prayed  
Beside my father's grave.

—From *Cynosure*.

## BAPTISM FOR THE REMISSION OF SINS.

BY Wm. BURGESS.

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2:38.

IN examining this subject carefully, it is necessary first, that we bear in mind who spoke this holy language; secondly, to whom, where and when; thirdly, the object and his authority.

First, the apostle Peter is the author of this language. 2. It is a portion of his memorable sermon delivered on the day of Pentecost at Jerusalem in Judea to the Jews. 3. The object was, that they might be saved and receive eternal life. This event had been foretold by Christ himself when he said, "Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke 24: 47. Thus, this no doubt was the beginning, as we find that it was the first sermon preached after the plan of salvation had, been fully arranged.

We will now examine the authority of Peter for saying what he did. In order to do so, we will first notice a portion of history. We learn that he was a poor, illiterate fisherman when Christ found him and commanded him to follow him, however, his traits of character were so various that the Savior saw fit to make him his constant companion. Owing to many of his traits of character he made many mistakes, but was always set right by his divine Master, and always received his teachings and sharp rebukes with meekness. In consequence of Pe-

ter's mistakes while with the Savior, some people do not place much confidence in his teachings, saying that if he made mistakes while he was with his Master, he would be still more liable to make them while not with him. To such, we will endeavor to show that Peter was not alone in this matter. "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come he will reprove the world of sin, and of righteousness, and of judgment." John 16: 7, 8.

We will bring still another witness to bear upon this point. Christ said to his disciples, Peter being among the number, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem; and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." Acts 1: 8, 9. Again, "and when the day of Pentecost was fully come they were all with one accord in one place." Acts 2: 1, 2; and they were filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." Acts 2: 4. We learn from these passages of Scripture that Christ must leave his disciples, that he would send them the Comforter, that he actually did leave them, and that he verily did send unto them the Comforter, that he should reprove the world of sin, righteousness and judgment, that they (the disciples) should be his (Christ's), witnesses, and that they (the disciples) spoke as the Spirit gave them utterance. Should not this be evidence enough that Peter was not alone in this matter? But this is not all of Peter's authority. Matt. 16: 16. We find Peter made confession of Christ; Christ blessed him and gave him a charge, saying, "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven." Matt. 16: 19.

We would have you bear in mind that the disciples were also present and he gave them a charge. We will now refer you again to the day when our text was first spoken, the disciples were all assembled at one place, were all filled with the Holy Ghost, Christ sent the Comforter as he had promised. What was to be done next? The world must be reprov'd of sin, of righteousness and of judgment. Who must commence this reproof? No doubt the disciples all understood who should commence this work, because they were present when Peter received his charge. They also knew that this would open the kingdom of Christ on earth; and Peter felt no doubt that this duty devolved upon him, hence he arose and began to rebuke sin as the Spirit gave him utterance. Now when they (the Jews) heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, "Men and brethren, what shall we do," which signified that they believed what Peter said; hence he tells them to "repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins." Then adds, "and ye shall receive the gift of the Holy Ghost." We learn that about three thousand souls obeyed Peter's command, for he spoke as the Spirit gave him utterance. Hence we learn that this command did not originate with Peter, but that God made him an infallible instru-

ment in his hands to say these things, and therefore originated with God himself, and is not a mistake of Peter's, neither did Peter make mistakes after he received this infallible guide. Again, Peter was told when he received the charge, "that whatsoever he bound on earth, should be bound in heaven." Peter bound this command on earth, and it certainly is bound in heaven and not to be evaded, but extends to the uttermost parts of the earth, and to the end of time.

(To be continued).

## PREACHING PURE PRINCIPLES.

BY JOHN LAMARLEY.

Shun the doctrine of those who "have erred concerning the truth." Strike for the right.

THESE are those who have erred concerning the truth, yet professing to have named the name of Christ, but have not departed "from all iniquity," have not held "fast the form of sound words" which was preached unto by the apostles, and Jesus Christ, "who hath saved us, and called us with an holy calling;" "who hath abolished death, and hath brought life and immortality to light through the Gospel." But notwithstanding all this, "the foundation of God standeth sure, having this seal, 'The Lord knoweth them that are his.'"

The temptations, and influence of the evil that are now filling our land with sorrow have gone on to such an alarming extent that many of the professed adherents of religion, and even ministers, have got to calling "evil good and good evil," and consequently have "erred concerning the truth," "have fellowship with the unfruitful works of darkness," have quit reproving them, but have consented to them by being silent, and not showing the people their transgression, are ashamed of the testimony of our Lord, have a growing laxity of doctrine, which weakens the faith of both the preacher and the church, have consented to the language of the worldly-minded, which speaks unto us smooth things. If you do not, you are called a sinner and a grumbler. How many preachers now in these last days were it told them like the prophet, "cry aloud and spare not," suppose you would think they had a hard task assigned them? and why? because they would be crying at the sins of the people, be made "taskmasters of the afflictions of the gospel," would have to "endure hardness as a good soldier of the cross of Christ," and by their preaching would not win the popular approbation of the people. The world wants a religion that will not stir the heart and conscience, something that will not call on them to crucify the flesh, such a religion suits all classes. The preacher that can, and will preach in this style, and has got out of the worldly style of preaching, and has "erred concerning the truth is now looked up to by the world, and even Christian professors, as a man that is introducing great facilities, or enlarged views of Christian activity," and this is looked on as a mark, or evidence, of great faith as a Christian. The world loves, and smiles on such men, however contrary to the command of Jehovah, preferring to cling to sin rather than to listen to him who is the resurrection and the life. Strange infatuation of man, that he will prefer the chaff to the wheat that is in religion.

The great necessity, dearly beloved

for our reform, as individual members, and the church of Christ, is to "have no fellowship with the unfruitful works of darkness, but rather reprove them." Sister, brother, enter into an examination of yourself, and of the church, it may be you will conclude the churches that do not have "fellowship with darkness" are not few; should this be the case, we are the servants of sin, in bondage to the world. It cannot be otherwise with every one who endeavors to do service for one Master, while held in bondage by another, will have written upon the last page of the history of each day—failure.

Where are we standing? What is our support? Have we for our support the word of eternal truth, which can only keep us from falling, and which alone will stand through all eternity; or have we only the support and sympathy of those whose doctrine and conduct proves that they have "erred concerning the truth," are perceived to be connected with a disregard of many known duties, and indulgence in such things; as it is said of those that do such things shall not inherit the kingdom of heaven. May we be among the faithful who are willing even under reproach, and at the expense of much self-denial, to give testimony, though we may be hated for telling the truth, as Jesus was, and Jesus says, "follow me." Remember the evil that accompanies the saints will continue with them no longer than life lasts. Here lies the comfort of the believer. May we go forth in the spirit of the gentle Nazarene, to the conversion of sinners, to the peace and purity of the church, and to the subversion of all anti-Christian powers.

May the redeemed, with the strength and fortitude with which they are endowed, stand for the right, and successfully resist the temptations they may meet on their pilgrimage. Stand for the right; leave the result, or issue with him who is owner of the silver and the gold.

## MAN'S ACCOUNTABILITY.

WE recognize in our creation the hand of an Almighty Being who has endowed us with understanding and intelligence. We possess faculties, which under culture and development are wonderful. Certainly Omnipotence, in giving such matchless displays of his wisdom, has a purpose.

Kind reader, what think you is the first momentous object of man's creation? If this momentous question had, in every instance, a truthful and practical answer at the out-start in life, the face of society would bear the marks of unquestionable improvement, but what a tragic and lamentable reply the masses are giving to this question! Some seeking honor and worldly aggrandizement by girding on the sword, bridling up the steeds of war, and driving iron shoes through sens of blood and tears, regardless of the widow's wails and orphan's cries. Many, thirsting for gold and plunder, armed with gleaming knife and revolver, choose the silent watches of the night as their harvest season in which to wrench from the hands of honest toil the hard earned wages.

Others again, but little less honorable, over reach in trade, defraud the poor, and sacrifice all their integrity, of character upon mammon's altar, deaf to the cries of want and the claims of benevolence; while thousands stifle the voice of conscience, and all the moral sensibilities of nature, denying the authenticity of the Scriptures, the existence of a God,



and the virtues of the blood of the cross. Their God is earthly gratification, and the pampering of the depraved appetites.

Here the Infinite Architect of the universe stamped such picturesqueness and beauty on the face of nature, flecked the heavens with stars, gave a seasonable rising and setting to the sun, that the earth may bring forth bountifully, merely to give man an opportunity of employing the limitless capacities of his nature in living for no higher object than the gratification of his animal nature! Is there no higher tribunal before which man must be accountable than his own preconceived notions of right and wrong? Verily, "For every idle word that men shall speak, they shall give an account thereof in the day of judgment." An impartial reckoning will come sooner or later. Gainsay or make light of it if you dare. Life the mountains on the words and acts of your life if you can, or roll the waters of the oceans over them, yet the Archangel's trumpet will resurrect them.

We may find a forcible illustration of what we are trying to impress upon the mind in the case of a poor unfortunate widow. The winter was inclement and cold; the pitiless blasts driving great flakes of snow against the windows and through the chinks in her humble dwelling. The fuel was gone, nothing remained but a few smoldering embers, and the last crust of bread had been given to appease the gnawing hunger of her only child, while no work could be obtained. Thinly clad and shivering with cold, she appealed to the compassion and generosity of a wealthy neighbor for only a little food and fuel. But her reception at the door of affluence was as fruitless and heartless as the mid-winter storm.

The mother died; her little son grew into a madman and became a disinherited artist, but the remembrance of that inhuman conduct by his devoted mother never could be erased. He drew a most graphic delineation of it on canvases which proved to be a masterpiece. Years passed with their mutations, lights and shadows, sunshine and darkness. A gentleman in passing along one of the great thoroughfares in a European City, entered an art gallery. A moment more, and he stood transfixed and speechless before a great painting. He recognized in it one of the almost forgotten acts of his past life receding back upon him with a reflex power.

Dear reader, the eye of God is cognizant to all. You, too, will meet all the acts of your life in a coming day. When the records from the archives of eternity are hued up in the light of all the crimson colors of sin. If unforgiven, they will stand out naked in all their unmistakable deformity. It is said of one, arraigned for some supposed crime, that while giring in his defense, he heard the scratch of a pen behind a drawn screen, reminding him that every word was being recorded, and if not properly uttered would appear against him. With in the roll the Recording Angel is making an entry of all the transactions of your life. That record will survive the record of the universe, and be found indelible when the pale nation of the dead are stirring and the great white throne is set.

"How careful ought I then to live,  
With what religious fear,  
Who such a strict account must give  
For my behavior here!"

Selected by MARY A. MCKAY.

Do much for little—so that you do it for a good purpose.

## HOW TO PREACH WHAT YOU BELIEVE.

BY making no allusion to what others believe, preach the gospel as you understand it. Nothing is gained by animadverting upon the creed or doctrine of some other sect. You sometimes tell your hearers what they never have known. Confine your preaching to your own views of truth. Never call names. Never say the Methodists or Unitarians believe so and so. Go right on, preaching the truth as you have received it from God's Word, just as though no other denomination existed under the sun.

2. Do not make any one point a hobby by that you must ride every time you go into the pulpit. Preach all the truth, not one thing to the neglect of the rest.

3. Be cheerful and pleasant about it. Do not fall into a scolding, fretful, fault-finding way. Be not censorious. But tell great truths in a pleasant way. No man was ever driven or scolded into holding anything right or wrong.

4. Preach plainly. When defining any term or phrase, use short words and short sentences. There is too much verbiage generally; too many words and too few ideas. Sentences long drawn out will necessarily conviction to a mind; but a plain, terse statement of a truth will go like a rifle shot to the mark.

5. Preach as though you believed yourself what you want others to believe. Let your whole heart and soul speak out in your words.—*Religious Herald.*

## GLADNESS IN SERVING GOD.

THE joy of the Lord is your strength." The heart filled with gloom cannot be strong. As the sunshine is needed to bring out the fruitful harvest, so joy in God is needed for effectual, distinguished service in his cause. He who is whipped to duty will never accomplish great things. The volunteer is ever more brave, and daring, and successful than the conscript. But of all duties, the service of God is the noblest in which man can engage, and, if gladness should fill the heart in any service, it should be the service of the Lord of hosts. Let there be perfect love for God, and no service will be counted mean or unworthy; all work will be dignified by him for whose sake it is undertaken.

"To love that makes the cheerful feet  
In swift obedience move."

If our love be feeble or fluctuating, if self-love interfere with its perfectness, then we may find it at times, difficult to serve the Lord with gladness. Duties may then, at times, feel irksome, and the most reasonable service may elude with our inclinations; but let God be loved perfectly, and no sacrifice will be felt too great, and no service too difficult.

Let there be the fullest appreciation of God's character. Is he not the Lord? infinite in every perfection? Can he command an unwise thing? Is it not true that the sacrifices and the services rendered to him make the offer stronger in their very action? If so, let us think of these things, and we shall serve the Lord with the gladness of hearts fully consecrated, and shall come before his presence with singing, for glad hearts will make tuneful lips.—*Sel.*

It is easy to find fault, to pick flaws, to criticize and condemn. But can we improve upon what we blame? and is our life excited enough to authorize us to act as censors of our friends? Do we not all live in glass houses?

## Home and Family.

Husbands, love your wives, *as yourselves*. You are to love them as you love yourselves. Children, obey your parents, *because this is the Lord's commandment*. But do not let it be a mere formality to them that are your masters.—*Pa.*

## NO TIME LIKE THE PRESENT.

If you're told to do a thing,  
Never wait for it to be done,  
Never let it be by ladies,  
Do it fully, freely.

Do not make a poor excuse,  
Waiting, weak, antedily;  
All obedience through the name  
Must be prompt and ready.

When father calls, though pleasant be  
The play you are pursuing,  
Do not say, "I will come when I  
Have finished what I am doing."

If you are told to learn a task,  
And you should begin it,  
Do not tell your teacher, "Yes,  
I'm coming in a minute."

While not mounds nor your words  
In telling what you could do  
Some other time; the present is  
For doing what you should do.

Don't do right unwillingly,  
And stop to plan and measure;  
'Tis working with the heart and soul  
That makes our duty please.—*Sel.*

## THE FEAR OF GOD.

FEAR has come to be regarded with great disfavour, as a motive to righteousness. It is true that there are fears which are not especially potent in their influence for good, but the Scripture has made no mistake in telling us that "The fear of the Lord is the beginning of wisdom." Love is a higher motive; but in a world like this, where temptations assail man at every point, and iniquities take hold upon him on every side, it is right that every motive which sways the mind of man should be pressed into the service of truth and righteousness. Fear is such a motive; not so much the fear of perdition, for that might be a purely physical fear, in which even beasts might partake, but the fear of the Lord,—the solemn consciousness that God is near at hand; that his eyes behold, that his ears catch not only the murmurings of our lips, but the very thoughts of our hearts; and that his awful indignation, which blazed out against the cities of the plain, which thundered from Mount Sinai his curse against iniquity, and which for ages has followed a blasted ungodliness on every hand,—the thought that this same wrath of God is still "revealed from heaven against all unrighteousness,"—surely such a thought as this must be a most salutary restraint to keep men back from presumptuousness.

It is true that Christians knowing their Father's love and rejoicing in his grace, may not need this motive; they may indeed be beyond its influence, and swayed by the higher and more gracious power of love; but all men have not faith, and hope, and love; and the first form of religious life is naturally connected with fear. "The fear of the Lord is the beginning of wisdom."

Children are withheld from sin by fear; they are restrained by dread; when they become older, other motives enter in and have play; but in the beginning of the natural, as well as the religious life, fear is an element which must not be overlooked.

The age lacks moral stamina; and religious nobby pamperism is altogether too prevalent. Mammoth sentiment and

indiscriminate sympathy which confound all moral distinctions prevail too widely in this world. We need, as Christians, that wholesome restraint, that solemn apprehension which tells us that the path of sin is the path of danger, and that however pleasure may allure us in the way of disobedience, calmity and death will overtake us ere long if we persist in a sinful course.

Let us learn a lesson taught alike by nature, providence and revelation; let us dread the least approach of iniquity, and "let us have grace whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire."—*The Christian.*

## A SLANDERER'S PENANCE.

THE following oft-repeated but very instructive lesson is by St. Phillip Neri: A lady presented herself to him one day, accusing herself of being given to slander. "Do you frequently fall in to this fault?" inquired the Saint. "Yes, Father very often," replied the lady. "My child, said the saint, your fault is great, but the mercy of God is still greater, for your penance do as follows: Go to the nearest market and purchase a chicken just killed and still covered with feathers, you will then walk to a certain distance, plucking the bird as you go along; your walk finished you will then return to me." Great was the astonishment of the lady at receiving so strange a penance; but silencing all human reasoning she replied, "I will obey, Father." Accordingly she repaired to the market, bought the fowl and set out on her journey, plucking it as she went along, as she had been commanded. In a short time she returned, anxious to tell her exactness in accomplishing her penance, and desirous to receive an explanation of one so singular. "Ah," said the Saint, "you have been very faithful to the first part of my command: now do the second part, and you will be cured of your fault. Retrace your steps, pass through all the places you have already traversed, gather up one by one all the feathers you have scattered." "But Father," exclaimed the poor woman, "that is impossible. I can't find the feathers carelessly on every side; the wind carried them in different directions; how can I now recover them?" "Well, my child," replied the Saint so it is with your words of slander; like the feathers which the wind has scattered, they have been wafted in many directions; call them back now if you can. "Go and sin no more." History does not tell if the lady was converted; but it is very probable. It required a Saint to give the lesson; one should be a great sinner not to profit by it.

Be not puffed up at any time. Turn over thy books again. Judge justly. Forbear, bad language. Overcome thy parents with forbearance. Cast not of an inferior. Throw not thyself headlong into danger. Love thy friend's evils and preserve them as if they were thine own. Do not to another man that which thou lovest. Threaten no one. Go sooner to thy friends than are in misery than to them that are in prosperity. A stone is the tree of gold and gold of men. A liar depraveth his life with slander. Whoever is discrete and wise hateth liars. Have a care of thy house. Instruct children that are most dear to thee. Do good to women. Throw away suspicion. Remember a courtesy received.—*Cleobulus of Lindus*













## Gospel Success.

And they that be wise shall shine as the brightness of the firmament; and they that take many to righteousness, as the stars forever and ever.—Dan. 12:3.

**FAZCO, IOWA.**—One sister baptized the 3rd inst. J. D. HARTSHORN.

**Garrison, Iowa.**—Our church was made to rejoice to see more precious souls come out on the Lord's side on the 3rd inst., making six that have been added to the church since last Winter. Our church seems to be more in love and union since these additions. May God give us grace to be more faithful and attentive to our duties. J. M. HINCHES.

**Blue Ridge Church, Ill.**—We met for divine service at the Beach School-house. Brother Bowers, of the Urbane Church, preached. Theme.—Salvation. We next attended to the ordinance of baptism. A dear sister united with the people of God. Brother John Barnhart officiated. We treat the new risen to visit in terms of life. Our way will all be encouraged to see the lost ones returning home to God. May we be encouraged to press onward and upward, so that when our warfare is ended we can soar over the ever lasting hill to the habitation of eternal glory. C. BARNHART.

**Campbell Co., Va.**—On Sunday Brother H. A. Brahm and the writer left for Campbell County. Next morning Brother Brahm preached at the Forest School-house, to a large audience of attentive hearers. In the evening again at Lynch's Station. (Quite an interest manifested and one applied for baptism.) After replying to the water he was led down into the water and was baptized according to the apostolic order. Brethren, remember the people around Lynch's Station. Let your prayers ascend in behalf of them. J. A. B. HARMON.

### City Mission Fund.

<b>Brethren:</b>	
PLEASE acknowledge through your paper the following amount received to be appropriated to the City Mission service:	
I. F. Knirigh, Campbell, Mich.	\$ 1.00
Jacob Horner, Linden, Ind.	.50
Either " "	.25
Nancy " "	.25
Abraham Tom, Cairo, Iowa.	1.00
W. B. Woodard, Walker " "	1.00
D. Heise, Clarence Center, N. Y.	5.00
W. A. Clark, DeFiance, Mo.	1.00
P. T. Rapp, Shannonsville, Pa.	2.00
H. Hershberger, Mogadore, O.	1.00
D. Stimp, Altona, Kan.	1.00
J. C. Beechey, Summit Mills, Pa.	1.00
D. C. McCombs, McDonalds, Va.	10.00
M. E. Dietz, Waterloo, Ind.	1.00
Sam'l Truitt, Silver Lake, Ind.	.25
J. R. Kiebler, New Albany, Ind.	2.00
D. Mack, Farmington, Ill.	1.00
M. C. Christopher, Pelton, Mo.	1.00
A. Rowland, Silver Lake, Ind.	.50
J. Leach " "	.50
S. Smith, Seville, Ohio.	1.00
D. Bowers, Modesto, Cal.	1.00
M. Shelly " "	1.00
J. " " "	1.00
G. B. Frederick " "	1.00
H. Haines " "	1.00
S. A. Overholser " "	1.00
B. Swartz " "	1.00
P. S. Gurnam " "	1.00
M. M. New, New Paris, Ind.	1.00
S. J. R. Locke " "	1.00
S. Salo, Waterloo, " "	.50
S. Hoke, Locke, " "	.25
F. Angmyer, Locke, " "	1.00
M. " " "	.50
S. D. " " "	.50
S. T. Boserman, Danbury, O.	10.00

Amount sent to date \$215.00

Many are the congratulations for this City Mission Service, by the donors breathing forth a spirit of prayer that will bring God's blessing down upon the work. Some are aged, good men and strong of limb, and on this day their senior days, are sending their gifts, more compounded with a warm heart felt prayer for the success of the cause. Some are younger, and full of energy and send their money and voice in the strength of the Lord and may God grant success to the enterprise.

Some contributions are from the old natives in Israel. God bless the dear sisters, "that at the cross and first at the grave," of their risen Lord, and are just as eager to labor for him as in days of old. Then again help is coming from the dear young sisters who are sending their patriotic prayers for the success of the cause, and their tender hearts are bleeding for the salvation of the sinner. May God bless the entire brotherhood and friends of the cause, trusting that help may come in from all quarters and that the evangelists may be set to work at the earliest possible moment.

This committee asks the prayers and assistance of God's people in this noble work, and by the help of God we will endeavor to do the best we can in promoting the work to the honor of God and to the glory of his name. We shall endeavor to select brethren that shall constitute the evangelist committee to preach the gospel, who are true exponents of the Brethren's doctrine as taught in the Bible, and who are in the spirit and word in the faith of Jesus. As to the length of time the evangelists shall preach and alternating with that shall be determined as the work progresses. Trusting we have the prayers of all God's people in this work of evangelism, I remain your brother in Christ.

S. T. BOSERMAN.

Sec'y and Treas. City Mission Service.

### From Monroe Church, Iowa.

**Dear Brethren:**—This good work is slowly progressing in this part of God's moral vineyard, and sinners are still exulting under the banner of King Jesus. It is some time ago a single immersionist held forth his views to that baptism and foot-washing so clearly (I) that some of the advocates of mono-baptism thought that the "spiritual house" of the Brethren had been demolished, but because of the rock upon which it is founded, and the word of truth with which it is traced, it withstood the contest,—it being of God.

So far this year, eighteen have been baptized, being the immediate result of the labors of our house ministers, together with the compliances of the injunction, "Search the Scriptures."

There seems to be an increasing interest awakened in regard to the doctrines of the Bible as believed and practiced by the Brethren. May it continue, and may the Barmans ever be at work proclaiming the "good tidings of great joy, which shall be to all people," that sinners may be brought into the fold and enter into the service of the Lord, and finally meet his approbation.

Yours Fraternally,

ISAAC H. MILLER.

Acrey, Iowa, August 2nd, 1879.

### From Percy, Wyandot County, Ohio.

**Dear Brethren:**—We look to see the Indiana Asylum at Columbus, Ohio, and in passing through the different departments, we were impressed with the thought how poor and miserable is the human family in this life. In looking at the different classes of people inside of the walls we saw old fathers and mothers whose heads are gray and evidently live in days far in this life. There are the middle aged who have children at home left in a cold and selfish world, and no one to care for them. We would like to soothe their sorrows, or drive away their fears, or speak a word of consolation in time of need. How thankful we should be to God, and how kind he should be to our parents while they live. After they are dead that we have no one to rely toward them. There are some there that are young in years; all seemingly have lost their reasoning faculties. It is truly a sad scene to behold. There are 815 patients and 225 employees, making a total of 1,040. We were greatly troubled by the officials and employees, for which they have our thanks. S. W. LINCOLN.

### From Turkey Creek, Ind.

**Dear Brethren:**—This week of the morning about cloudy. Since my last we received one by baptism. Another one who has been confined to his bed for some time, is willing to join in with us as soon as he gets able to be taken to some suitable place to live. After the 10th of August I was to Solomon's District to the Thinksgiving Meeting. The large house and gallery were filled, leaving a large crowd on the outside. Brother Jesse Calvert, M. H. Low, Wm. D. Risher, D. Risher, and others were there. Brother Calvert

delivered two discourses, one at 10-20 A. M. the other at 2 P. M. On the beautiful harvest, and how thankful we ought to be. His text in the forenoon was from Luke 12: 16 to end of 21st verse; how God has blessed us, (at least some of us) and we, like the man in the parable, how slow to believe and how slow to trust, and how God would say, "These folk, this might shall they soon be required of them." Brother Calvert thought if God has blessed us with more than we need, we should give the rest to the poor, or to the missionary cause. J. H. MILLER.

### From Somerset, Pa.

**Dear Brethren:**—This is Sunday morning, and I just now send you our excellent article on "The Fool-mouthed Slenderer and Abominable Title Tatler," and the piece following it called, "What We Need." The reading of these two articles has called forth my sympathies, and I assure you, dear B. at W., that you have my heartiest sympathies. I hope and pray we may all meet at last, for the blessed truth of such assurances as laydeners and false-leavers.

We are not subscribers to your worthy paper, though we read it every week with pleasure. We exchange with our neighbors and so we get free of our church papers; so you will be sure to send us our subscription. At present, though we received your kind solicitations and a copy of your paper, thank you. Hope the delinquent subscribers will pay at once, and that the Lord will bless the B. at W. A. SUTER.

### Danish Mission Report.

Naperville Church, Ill.	\$200
Rock River " "	200
Silver Creek " "	500
Lancaster " "	300
Arnold's Grove " "	250
Faust Church " "	150
Engle " "	100
A. J. Myers, Ohio " "	400
Major Church, Mo.	200
Boletort Church, Va.	500
St. Vrain Church, Colo.	200
St. Paul Church, Va.	200
Flint Rock " Va.	200
Louis Creek " "	200
Middle River " "	500
David Wells, Pa.	100
Total.	\$15.00

C. P. ROWLAND, TREASURER.

Lansark, Ill., 10th Aug. 1879.

(P. C. please copy.)

From S. M. Burket.

**Dear Brethren:**—FOR the benefit of those brethren coming to Southern Kansas, I will state they can receive round trip tickets by securing an order from me to Emporia, via. of Parsons just as cheap as they can get to Parsons. There will be an opportunity to see the beautiful Neesho Valley. From Chicago they can buy round trip tickets at 101 Clark St. for \$46. At Ft. Wayne the round trip ticket will cost \$42.00. There will be quite a number of Brethren here from the different States during the latter part of August and in the month of September. Our Love-Sun is on the last Saturday in September, to which all coming are invited. If the Brethren coming will write to Brother J. J. Solomon, or to Brother Andrew Cely, or to myself, the party written to will meet them on their arrival. Parsons, Labette Co., Kan.

Excess from the Antioch Church for the Month of July.

**Dear Brethren:**—THE Antioch Church has six ministers and 175 members. For some time there has been meeting at eight points each month; this month there were ten meetings within the district. Our harvest meeting was held at the Hart's School-house, and a very pleasant meeting it proved to be. After the third sermon, a party was given each one that felt so disposed, to make a few remarks. Upon the whole the congregation seemed to feel thankful unto the Giver of the bountiful harvest. Our minds were also drawn forward to the time when Christ shall gather this harvest in. J. W. SCOTCHDOPE.

### A Fragment.

DEAR brethren and sisters, are you doing all you can to help the Lord in the battle against the mighty? Millions of money are expended by the advocates of error to propa-

gate their doctrines. Our Brotherhood wastes thousands on tobacco and fine dainties and luxuries and on the foolish fashions of fashion, and give but little or nothing to the cause of the Lord.

Every brother and sister in the church ought to contribute something to this mission service. At least I think so. Send your contributions at once to Brother S. T. Boserman, of Danbury, Ohio, who is the Secretary and Treasurer of the committee chosen to superintend that branch of the Lord's work.

D. C. MERRIAM.

### Ashtand College.

By strict economy a student can also have a course of instruction at Ashtand College for \$100. Those who wish to perform labor and receive their expenses still farther, should apply soon, that they may be accommodated. College opened September 15th, 1879. Send for circular to S. Z. SHARP.

## Announcements.

One rule to be given subjects but one assertion. They should be brief, and written on paper separate from all other business.

### LOVE-TESTS.

At Walden's Grove Meeting-house, Stephenson Co., Ill. Oct. 30th and 31st, at 1 P. M.

In Christian County, Ill., five miles west of Morrisville, at the house of Brother Peter Dore, Sept. 26 and 27, at 4 P. M.

At North Solomon Church, Saugee Co., Kan., at the home of Brother John Wagoner's, Sept. 27th & 28th, at 2 P. M.

In the Franklin Church, near and one-half miles north-west of Leon, Decatur Co., Ia. October 2nd.

Six miles south of Iowa Center, Story Co., at the residence of Brother Samuel Myers, Sept. 25th and 26th, at 10 A. M.

Logans Church, Logan Co., Ohio, Oct. 2nd, at 2 P. M.

Franklin Church, Woodford County, Ill., Sept. 25th, at 10 A. M. Meeting to continue over Sunday.

At Black River, Melissa Co., Ohio, Sept. 19, at 5 P. M. Meeting to continue over Sunday.

At Neesho Church, Neesho Co., Kan., at Brother Joseph Garber's, four miles north of Parsons, Kansas, Sept. 27th and 28th.

In White Cloud Congregation, Nowdow Co., Mo. September 29th, and close the 29th in time for District Meeting. The meeting will be held 5 miles south of Mayville and 2 miles north of Arkoe.

At Spring Creek Church, Kosciusko Co., Indiana, Oct. 24th, six and one-half miles south of Fertenton, on the Pittsburgh, Ft. Wayne and Chicago R. R., and five miles north-west of Colasau, on the Zel River R. R., at 10 A. M.

Patt Valley Church, Neb. Sept. 13th and 14th, at the house of Brother Kinzer, in Butler County, seven miles south-west of David City. Those coming from the south stop off at Newark, via. Union Bridge. Tickets arranged by letter, at Summit, Butler County, and he will meet you.

Two Trapsburg Shakers (master and servant, as advertised) are coming to Brethren in German Dispensary by 7 W. train, being one of his twenty-nine for a single station. Tickets 1 cent each, 16 copies, \$1.00.

**THE TRIMMINGS**—in six numbers of five pages each, illustrated and truth, featuring Shaker history, kindness, free-presses, non-attendance, temperance, and food. Price 1 cent each, 16 copies per hundred.

**THE TRIMMINGS**, or 25th Ground, by H. H. Moore, showing that the position occupied by the Brethren, is today only 10 years, 12 copies, \$1.00. Any of the above works sent post-paid for the named price. Address.

### BRETHREN AT WORK.

Lansark, Illinois.

## W. U. R. R. TIME TABLE.

Train	Time	Stop
Day Express	7:15 P. M.	St. Louis, Mo.
Freight	7:30 P. M.	St. Louis, Mo.
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# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."—LUKE 2: 10.

Vol. IV.

Lanark, Ill., August 25, 1879.

No. 35.

## The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

ESHELMAN & HARRISON.

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### STEIN AND RAY DEBATE.

Prop. 1st.—Brethren (or Tunkers) Churches possess the Bible Characteristic which the Catholic Church is regarded as Churches of Jesus Christ.

J. W. STEIN, AFFIRMS.

D. B. RAY, DENIES.

J. W. STEIN'S 19TH AFFIRMATIVE.

I FRANKLY acknowledge that I have not seen the work of Bro. Mack, Sen., from which Mr. R. quotes; neither shall I see the statements of Bro. Mack Jr. still Brethren call my attention to them since my allusion to the articles of Messrs. Brown and Edwards. I hope my few years with the church and the multiplicity of engagements which have crowded them, will be sufficient apology for the oversight. It still remains, however, that I was not satisfied about those articles being "Bible documents," inasmuch as they were not reproductions of Bro. Mack's article, but were compiled by Baptists, and my attention had been called years ago by Bro. Moore to the assertion of Mr. Brown, that the Swarthmore Brethren "did not know that there were any Baptists in the world," as being incorrect. That is "the part" of Bro. Brown's statement that I referred to as being false. I hope, therefore, that my friend will have the honor to withdraw his premature charge of "false assertion" and other misleading epithets, and have cause regret to Articles 2, 4, and 6 of Helges Logic, by which he agreed as a gentleman to be governed during our debate. I regret the necessity of alluding to this, but it seems that he proposed to me to bring to the table the view of personal malignity and open insult. Is such the "Spirit of Christ?" Does it not prove his defeat?

I do not question the correctness of Brother Mack's statements, as he had no opportunity of knowing whether he affirmed. But they, in no way, affect my position on the question of true church membership. I have never claimed that the brethren, unscriptural anywhere, through the Waldenses or any others; though I do believe that Bro. Mack was a Waldensian. I plainly admitted that the modern Waldenses had apostatized from the ancient faith and were swallowed up in the movements and names of

the Information. I maintain that the Brethren are proper successors to the ancient Waldenses, Albigenses, Novatians, primitive Catholics and apostolic churches, because they succeed them in adhering to the same principles, faith and practice. Mr. Ray would do well to consider the evidence already adduced in proof of this, and if he cannot refute it, which he has not yet attempted, to hold his peace. His mere assertions only light the wind. He has persistently refused to notice my arguments on the nature of church succession, and hence leaves me without a respondent on that issue.

When the ordinances of God had been corrupted and discontinued, and the priests had apostatized from the teaching and practice of the divine law, and even forgotten it, and British found the book of the law (and, he did not receive the pure ordinances by uninterrupted personal succession from good men) and Josiah the king caused it to be read, and Israel returned to the commandments of the Lord, and conformed to walk according to them and observed them and were blessed (see 2 Kings 23: 25). They were "blessed" men.

Had rules prevailed against the divine theory? Was the subsequent church of that dispensation founded upon Josiah's or British? Were the people "presumptuous," "blasphemous," because they dare to obey God in the midst of a rebellious and apostate generation? Were Josiah and British "blasphemous" because they were reformers—did instruments to reveal the people from apostasy and error? Mr. R. cannot show that the church of God in my age, whether anti-dilettante, Messie, or Christian, ever depended on an order of men, or uninterrupted personal succession. Mr. Powell truly remarks that "when gospel truth has been perverted against error, a real revival of apostolic faith and gospel doctrine has been brought about, God has employed men not in this sphere of life." This is the mission. Man corrupts everything. He is not to be trusted with so precious a treasure as Christianity. God keeps his own work in his own hands. He and he only holds the keys of the ministry of his word.

When ministers forsake God, God forsakes them; (this is also true of churches.) "He that raises up others; he sets his own soul and to their party, doctrine, labors and sufferings, by making them absolutely successful in the conversion of sinners and in the edification and extension of his church. The residue of the Spirit is with him. The hearts of all men are in his keeping. He can raise up and qualify instruments for his work from any quarter." Christ says: "He that keeps my commandments and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him." John 14: 21.

According to my friend any number of men may have Christian communion; but cannot keep them unless they are led after men who have an organic unscriptural personal connection, through others just like themselves, to the apostles, to give them the privilege of obeying Christ. He and his co-workers' venture to suspend the validity of their own ministry and ordinances, and the whole Christianity of all their people, upon the doctrine of "unscriptural personal succession." The brethren who never do. In submitting to Christ's authority, they build up men (Matt 23: 24, 25), not upon Bro. Mack's or any one else in, or before or after 1708. My friend utterly fails to show that the "faith and practice handed down" by Bro. Mack was not the same "handed down" by Christ and the apostles. All true Christians "hand down" the faith to others. I may friend if the first Christians were not gathered from "unbaptized aliens" after having been instructed by John, an unbaptized man? Where have the Brethren ever taught that "children of the devil according to their own doctrine" may

lap, etc. They detect that men may desert the devil, forsake sin, and then become Christians. It is not true that the Brethren derive their baptism from "unbaptized" histories, but having "examined diligently the New Testament," they found it commanded by Christ himself (Matt. 28: 19, as we have shown). And the very fact that they practiced the "primitive baptism," shows that it had not ceased. It still prevails. My friend may denounce it as "new baptism," but he cannot point to its beginning this side of the great commission. True, he asserts, in his Baptist succession (p. 355) that: "After the rise of the Arian controversy, the Catholics introduced the practice of time immersion, which he held to be a necessary proof of course he has none. I would him in several other communications, years ago, for the source of this information, but he treated my queries with silent contempt. I have proven that immersion to be false, hence, it is a robbery upon the truth; and now I ask him (if he regards truth, as a professed historian) to leave the matter to correct it and acknowledge it to be as strong as publicly as he has declared it. Will he do it?

But Mr. R. thinks the Brethren's organization at Swarthmore "blasphemous," etc. What, then, must come of the Baptists, and of him, for following them?

Mr. Roger Williams, who founded the Baptist church at Providence, in America, was baptized by one Holliman, then Mr. Williams recognized him and some men named "March 1639." See Backus' Hist. of New England Baptists, (edition of 1777) Vol. 1, p. 168. Mr. Williams' apology for starting this church was as follows: "If any will could first visit in person unto any of the churches professing Christ, I would gladly do it." Idem, pp. 144, 145. "I further learn from this old Baptist history that this Baptist church at Providence appears to be the second distinct society of that denomination in all the British empire." Idem, pp. 148, 149.

We will now look across the ocean to the first church of Particular Baptists in London, and in the world so far as we have ever been able to learn. "Several persons in the society (of Independents)" finding that the congregation kept not to their first principles of separation, and being also convinced that baptism was not to be administered to infants, but such only as professed faith in Christ, desired and obtained liberty, and formed themselves into a distinct church, Sept. 12, 1633, naming Mr. John Spilbury, for their minister." Idem, pp. 106, 107. The following was Mr. Spilbury's apology for starting baptism: "Mr. John Spilbury, pastor of the first Baptist church in London, says: 'Because some thought to shut up the ordinances of God in such a strait, that none could come by it but through the authority of the popes of Rome; let the reader consider who baptized John the Baptist before he baptized others, and if man did baptize, he did not baptize others, he himself being unbaptized? We are taught by this what to do upon the like occasion.' Idem, pp. 101, 111. Mr. Benedict the Baptist historian, calls this a 'new baptism.' Benedict's Hist. of the Baptists (edition of 1813), Vol. 1, p. 188.

Was that "blasphemous?" Mr. John Smith, and some other Episcopalian divines, were sent into the First Church of "General Baptists," in England, about 1606 or 1608, by starting baptism anew. See Robinson's Works, Vol. 3, p. 168.

Respecting the origin of the Welsh Baptists, Mr. Benedict says: "The first Baptist church in Wales, of which we can give any clear account, was founded at Swansea, in that country, in 1610. The principal man among them was John Miles, who afterwards came to America and founded the church at Swansea, in Massachusetts." Benedict's Hist. of Baptists (1813), Vol. 1, p. 229.

Mr. friend traces a large proportion of the

American Baptist churches to these Welsh Baptists. See Baptist Succession, pp. 63-74. If this first Welsh Baptist church at Swansea, and any organic connection, it was from the Baptists of London (whose origin we have noticed, by seeing "Mr. John Miles and Mr. Thomas Froud" to London; who "were well received" and were soon sent back into their own country again, and were instrumental of gathering a Baptist church." Backus' Hist. of New England Baptists (1777), Vol. 1, pp. 350, 351. Mr. Backus, this Baptist historian, gives as the following from the "records" of this church in Wales, gathered by "Miles" and "Froud": "When they had been no company or society of people, holding forth and professing the doctrine, worship, order, and discipline of the Gospel, according to the primitive institution, that ever we heard of in all Wales, since the apostasy, it pleased the Lord to choose this dark corner to place his name in, and honor us, underserving creatures, with the members of being the first in all these parts, among whom we preached the glorious ordinance of baptism, and here to gather the first church of baptized believers." Idem, pp. 350, 351. Thus the Baptists originated from self-commissioning, and self-baptized churches, who substituted one backward step for the Christian ordinance of immersion into the name of new persons of the Holy Trinity as our Lord commanded. Matt. 28: 19. I must leave you to my friend, "this protest, Paganism, heathenism, idolatry, and the like." I can make out a better case of church succession than Mr. Ray.

My friend tries to evade the cut question by talking about "universal application." I apply it just where Christ did, the members of his church. I did not say the U. S. Government was a model for church government. I asked Mr. Ray if it was a "centralized hierarchy" and he evades my question, as he has also my questions respecting the standing. He evades us again as having a "Congress." Our general councils are no more a congress than Baptist associations and conventions. It gives advice and returns fellowship with the violation of the gospel.

### RECAPITULATION CONTINUED.

My 3rd reason why the Brethren possessed this characteristic, was that they baptize by a *farious* baptism posture. This is supported by distinct arguments, to reveal of which Mr. R. not only attempts to deny, but his quibbles on the others were lost.

My 4th reason why the Brethren possessed this characteristic was, that they observe the laying-on of hands and prayer after baptism. In support of this I offered five arguments based respectively upon: (1) Its observance in the early church; (2) Its primitive practice; (3) Our obligations to retain apostolic traditions (2 Thes. 3: 6; 1 Tim. 5: 12); (4) Upon the fact that it had never been repealed by divine authority; (5) That it is assigned to nonpopular period or condition of the church more than is ministerial reason. To these I had no respondent.

My 5th reason why the Brethren possess this characteristic was, that they teach that "persevering faith and faithfulness in well-doing are divinely appointed means by which Christians attain to eternal blessedness and freedom. Mark 10: 31; Rom. 2: 7; 1 Tim. 6: 12; Heb. 11: 13. To these I had no respondent.

### A SCRAP.

BY D. C. MOORE.

Did you say, brother, that I am begging too much? The church commissioned me twelve years ago to beg the people to serve the Lord, and I have been and am determined as much as in me lieth to discharge that sacred trust, and I hope the dear brethren will judge me with righteous judgment and make no mistake of their love-obedience to St. Barnabas, Dunkin, Ohio, treasurer of the City Mission Service.

Many an arrow-mouth is shot by his own rays.

## IT IS SWEET TO BE REMEMBERED.

It is sweet to be remembered,  
Even when life's sky is bright,  
It adds new fragrance to the pleasure,  
New radiance to the light,  
And lures among busy branches,  
Shut with sweetest tones,  
Huge exult for it kindly,  
To know we're not alone.

It is sweet to be remembered,  
When shades are dark with gloom,  
And trust and trusted friendships,  
Are buried in the tomb,  
It makes our hearts grow lighter,  
When faith is crowding dim,  
And lures our spirits heavenward,  
To trust and lean on him.

It is sweet to be remembered,  
By the loved ones far away,  
And the kindly words they said to us,  
Shed a gentle, cheering ray,  
Oh! are we still remembered,  
Say we still carry out their fears?  
Do they keep our memory sacred,  
Through the weary tedious years?

It is sweet to be remembered,  
When the dying hour is near,  
And the prayers of our beloved,  
Make our faith more pure and clear,  
And to death's dark shadow,  
A lovely smile is given;  
Ah! it is blessed to be remembered  
By that better Friend in heaven.  
Selected by MARY CARES.

## BAPTISM FOR THE REMISSION OF SINS.

BY Wm. BOWDISH.

NUMBER II.

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2:38.

**B**APTISM for the remission of sins. "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins." Acts 2:38. In order to comply fully with this command three conditions are necessary. 1. To believe. 2. To repent. 3. To be baptized. Hence baptism is designed only for those who can receive it under those conditions. To such it is not a source of pardon unless those conditions are jointly complied with. These are divinely appointed means by which all may receive pardon. Christ says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Man is composed of body and spirit, both of which have sinned. The body belongs to Christ as well as the spirit; they are both his by redemption; both are to glorify God. The body is given to Christ in baptism, while the spirit is renewed by the Holy Ghost; and the man is born of water and of the spirit, without which he cannot enter into the kingdom of God. Therefore Christ gave his apostles a great commission, saying, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world." Mat. 28:19, 20. Here are two specifications of duty: first, teaching; second, baptizing; but when we add the testimony of Mark, Luke, and John, we learn that there are five specifications of duty given in this great commission. First, teaching or preaching; second, belief or faith; third, repentance; fourth, baptism; fifth, remission of sins, or pardon.

Taking the event of our subject into consideration we find that teaching or preaching is what Peter was doing. To believe or have faith was what the Pontecornio Jews did; to repent is also what they did; to baptize is what those did

to whom Christ gave this great commission which extends to the end of time. To remit or pardon sins is what God did, and always will do when these specifications are properly complied with. There is, however, but one specification upon which there is any great difference of opinion is regard to the manner in which they should be complied with, and that is baptism. Christ says, "Baptize them in the name of the Father." Here is an assemblage of words expressing an idea; it is imperative; it expresses a command. To comply with this command requires action; it is also transitive having for its subject you or thou understood. Baptize, the verb, then, the object. Here is action expressed as passing over from the subject or administrator to the object or receiver. There fore when an administrator says, "I baptize thee in the name of the Father, and the object or receiver receives no action, the administrator does not do what he says, he therefore does not obey the Savior's command, and besides tells an untruth; but we pass on to the next word, and it is a co-ordinate, copulative conjunctive connecting similar elements, then we have the same subject repeating the same action upon the same object or receiver, in another name; hence if the object receives no action, he labors under the same misfortune that he did before, and the administrator commits another violation of Christ's command, and tells another untruth. He says, "I baptize thee in the name of the Father," but he does not, then he says; "and of the Son," but he does not, then he says; "and of the Holy Ghost," and does what he says, using the same conjunctive, having the same office, he connects the same administrator, expressed in the same action, upon the same object in the third name, yet the first action has just taken place. "O consistency where art thou!"

A prominent writer upon this subject brings up the issue before us in these words: "Soul is a noun in the objective case, and must have the preposition of to govern it. Of is a preposition, and must have the noun name understood before it as its antecedent term of relation. Name is a noun in the objective case, and must have the preposition in understood to govern it. In, a preposition must have the participle baptizing understood as its antecedent term of relation. Baptizing, an active transitive participle, must have the pronoun ye understood as its nominative. Just in this same manner and just as simple and plain is the secondary sentence," and of the Holy Ghost, to be analyzed and passed under the same rules.

We will now endeavor to explain the meaning of the language of the commission in such a manner that those can understand who do not understand the rules of grammar. If I say, I raise my corn in Indiana, and in Illinois, and in Iowa, and only plant in Iowa, and you would learn the facts in the case, you would certainly think I had told you an untruth. Notwithstanding it is parallel with single immersion. The single immersionist says, "I baptize thee in the name of the Father," but he doesn't do it; I say I raise corn in Indiana, but don't do it; he says, "and of the Son" but he doesn't do it. I say and in Illinois, but don't do it; he says, "and of the Holy Ghost," and performs the action of immersion. I say and in Iowa, and raise a crop. We certainly think the immersionist would lack as much truth in his case as I would in mine. If we reverse the case, the administrator says, "I baptize thee in the name of the Father," and

perform the immersion. He does just what he says; then says, "and of the Son," and performs the immersion; again he does what he says; and then says, "and of the Holy Ghost," and performs the third immersion. He has done just what the Lord told him to do, that is he has performed one baptism.

Again, if I say I raise corn in Indiana, and produce corn there I do just what I say; and in Illinois, and raise a quantity of corn there, I again do what I say, and in Iowa, and plant and harvest a quantity there, I will then have done just what I said I would. I will then have raised one crop, although it required three efforts to raise corn in three States. Just so with baptism, it requires three efforts to baptize into three names, and constitutes one baptism. Then we have "one Lord, one faith, one baptism." Eph. 4:5. And we firmly believe that the omission of immersion in the first two names destroys the validity of baptism, from the fact the candidate is not baptized in the name of Jesus Christ, or of the Son, (another title of the same person). Christ distinctly says, "He that entereth not by the door into the sheep fold, but climbeth up some other way, the same is a thief and a robber." John 10:1. He further says, "I am the door; by me if any man enter in, he shall be saved." John 10:9. Again he says, "No man cometh to the Father, but by me." From these Scripture passages we find that Christ referred to the church when speaking of the sheepfold of which he himself is the door; he is also the Shepherd and went in the door when he was baptized of John. Referring in at this door, it is to be baptized in the name of Jesus Christ, which is also putting on Christ, by which we can also come to the Father. Before we proceed further we wish you to bear in mind that there is no command, or ordinance given in the word of God wherein the name of Jesus Christ is ever invoked upon a penitent, wishing to come into the fold of Christ, except in the ordinance of baptism, let the form of the name be what it may. "Then how shall we escape if we neglect so great salvation." Christ says if we enter in at this door, we shall be saved, saved from what? Our past sins, that is our sins shall be remitted or remembered against us no more. This proves clearly that Peter knew what he was doing when he spoke the words or language of our subject to the Pentecost Jews than to those who are desirous to come into the fold, we would say follow the example of the Shepherd; go to the river or where there is much water, then do as Philip and the Eunuch did, go down into the water, then do as Paul says, be buried, be buried in the name of the Father, and of the Son, and of the Holy Ghost, (as the Savior Commanded), for the remission of sins, calling upon the name of the Lord. This does, you see, go in and then walk in newness of life, and grow in grace.

## EXAMINATION OF SOME OBJECTIONS AGAINST THE DIVINE ORIGIN OF THE BIBLE.

BY LEWIS O. BUCKNER.

NUMBER I.

**S**OME person sent me a copy of the *Truth Seeker* in which are many objections against the divine origin of the Bible. *Truth Seeker* is the most appropriate name for a liberal paper that could be found in the English language

for it is evident that infidels are always seeking for truth and never able to find it. In the first place infidels have no knowledge of truth, and can therefore not find it. If a man sought preaches in an apple orchard he would not find any, or if a man imagined that a peach was an apple, he would feel sure he had a peach, when in fact he had an apple.

Before a man seeks for truth he must know what truth is, or else he cannot find it, and then he must have some knowledge of the means by which to find the truth, or else he cannot find it, although he had a knowledge of truth. It is however, doubtful, whether a man can have a correct knowledge of truth and be ignorant of the means by which it is acquired. The man that has a correct knowledge of truth is a philosopher in the true sense of the word, and infidels are the men that are destitute of this knowledge, and therefore the dupes of their own sophistry. The copy of the *Truth Seeker* now before me is a fair representation of this fact, for it is like all other objections that have ever been urged against the divine origin of the Bible—entirely irrelevant, and has no more direct bearing upon the issue than it has upon the tides of the ocean.

The *Truth Seeker* heads its article, "Interrogatories to Jehovah," and starts out in the following strain: "Great Jehovah, are there not many characteristics pertaining to thy revealed Word, not yet alluded to, which are well calculated to shake the confidence of thinking people in its divinity. What it narrates the occurrence of many events impossible to have taken place in union with the laws of the Universe, which are never superseded, does it not omit to state important ones and events which have had a certain existence?"

Does not the Bible fail to say anything about the upheaval of mountains and continents which is now well known to have occurred from time to time since the earth existed?

By the marine shell 'deposits, sea shells, etc., which have been formed on the summits of the highest mountains in the world, like the Himalayas in Asia, and the Alps in Europe, and many of the mountains and hills on this continent, have we not conclusive proof that they once emerged from the bed of the ocean? The *Truth Seeker* goes on with a long list of similar "interrogatories" and this is his 34th No., so that it would require a long time to examine them all if we had them, but as this No., must have been considered unanswerable or (or else it would not have been sent to me.) I will devote some time to the examination of such objections. Although these "interrogatories" are like all other objections against the origin of the Bible—irrelevant and do not deserve an answer, yet I feel like exposing these silly objections.

Can any man that thinks such interrogatories have any bearing against the real issue, ever expect to find the truth? The only time the *Truth Seeker* touches the issue, he assumes the very point in debate, and then goes on like a wild man that just entered the arena. Why does the *Truth Seeker* not sustain his allegations by competent testimony instead of simply denying what it is his business to prove?

He says the Bible "narrates the occurrence of many events impossible to have taken place in union with the laws of the Universe, which are never superseded." That it is "impossible" for these "events" to "have taken place in union



with the laws of the Universe," we not only admit, but contend, that these "events" did take place which the *Truth Seeker* denies is just what we affirm, and just what establishes the divine origin of the Bible. Now if the *Truth Seeker* can prove by competent testimony that these "events" did not take place, then he must be considered the victor, but if he cannot do this battle is lost. Now if he could have furnished any competent testimony on this point, why did he pass this point with a mere denial. His whole proceedings show him to be either incompetent to testify on his case for the want of competent testimony or else ignorant of all laws of controversy. If the *Truth Seeker* thinks his readers are so familiar with the testimony from its usual introduction that he deemed it unnecessary to give it here, I would just remind him that the testimony usually offered on his point is irrelevant, and could not come into any court.

The testimony usually urged or alleged has no bearing upon the offer made as it has upon the tides of the ocean. NATURE is the only witness that infidels ever bring upon the stand to testify. Now just how nature can testify in this case is more than I can see. How can Nature prove that her laws "were superseded"? Would Nature be a competent witness? Any man that will bring Nature into court as a competent witness shows himself ignorant of the first principles of controversy, and will never find the truth and if he seeks for it until he is gray-headed. If the *Truth Seeker* contends that Nature is a competent witness in the refutation of this question, will he be kind enough to tell me what would be competent testimony to establish the affirmative? Does the *Truth Seeker* think if the Bible said something about the upheaval of mountains, that the divine origin would then be established? If the objection is valid and disproves the divine origin, would it not prove the affirmation or the opposite side. If that is all that is essential to the evidence to establish the divine origin, then I must confess the infidels have a great deal of "common sense" or "reason," and Christians have none. If I find in the Bible what every school boy could tell me without any revelation from God I would certainly feel assured that it was of divine origin, but if I was to find such information that was impossible to be acquired through any natural channel claiming God as its author I would of course think that was all bush, and that the author was a man. What wonderful reasoning powers these infidels have! If the Bible only contained some account of "the upheavals of mountains" how conclusive the evidence would then be! How readily would infidels accept the Book then as the production of God! What force there is then in the *Truth Seeker's* objection when they are reversed and used in the affirmative instead of the negative! If I could offer no better arguments to the world than the *Truth Seeker*, I would keep still. Let infidels bring to testify competent witness into court to testify against the divine origin of the Bible, if they can. I will risk the credit of my understanding in making the assertion that infidels cannot produce a single competent witness to testify against the divine origin of the Bible, while I can produce more than I can examine in twelve months to testify in its favor, so that a man that determines truth from competent testimony instead of a wild imagination, can soon determine in his own mind which is the truth. It would

be entirely useless to attempt to introduce testimony in this examination, and infidels must either take their challenge out of market, or else meet the issue fair and square. The world is about full enough of such infidel stuff. If they want to illuminate the world, and set it right, they must show themselves capable of doing the job. If we are not to be governed by argument and competent testimony, but fanaticism, I want to know it.

The Bible says that "events" have had "superseded natural law," did take place, and these events are recorded in detail, now the *Truth Seeker* says they did not take place, that it is an impossibility for them to have taken place. Now what is the legitimate rule to settle the controversy? Why, by competent and relevant testimony not subject to impeachment. If the men that say they saw these "events transpire, are competent to testify" and are men of truth, are we to reject their testimony and shut "fable, fable!"

Could any man think of a God, and describe his character and his own relation to him, if there were no God? Could any fabulous religion exist if there were no genuine? Could any man impose counterfeit money if there were no genuine? Before a false or falsehood can exist there must be a genuine or truthful.

The fact that many religious in the world are spurious does not prove all religions spurious as infidels insist, but they prove that there is a genuine religion. In this way I might go on and prove the Bible of divine origin by self-evident propositions regardless of any human testimony, but as it would require months if not years to present all my evidence I shall pay little attention to this point in the examination of these objections, by pointing out their irrelevancy. In every light that I can view infidelity, it is arbitrary in first principles, and opposed to self-evidence. It feeds upon imagination, lives in doubts, and dies in despair. I will now close No. 1, by congratulating the *Truth Seeker* with the information that I do not doubt the upheaval of mountains, etc., but I am very doubtful if he would believe the Bible of divine origin if it gave the most descriptive account of such things.

#### CITY MISSION SERVICE.

BY JAMES A. SEEL.

HAVING now accepted (though somewhat reluctantly) our appointment as managers of the "City Mission Service," we now make this announcement to the public. Brother S. T. Bosserman of Dunkirk, Ohio is both secretary and treasurer. All suggestions and money should be sent directly to him, and for the executive part he will confer with us. We want the work to go forward at once. We have now two evangelists selected and if they are at our disposal they will be sent as the necessary arrangements can be made. The field will no doubt be the City of Chicago, Ill. But this will be officially made known when fully arranged.

Now, brethren, we need a few things to make this service a success, and they are available. 1. We want good men—such as fear God, good representatives of the Church and her doctrines—men who are not afraid of the world of the truth when unpopular, and who can defend it when assailed. 2. We want to keep united. There is strength in union, but a house divided against itself must fall. Let us keep

down prejudice, and think kindly and charitably of these who have the work to do. There are doubtless able minds and better hearts for the work than those of us who have been chosen, but as we were selected we feel like doing what we can. The work is beset with many difficulties, and to begin to find fault and criticize will be like frost to the early flower. Living remote from each other, we cannot move as expeditiously, and, perhaps, not so cautiously and prudently as we would like. 3. We need money. The exact amount cannot be told. In fact, the more we have of it the farther the work can be prosecuted. Now brethren and sisters, you have voluntarily offered your money to start a glorious work, and we have been appointed to see that it is judiciously applied. This we will try to do, but we need more if the work is to go on. After the work is started in a particular locality, and the Lydians are found, the expenses may not be so great.

4. We need the prayers of all. If the Lord heard and answered the prayers of devout hearts in behalf of imprisoned Peter, he will surely come to our assistance if prayers are offered up to him in behalf of the "City Mission Service." Let this service be held up to the Lord in the public assemblies, at the family altar and in private devotions, and let all feel while at their daily round of duty that there is a great work now begun. Let dollars go up to Dunkirk by the thousand and prayers up to heaven by the ten thousand, and success must crown the effort. 5. We need suggestions, advice, and assistance. These we are willing to receive and will respectfully consider in love any that may be sent.

All money should be sent S. T. Bosserman, Dunkirk, Hardin County, Ohio. All letters sent to me should be directed to McKees, Blair County, Pa., as it is more convenient than Newry. Yours in love.—Primitive Christian.

#### IS IT WHAT IT OUGHT TO BE?

IS our daily life what it ought to be? Do we not allow petty vexation and trivial things to sour our temper and darken our brow—the impulse of nature to get the better of us? That impatient word just now: you were fretted, but did it make you feel any more pleasant? Those light and trifling thoughts: they have gone to give their account against you. That criticism at another's expense: you meant no harm, but was it, after all, quite right and doing just as you would be done by? And then the words that are unspoken: the opportunities neglected which might be productive of so much good! How much evil we do when we might do good! How much reproach we bring upon ourselves by our inconsistencies! How little we do unto others what we would that they should do unto us! How selfish we are, and ready to listen to the promptings of self-interest! How we permit little jealousies, animosities to rankle in our hearts, and pride, vain and impatient, to fill it. How little of charity do we feel for an erring brother or sister, as if we never erred ourselves! How imperfect and incongruous are our lives!—*Ned.*

He who has learned and does not teach is like a myrtle in the desert.

There is a threefold death in the slanderer's tongue; it kills him who slanders, the slave is shamed, and him who receives the slander.

#### GRIEVE NOT THE SPIRIT.

BY HENRY J. LAYTON.

GRIEVE NOT the Spirit when you hear  
It call you evil and never,  
Its voice is low, its accents clear,  
He tells you sin no more.

O banish sinners while it's day,  
The night will surely come,  
When all mankind shall weep and pray,  
For death they cannot shun.

How sad if we shall grieve and spurn  
That kind and tender voice;  
Our Saviour then will come in turn,  
For sin would be our choice.

Yet O how often do we grieve  
That Saviour mark and low;  
While he so ready to forgive,  
If we but humbly go.

O let us try by day and by night,  
That Spirit to obey;  
The word of God the only light  
To lead us on the way.

Then when our trials all are past  
And we shall be no more,  
We'll join the heavenly throng at last,  
And rest forever more.

#### STEIN AND RAY DEBATE.

ED. B. RAY'S EIGHTEENTH REPLY.

(Continued from last week.)

In keeping with these blasphemous pretensions the Tunkers claim power to cast out devils, speak with tongues, heal the sick and use the key power of binding and loosing.

In answer to the question: "What kind of men are qualified to interpret the office of *excommunication*?" Mr. Alexander Mack, Son, the father of the Tunker church, in his Writings, p. 63, says:

"Now observe the nature and quality of faith as pronounced by Jesus, the Son of God. Mack 10:11. Here the Lord Jesus says to his disciples, and these signs shall follow them that believe in me, I will give them power, signs and wonders. They shall cast out devils in my name, and they shall also cast out of others who believe on him, and by their word are converted. They shall speak with new tongues, and take up serpents, and they drink any deadly thing, it shall not hurt them: they shall lay hands on the sick, and they shall recover." To such believers eternal life is promised, and to such believers it is commanded by Christ, to exclude from their communion all sinful, offensive and self-loving spirits; and what they bind on earth, that will most certainly be bound in heaven, and what they loose on earth, shall be loosed also in heaven."

As the Writings of Mr. Mack are endorsed by the present Tunkers, they claim like the modern Mormons, the blasphemous power to work miracles. Surely such a church has no just claim to be the church of Christ.

Though Mr. Stein does "not doubt that Christ has always had churches somewhere on earth," which were true; yet he does not dare to name even one local congregation during the fifteen centuries prior to the eighteenth that possessed the characteristics of the Tunkers. This amounts to a surrender of the historic field for fifteen centuries. Notwithstanding Mr. Alexander Mack has admitted that his company had "commenced" a "new baptism and church" (Writings, p. 139), and that they were "THE NEW BAPTISTS?" (p. 142); yet under the force of his own "Ground-exposition" (theology) he says:

"We do believe, and think it may be shown also from ancient history, that primitive baptism, as ordained by Christ, never has ceased to be practiced, if followed as a consequence, that the Tunker church never had any claim, though it should (at some periods) have consisted of but few members."

Also he says:

"We believe that the gates of hell have not prevailed against the church of Christ, but it has withstood and will remain even until the end of the world." The Writings of Alexander Mack, p. 117.

Thus, the historical question as to the origin of the Tunker church is definitely settled by themselves. They acknowledge "that the true church never ceased to exist," "that the gates of hell have not prevailed against the church of Christ, but it has withstood and will remain even until the end of the world." They also, twelve months ago, acknowledged "that all the Tunkers in America live in sin, and will remain in the same until they stand up in Germany in the year 1850, under the ministry of Alexander Mack." Therefore, the Tunker church, according to the true teaching of Christ.

### The Brethren at Work.

PUBLISHED WEEKLY.

M. M. ENHJMAN, } EDITORS AND  
S. J. HARRISON, } PROPRIETORS.

1. The Editors will be responsible only for the general tone of the paper, and the insertion of an article does not imply that they endorse every sen-

2. **CONFIDENTIALITY:** in order to secure prompt insertion of their articles, will please not indulge in personalities and unconstructive language, but present their views "with grace seasoned with salt."

2. THE BROTHERMEN AT WORK will be sent to any address in the United States or Canada for \$1.00 per annum. For the leading characteristics of the paper, as well as terms to agents are eight pages. Address all communications.

BRETHREN AT WORK,  
Lemak, Carroll Co., Ill.

LANARK, H.L., - - AUGUST 25, 1879.

THE address of Bro. F. P. Locher is changed from Bloomingdale, Mich., to South Bend, Ind.

Mt. Morris Seminary opened last Wednesday with sixty-five students and good prospects for a number of others.

The address of Samuel Baker, has been changed from Willow Springs, Kan., to Pleasanton, Cal.

We have received a lengthy "Explanation" from our friend, Elder James Chrystal, which we shall publish in our next issue.

BROTHER C. H. BALDRAUGH in referring to his writing for the press says: "My purpose ever is, to reach what is deepest in human nature and reveal the reader to himself."

Will some one please send us the addresses of each of the following named persons: Jan Christman, J. W. Wampler, V. Drayer, Alet Brooks, and Wilson Eby.

In No. 32, on page 8, in the communication from Wakarusa, Ind., "the youngest" seventeen years old," should be "thirteen years," and the name "John Metzger," should be John Metzler.

Up to the 18th inst., Brother D. B. Gibson had baptized seven persons in Ray County, Mo., where he was holding a series of meetings. An immense concourse of people assembled at the water to witness baptism.

SINCE we left North Manchester seven more have been baptized, and there are two more applicants. Ten were baptized on the 14th at the Eel River church. We bless God that the good work of gathering souls into the fold is still going on.

KEEP our "Gospel Success" column well filled, brethren and sisters. We ask the privilege of rejoicing with the angels in heaven whenever people turn to God. Send along the joyful news on a postal card, or by letter. We want to see the "Success" column kept full all the time.

To our call for names for specimen copies, hundreds have been received and a sample has now been sent to each one. We again renew the call. We want the name of every family in the Brotherhood not now taking the BROTHERS AT WORK and we will promptly mail them for a specimen copy.

D. C. Moomaw says: "Those to be at the A. M. next Spring and among the prospective enjoyments not the least will be the meeting with the Lunark corps. A few more such meetings and then comes along the Order of transfer from our beloved Captain, and we join in the Eternal Meeting. Let us get ready for our transfer."

If a man foolishly does me wrong, I will return to him the protection of my ungrudging love. The more evil comes from him, the more good shall go from me. Overcome anger by love; overcome greed by liberality; overcome falsehood by truth; overcome evil by good. Hatred never ceases by hatred, but by love;—this is an old rule.—*Buddha*

UNDER the date of July 20th, Brother Hoy informs us that two more have been received into the church there, making seven since July 28th. Another was to be baptized the 10 inst. He expresses joy in the increase in number and hopes that they may decrease in selfishness. 'Tis a good thought, loved one, and we pray that it may be realized to its fullest extent by all of us.

DOCTOR CARTER of New Orleans reports several cases of leprosy in that city. His patients were natives of this country, and worked at their cleaning for mattresses. It is thought that they were poisoned by the hair, though they were scrupulously neat in regard to their persons. No medicines had any effect upon them, and after years of suffering they died.

Will some one of our readers please tell us how many times Elder Ray has said "The Tunkler Churches are not churches of Jesus Christ"? We don't know how often it is necessary to repeat an assertion in order to make it true, but we believe Elder Ray does; so if some one will kindly inform us how often he repeats, we shall then know one more thing than we now do.

Not for many years has this country in general been blessed with such bountiful crops. How much of the blessing shall be turned to the Lord's work? There is the Danish Mission, do not forget it while distributing your favors. The City Mission needs a little of the bounty, and the poor Saints are worthy a share of the increase. God is trying the people of this country, and it remains to be seen whether they will consume the favors upon their lusts or to the glory and honor of God.

We have just received a lot of pamphlets from J. F. Ebersole, entitled "Footwashing as a Church Ordinance Scripturally considered." This pamphlet has always been sold at ten cents per copy, but as we desire to get the pamphlets better circulated we make the following

One copy,	05
Three copies,	10
Ten copies,	25

The above offer is made only to those who order between now and Nov. 1st.

On the morning of the 17th inst., we had the pleasure of listening to a discourse by Sister Mattie A. Lear at this place, on "Justification by Faith." In the evening she again addressed the congregation on the subject of "Faith." The house was crowded, some not being able to gain an entrance to the main audience room. Sister Lear returned to Mt. Morris on Monday, where she will engage in teaching. We are glad to state to our readers that she expects to continue contributing to the columns of the B. AT W.

Not a single good deed shall pass the notice of our Father in Heaven. We believe that He will reward the Brother who writes thus: "I feel it my duty to give some to the Lord, and in doing so I will get some tools for our young ministers to work with, as they are both talented brethren." Enclosed, find \$10, seven for two copies of "Cruden's Concordance," one to D. H.—and the other to C. M.—, \$1.00 to Danish Mission, \$1.00 to Danish Poor, and the other to the poor for the paper." May this holy deed provoke others to good works. Those who are able and thus show their love, truly enjoy the religion of Christ.

PALESTINE Quarterly for July, August and September is at hand, and we observe that the Doctor has put forth his doctrine. He promises to continue under the following headings: "Paying Preachers," "Sunday Schools," "Colleges," "The Old Order," "The Progressive Order," "The Middle Order," "Temperance Societies," "Quoting Scriptures," "Christianity." Dr. Fahey blows straight through, and is not inclined to turn out for slumps nor "dips." There is no "back look" at the "old order" as shown. We have frequently stippled with the Doctor when in the city, and have severally found him and family pleasant and amiable. We would be glad to see him in practical Fellowship with the Brethren, believing that his sympathies are with them.

Quite an enjoyable time was had in the Newark Bible School on the afternoon of the 17th. We always enjoy a good thing, and where there is order and simplicity there will be enjoyment. The arrangement of classes, and the great courtesy of visitors and workers, attest the good judgment and tact of those in charge of the school. Perhaps Brother Moore can be induced to give us an illustration of the class arrangement through the *Children at Work* for the benefit of other Bible Schools. We especially desirous that all schools of learning be conducted in order, gospel simplicity, so that those who fear the results may learn to administer. There, too, such a course leaves good impressions on the young, and where good impressions are made, we are generally made glad by seeing good fruit.

It is a fact that Moses saw a flame of fire in the bush, and our only business is to believe it; but when a man says he thinks it was a cedar bush, it is an opinion, and we have nothing to do with the opinion. If we believe his opinion we are none the wiser, neither are we the worse if we believe it not. Whether it was cedar or oak, it matters not. If it were necessary to know it, God would have caused it to be written. May we not learn a lesson from this?

BROTHER HENRY writes under date of July 2d: "I am sick with diphtheria, but must go our miles to hold meeting." Few of us regard now the privations and self-denial which were the lot of the apostles, when to set us again the standard of truth in Denmark. We are living in a country whose customs are very different from ours, and whose people are wedded to State religion, his difficulties are little understood by us who have not been there. To see the condition of the people is to draw pity and sympathy from any Christian heart. To know the great knowledge of the people to the tradition and commandments of men, is to unite our love for them, and open our purest strains in the preaching of the Gospel in all its primitive simplicity. We hope Brother Henry will be able to do this, and to stir the people to the truth, and to the love of the Gospel on the customs and habits of the people in Denmark, and then *why* not, How needs our aid.

We are informed by J. F. Browne that the 50th Anniversary of the Wisconsin Christian Association opposed to Secret Societies will be held, D. V., in Evansville, Rock County, on September 2nd, 3rd, and 4th, 1870, beginning at 3 P. M. on Tuesday 2nd, with prayer and song of the hymns of the Christian Assoc. will close the evening session. Among the other speakers expected are, Ed. J. L. Butler, Sec'y of the Wisconsin Christian Assoc., Ed. J. F. Browne, Agt. of the Ill. Chris. Assn., and Ed. D. P. Reubens, Lecturer of the Iowa Chris. Assn., who will work the 1st and 3rd degrees of Masonry. Let all who love justice, and who oppose the secret societies, be present. The address of the meeting may be had free by sending to Ezra A. Cook & Co., 13 Walbrook Avenue Chicago, Ill. Enclose stamps for postage when sending for bills."

It is impossible to publish all the correspondence and long articles sent to us for that purpose. We abridge, cut down, and sift as we have time to do, but still we cannot make room for all. Now what should be done? Should our correspondents and essayists cease to write? oh, no. But let all be as brief as possible. Long articles are least read, therefore make them short. Don't send us any memorials unless they are of persons largely known to the Brotherhood. Don't think that a few families ought to be gratified at the expense of many thousands. It is uncharitable and unchristian to do so. Never write anything which interests only one small membership.

If these questions be answered our paper can be much improved. Let every one who wants to see the BROTHERS at WORK made better do all he can to make it so. The editors are a very small fraction in the make up of a paper. If the paper be not good, they deserve a very small share of the blame, and on the other hand if it be superior, they merit a very small share of the credit. Now, dear brethren, we want you to feel a mutual interest with us in this great work. We want you to feel your share of the responsibility.

DOES THE GOSPEL PERMIT WOMEN TO PRAY AND PROPHESY PUBLICLY?

GOD'S Book of his revealed will is a book of facts, and his facts are to be believed. If a man reject the facts as revealed, then he rejects God. Jesus says nothing about going to reserve a place for those that reject him.

Woman was the best thing made. All the animals, birds, and fish were formed first. The earth teemed with beautiful flowers, grasses and trees. Man stood up, noble and grand amongst all these. Yet something was wanting. That something was lacking, was drawn from God's language, "It is not good that man should be alone. I will make him an helpmeet for him." Gen. 2:18. Dr. Clarke says, that if the word *helpmeet* be rendered strictly literal, "It signifies one like or as himself, standing opposite him; implying that the woman was to be a perfect resemblance of the man, possessing neither inferiority or superiority, but being in all things like and equal to himself."<sup>10</sup>

The helpmate made by the Lord can sympathize, motivate, advise, speak, and enjoy life with an. Sarah was indeed a helpmate to Abraham. God bestowed great honor upon Abraham, and on this account Sarah called him "lord." But this by no means destroyed her divinity. God bids Abraham thus: "In all that Sarah hath said unto thee, hearken unto her voice." Gen. 21:12. Here the servant of God, the pious Abraham, was directed to listen to the voice of a pious wife. And in giving counsel to her husband she did not assume leadership, nor usurp authority over him, but was a helpmate—one who assisted in heavenly and divine work.

men were called to be Levites, and the Levites were called to be priests. Joshua ruled the land as he had been called with the fathers. The chosen people sheltered, put away God's law, and God gave them into the hand of Jabin, king of Canaan, and for twenty years oppressed them. At the critical juncture of the nation's history, God picked Joshua to occupy the place of chief magistrate. The Bible says: "And Deborah, a prophetess, the wife of Lapidath, the judge of Israel came to her for judgment." The word of Israel came to her for judgment." Here the Lord himself recognizes woman worthy the same position as man. Does this look as if God restricted woman's sphere to domestic duties? Where God has given an example, can anyone say it shall not be so? We pass by the coming of Miriam, and look at that of Huldah. So: Hilkiah the priest, and Ahikiah, and Achib, and Shaphan, and Ashbel, went unto the prophetess, and said unto her, The king of Judah hath said, We will inquire of thee. The king of Judah, keeper of the royal ruler; (now she dwelt in Jerusalem in the college); and they commanded with her. And she said unto them, Thus saith the Lord God of Israel, Tell the man that sent you to me. Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: Because they have forsaken me, and have turned away from my law, which they have not kept, and have provoked me to anger with all the words of their hands; therefore my wrath shall be kindled against this place, and against the inhabitants thereof. — 2 Kings 22: 14-17.

But you are a prophetess, and you will say to them after they have been driven from their land, "I am sitting in Jerusalem where the desert is," says the Lord.

"Does this reminding his will through women look like understanding her talent? Does it look like restraining that gift which has been given to her as well as man? Shall we refuse the example of the Lord God? If he in grace gave woman as well as man to rule, can we deny him?"

The Lord's word is true, and the Lord's love, (I trust of the noblest station in life), can we justly conceive that woman is debased from the rights and privileges of man now? If by grace and nature she was created for the Lord's work under his law, what has she done to debar her from following the work of the Lord under the Gospel?

How might he grieve if such women as I presume to name were so far from being instructed to show that God used the talent of woman as well as that of man under the Old Testament dispensation. "And It shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions;"

Here the Lord tells upon whom he will pour his Spirit. He promised to pour it upon sons and daughters, and the daughters shall *prophesy*. Does this look like confining prophecy to men alone? Both the sons and daughters shall be prophets. *And they shall be holy*. If God places them there, can we place them differently? The prediction was given concerning the sons and daughters of the Gospel dispensation, in which dispensation we now live. We are therefore concerned that it—*is* directly interested in it, hence take pleasure in, waiting and talking about it.

In my next, I shall try to show the method of *looking in the mirror*—revealed to us through the Holy Spirit. Whether woman is performing her part, enjoying the liberties and privileges granted her by the gospel, and whether there is male and female in Christ, are questions agitating some of the most pious and learned of this age. Let us reach forth to the

Oracles of God, look into them, pray for divine grace to fill the truth, accept it, believe it, and we had been wrong or right, and that the promises of God shall be unto us and our children, "even as many as the Lord God shall call."

M. E.

### SOME OTHER THINGS AND PREACHERS

As we went from Lankark to Mt. Morris last week and looked over the fields of grain again, we felt that if any people on earth ought to thank God for blessings certainly those of Northern Illinois should. It is to us the Palestine of America. As Brother Mooney expresses it, "The earth fairly groans under the load of his gifts."

We wanted to go a way we had never gone before, and so we started late in the afternoon. We thought of stopping over night with a Brother Diehl. Not knowing where the brother lived, we inquired of a preacher who had been there. After receiving instructions we started and obeyed them until near the place to which we were directed. Here we saw a couple by, and as it was very near a town, we thought they could not be so far from the place, and so we walked there to find the place, and we had already passed the place. We went out, turned back, and was soon at the place pointed out by the boys, but no one was at home. We crossed the road then and inquired of a family there if they knew whether Mr. D.'s would be at home at night. It was nearly seven o'clock, but to our surprise and disappointment we found we must get on back to the distance the boys had told us to go. Here we stopped again, and seeing a man at the gate, inquired if John Diehl lived there. The man said that was his home. Although we had seen Bro. Diehl we did not think we would recognize him again, still we felt we were not at the right place, so we asked if he was a member of the Brethren Church. (He looked and like a deer caught in a trap.) He said no. Then we knew we were at the wrong place and asked if he did not know a John Diehl who is a member. He said he did, that he lived seven or eight miles distant. It was now dark, and to drive that distance at night where we knew neither the roads nor the people we did not wish to do. We asked them if we might remain there until morning, and he said we could, but he must see his wife first, that she had so much to do, was all alone, had visitors and harvest hands that day, etc., etc. Of course we were then at the mercy of the woman. But on the great day when she is placed at the right of the Judge and the King shall say, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world." For "I was a stranger, and you took me in" and she will say, "Lord, I was when you were there a stranger, and took thee in?" Then will she hear, "I know thee, my friend, I have done it unto one of the least of these my brethren, ye have done it unto me."

Before we refuse to receive any one into our homes, we ought always to ask ourselves how we would like to be turned off under similar circumstances. Many of us might be made much better by a true use of the golden rule.

Next morning after breakfast Mr. Diehl kindly showed us his domesticated fish. As this was new to us we think likely it is to most of our readers. The kind of fish kept are spotted trout and California salmon. He keeps them in an artificial pond about fifty feet long, twelve feet wide, and from six to twelve feet deep. The bottom is covered with gravel. The pond is supplied by a spring, and the water circulates away by means of pipes with screens over the ends where inserted into the pond. An embankment around it makes it proof against floods. The fish are fed such insects as are easily caught, beef liver, and bread. He fed them common house flies the morning we were with them. He always feeds them at the same place. According to his statement they are so profitable to have as anything one can raise. Mr. Diehl takes pleasure in explaining all about them to any one who has a desire to learn. Although we were disappointed we were very kindly entertained and invited to call again.

We now started for Mt. Morris to meet a preacher who had telegraphed to us to do so. The preacher did not stop and so we were again disappointed. At Mt. Morris we first met Brother Henson who now has charge of the culture

department there. Next was Bro. Tester from Denark, Ohio. He has been one of our best agents, and we were very glad to meet him. We hope he may find his change of location and business conducive to the present and eternal interests of both himself and fellow-men. We also had the pleasure of meeting Bro. T.'s wife, Sister Lena and daughter, and Prof. Janka. The arrangements of the school are very good; the patronage will be much better than was expected. Nearly all of the rooms have already been engaged. Most of the teachers were from England. From England we were expected yet that day. We would not have been there ten minutes had we not wanted the preceding narrative to illustrate an important religious truth. How similar are the two circumstances of a preacher desiring the way to Canada and the way to some place on earth, and telling us to meet him in heaven and he is not permitted to stop there. Both are given to the same faculties and powers. They are just as liable to make mistakes in telling the way to the one place as they are the other. Canada is no more every thing and every where than Bro. Diehl's place is every thing and every where, and just as impossible it would be to get to Bro. Diehl's by going any way as it is to get to heaven by going any way. As we were led astray and deceived by misplaced confidence in these men in finding a place and meeting a person on earth, so we may be in finding Canada and meeting them after leaving this world. Just as little as we are likely to find a place or person on earth by being sincere and honest in a faith based upon an error, just so little can we expect to reach heaven and meet in heaven by being sincere and honest in a faith not based upon fact. Instead of sincerely being an advantage, when our faith is a delusion, it is a serious hindrance to us, for just in proportion as we are sincere, have confidence in our faith, and just as we have confidence in our faith, so do we exclude every possibility of seeing how false it is.

Since we know preachers have the same weaknesses other men have, should we expect them to be free from these weaknesses? The preachers and officers know that the value of people may give them the liberty to use what powers they have, but can vote give intelligence, zeal, character, or any other else which qualifies them for the office the votes may have chosen them to fill? Has God anywhere promised to bless preachers more than others? Do votes or hands of Elders make any better? Do they make him any purer? Do they make him any more holy? any more self-righteous? Do votes or the hands of Elders enable him to learn in any different way from others? Do not preachers have to learn just as blacksmiths, mechanics, and farmers? We believe God inspires men to preach now just as he did eighteen hundred years ago. We believe he aids our present ministers just as he aided the apostles. But never did God do for man what man could do for himself. He did not do for the apostles what they could do for themselves. Ministers can do themselves for their work now; consequently we do not believe God inspires them to preach the gospel anywhere than he inspires him to preach it in Judea. It is not ministers call into action the same faculties and powers by which he blesses the man of God that fails to do so to blaspheme it? Are not preachers who boldly assert their reliance upon God but neglect to study the scriptures, base impostors, quacks, hypocrites, and mockers? Does not the man who relies upon God study? (2 Tim. 2: 15.) "What skills it profiteth thou if thou sayest thou hast faith and lovest not deeds?" (Jas. 2: 14.) God teaches us times past, chose men to bear witness to the truth, who were very poorly qualified, but did he not fit and fully equip them before he set them at work? Did he ever set any man at work who proved to be incompetent? Why were the disciples commanded to *hurry at Jerusalem*? Why did they not begin at once to preach Christ? "Ye are some time waiting" (Luke 24: 49.) For what purpose was the comforter to be sent? (John 14: 26.) Do not ministers who obey the gospel study to show themselves approved?

S. A. H.

BRETHREN in Kansas and Nebraska will please not scatter appointments too widely for Brother M. M. E. He wants to concentrate his efforts as much as possible.

### FROM C. H. BALSBAUGH.

Beloved—

WE are naturally loath to lose the fruit of our wrestling at the foot Jabbok. Every article is a mirror of the writer, but few know their own kidneys. Many a well-written essay has a sin-mountain glory growing out of every word. Self will out. The devil came to for in the form of a serpent, but often comes to us as heavenly-minded preachers, and eloquent sermons, and polished essays. You have it at your prerogative to bucket every thing that conflicts with your judgment; but you must be filled with all the fulness of God if you keep the devil out of your columns in what you approve still retain. To be "light in the Lord," as to "discern the spirits of darkness" would demand a deliverance of ourselves to the immolation of the Cross so absolute, that but few are "clothed with the Sun," and "walk in the light as He is in the light."

To-day I sent an article to your office entitled, "The Glory of the Cross," which had been in my hands for some time for want of stamps. Although I am not a member of your movement, Brother Jonathan for carrying my matter, I might often open a nugget for your periodicals, but as my pen is any other remunerative resource, I must employ it where its appreciation means food and raiment no less than nutrition for the higher life.

When you read my article mailed to-day, please do not misread me where I say "I am not pleading for any particular style of dress." The context will perhaps make it clear that what I do plead for will render it unnecessary to insist on the adoption of a distinctively Christian costume. Plain hats must be judged by their motives, and there is no possibility of gathering a motive from the Cross and its objects that will prefer a plain hat for a sister to a bonnet. There is not a plea, grounded on any principle that has even the semblance of honesty, that has not been urged ten years ago by our fashion-worshipping sisters in behalf of hoops. Should plain hats become the designation of the entire outside world, as the plain cap is all this pitiful pleading for permission to wear it would be handed at once.

Union Deposit, Pa., August 11, 1879.

REPLY.

Dear Brother:—We much appreciate your consciousness of the predicament in which editors are placed, and realize that it is, and as you express it. Certainly "every article is a mirror of the writer." We would say to God all might "know their own weaknesses." When you say "self will out," numerous examples of it are instantly before the mind's imaginary eye. We think of persons who have had all the advantages of school, travel, books, and society, they could in any way, but with all that still "self will out." A most amiable contradiction may sometimes be seen in an handsomely dressed minister. In dress and language he is certainly a fair representative of Christ, while in tone and manner, he is almost an exact likeness of the father of hypocrisy. He endeavors to screen the "world"—bigotry, egotism, selfishness, and greediness,—"with 'sheep's clothing'"—"and he will say, 'I am a sheep.'" In Bible language, Bro. Diehl, that he is deluding himself. "To keep the devil out" of our columns is what we most devoutly wish, but since he comes to us in "heavenly worded prayers" in "sheep's clothing," it will hardly be expected that we can. If the "grass grows" grain from behind the sacred desk, he has not only given himself up to the columns of a journal existing for the sole purpose of sheltering his Kingdom?

We have previously expressed our views on the dress question, and as you coincide with them, we say nothing about that'. S. A. H.

### HOME AGAIN.

ON the night of the 12th, met with the Brethren at Funk's Meeting-house, Ed R. var Cherh. Before leaving the next morning, I learned that there were several applicants for baptism. Hope they have carried out their resolutions and that they now enjoy freedom from sin.

Arrived at Goshen, on the 15th, and had the pleasure of meeting in public worship the

same evening. Our beloved W. C. Tester was there, and comforted our hearts with his sweet words. On the 14th, at 10 A. M. met with these of the precious faith in the Yellow Creek Church. This closed my work in Indiana for the time being, my health not permitting further labors at this time. Wisdom said, "cease for a season." While in Chicago, on my way to Indiana, I was taken ill, and scarcely could get to go to my appointments, hoping that I would not have to return, I labored under considerable difficulty, and trusted that blessings would be added so that I could fill all my engagements, but this was denied me. By proper treatment and rest, and the blessings of Providence I think I shall again be able for my Master's work in a short time. I desire to visit Kansas and Nebraska, a few weeks and then return to my engagements in Indiana. To this end may the prayers of God's children ascend to heaven.

M. E.

### HOW TO SEND MONEY.

Amounts exceeding two dollars we prefer to have sent either by Post Office order, or by check on New York or Chicago. Be sure to ask your banker for a *draft* for your money, a *check*. We have to pay charges to collect checks. If you cannot get P. O. orders or Drafts then send by Registered Letter. Amounts of two dollars and less generally come safely if enclosed in heavy paper and put in a good strong envelope, plainly addressed BROTHERS AT WORK, Lankark, Carroll Co., Ill. Do not send stamps under any circumstances to exceed one dollar, and when you do send them, use either the three cent or the one cent stamp—no other.

### HELP FOR PREACHERS.

Trinity of the Plan of Salvation.—12mo. By B. Walker. This is a work of uncommon merit, clear, instructive, and will be on the hands of all Bible students. \$1.00.

This work gives the reasons of the religion as developed by the Bible. Do you want to know any miracles were performed? Then read *Can you*. Do you want to know how men learn? Read *Can you*. Do you want to know why Israel was in bondage? Buy this book and read it. Do you wish to know why Christ was sacrificed? You will learn it in this book. The *Why of the Plan of Salvation* is beautifully illustrated throughout the entire work. Sent post-paid on receipt of price.

### MANUSCRIPTS.

"Honesty," H. P. Brinkworth. "Behold the Lamb of God," by H. P. Brinkworth. "The First Resurrection," by John Forney. "The Second Resurrection," by John Forney. "Sin," "Humility," by F. L. Keno. "The Seven Modern Wonders," by Thurston Miller. "Deeds," by M. C. Saylor.

### DANISH MISSION REPORT.

D. C. Mooney, Valby	.....	\$100
Buffalo Valley Church	.....	200
Muscine Creek "	.....	300
Rome "	.....	300
West Nimbishills "	.....	382
Thule Creek " Ind	.....	200
Moschoeth Creek "	.....	106
Loss Creek "	.....	155
Mahnung "	.....	200
Cerro Gordo " Ind	.....	250
Syring Creek " Ind	.....	200
West Branch " Ind	.....	200
Corington " O	.....	300
Tulipsham " Ind	.....	386
Portage Prairie " Ind	.....	157
Ephrata " Pa	.....	300
Milford " Ind	.....	100
Bro. Switzer " Ind	.....	100
English Prairie Church " Ind	.....	1602
Ma. Sister " Ind	.....	100
G. P. KOWLAND, Treasurer.		

Lankark, Ill., August 18, 1879.

(P. C. please copy)

### DANISH POOR FUND.

English Prairie Church	Ind	.....	\$850
Ma. Sister	Ind	.....	1602
G. P. KOWLAND, Treasurer.			

Lankark, Aug. 15, 1879.

(P. C. please copy)











## GOD'S SCHOOL.

ONE by one, as the days go by,  
To learn our lessons we bravely try;  
For every hour some task is set—  
Difficult, easy, short, or long—  
And whether we come to it weak or strong,  
Succumb or adhere must be met.

Graded well is this school of ours,  
Each one's duties within his powers,  
And he's told the thing that he needs to know,  
And many a time does the page grow dim,  
And before tired eyes the hard word swims,  
And the hours go by so slow, so slow.

Skillful teachers assembled here,  
Patiently labor year by year;  
Never mistake in their work was known;  
Only the scholar, weary and tired,  
Idle, impatient, tried, perplexed,  
Suffer from errors all their own.

The spirit teaches the highest class;  
Time takes us in their onward pass;  
Joy is claimed by the happy few,  
While care, experience, labor, pain,  
Treasures of knowledge help us gain,  
And conscience conducts the grand review.

But, patiently learning day by day,  
We are longing to leave this Master's way,  
For our school days here are done;  
And after the last long term shall pass,  
To be transferred to that upper class,  
In which the advanced work is begun.

—Sel.

## EXAMINATION OF SOME OBJECTIONS AGAINST THE DIVINE ORIGIN OF THE BIBLE.

BY LEWIS G. BOWMAN.

NUMBER II.

WHILE writing number one I thought I would make but a few quotations from the "Truth Seeker," but since then I have determined to quote him *verbatim* in order to show more fully the weakness of his mental digestion.

The writer continues his "interrogatories" by asking the following questions: "Were they not by the forces in the interior of the earth, projected rapidly or slowly from beneath the waters of the ocean to the altitude they now occupy?" Now if any man can see what this has to do with the divine origin of the Bible, he can deny the inhabitants of the moon with the naked eye.

"Have not these mighty upheavals occurred at various times over the entire surface of the globe? Do not all the mountains and hills over the earth, in the strata of rocks, gravel, clay, etc., afford the clearest proofs that upheavals have taken place?"

While islands and continents have sunk beneath the waters of the oceans, have not others arisen in other localities? Have not these changes taken place for thousands of years?

Does the Bible contain any allusion to these momentous events, or does it intimate that anything of the kind has ever occurred?

Does it make the slightest allusion to the Glacial Period, when in the long ago, from about the 40th degree of north latitude to the pole, both on the Eastern and Western Hemisphere, immense masses of ice, rocks, gravel, and clay, moved by the action of water, were carried to great distances, to be finally melted by the action of the sun's rays, depositing the rocks and earth thus moved, to be left as "drift," by which term such deposits are now known?

Are there not abundant proofs in the rubble-work, scratched and polished surfaces of rocks where such drift is found, that those immense bodies of ice, rocks and earth did move from place to place in the manner above described? Does not the silence of the Bible upon this important subject show conclusively that the writers of the book had no

knowledge that there ever was such an era in the history of the globe? If the writers knew aught of it, should they not have said something about it, even though it preceded by thousands of years the advent of man upon the earth.

I think by this time my readers are all able to estimate my antagonists reasoning powers, and know what confidence to place in such men as the only wise men of the nineteenth century. What would their ignorance of these things have to do with a knowledge of the events that they narrated? I cannot but whether they were ignorant of these changes or not, so they knew that they wrote was actually so—this is the point in debate, and not their knowledge of such events that have nothing to do with the issue. But the gentleman showed himself ignorant of all the essential elements of a controversialist, or else he would not take the very thing for granted that it is his business to prove. Does the silence of grammar and mathematics in a spelling book or history of Kansas, prove conclusively that the author of the spelling book was ignorant of these things? Oh, indeed! shame at such silly evasions. Seek the truth from rational premises. If the writers of the Bible had said something about these momentous events, would it not prove their knowledge of such "events," and does their writings of a future state of existence and our relation to that government not prove that they had some knowledge of those things? Can a man write a history of any country and describe its laws without a knowledge of such things? A man cannot write a history of something that is nothing, or has no existence. Men can imitate and change the truth, but they cannot write a fabulous history until there is first a genuine. The writers of the Bible could not have given a history of such things as the "Truth Seeker" thinks unessential, without injury to the design of their work. If a man was writing a history of Kansas and would occasionally get on to mathematics, grammar, and geology, etc., would any man buy such a book? Would such a course of procedure recommend itself to any sound minded man, and yet infidels are obliged to urge such nonsense in their objections. There must be great lack of evidence when men will resort to such objections as the "Truth Seeker" offers, and his as good as any, for there are none that have any relevancy to the real issue. The writer keeps going on with his "interrogatories" as follows: "Is it not a little singular that the great Continent of America, extending nearly ten thousand miles, embracing all varieties of climate, and destined to be the home of millions of the human race, was wholly unknown to the writers of the book?"

If they drew their inspiration from the source of all knowledge and truth, how is it that so important a matter, so connected with the life of man on the earth, was never alluded to?

Is not this silence respecting America noticeable when the fact is taken into consideration that there are very strong proofs that America is the oldest part of the globe, and that it existed as a continent long before the Himalayas or the Alps had even risen from the depths of the ocean, and when we have the clearest reasons for thinking that it was populated by civilized and cultured people who built cities and erected works of art at a time earlier than the Bible was written. I have no doubt that men that can urge such objections against the divine origin of the Bible, as valid, can

see the clearest evidence in their disordered imagination of all the statements made, but before I admit all of them I want the proof; but should all these things be so, what bearing can it have with the issue. The gentleman is simply telling God what he ought to have put in his book in order to gain his confidence, and if he had put all these that he thinks ought to be there, he would think something else ought to be there. I do not say that everything recorded in the Bible is inspiration, for a large proportion of it is history; but all such information as pertains to a future world, and our relations to that world are, for it is impossible to give such laws and relations without communications with the inhabitants of that land. Whether or not the writers of the Bible had any knowledge of America, has nothing to do with the question; the question is, did they have any knowledge of our future existence and the world beyond the river, that is the question to be determined. And would a knowledge of America prove their knowledge of the upper world, or would their ignorance of America prove their ignorance of the upper world? Can any man so destitute of a knowledge of evidence ever expect to find the truth. If the imaginations of the writer was taken for proof, then he would be a convincing reasoner: these Christians that infidels think feed upon faith alone, are the very men that demand evidence for their faith, and do not believe without evidence or disbelieve evidence like the infidel—the infidel believes without evidence and disbelieves evidence and of course must be in error all the time. I would say more if there were anything in the objections, but as they are so irrelevant as to be deserving of any notice, I will pass them over and close this number, as the next will be more interesting, from the fact that the writer comes a little closer to the issue, and his objections will require a little more acumen. I think I have said enough to convince any infidel that there is nothing in what I have quoted, and that it is entirely irrelevant, if not I am ready to hear from him.

## THE LORD'S TREASURY.

"Let every one of you lay by him in store (when) upon the first day of the week, those mites according as God has prospered him, (that there be no gathering when I come)." Cor. 16:2.

MY beloved brethren, you will find enclosed \$2.00 (which I will take out of the Lord's treasury, where it had been laid the first day of the week, according as God had prospered me, which you will please use to send the BROTHERS AT WORK to the poor. Now, perhaps you will wonder what I call the Lord's treasury. The widow who cast into the treasury, two mites, cast in more than all they which did cast in of their abundance, so they must have had a Lord's treasury, and I believe it would be right for every Christian to have a Lord's treasury. I will tell you what I call the Lord's treasury, and how much I consider the Lord has prospered me, and how I came to establish it, but will withhold my name, lest I let my left hand know what my right hand doeth, or it be said Brother— is blowing the trumpet. I have a small paper box which I call the Lord's treasury, because it is upon the first day of the week, I put what I have decided should be his, and therefore, it is the Lord's treasury, because it contains the Lord's money. I read in my Bible, that Abraham gave one tenth of the spoils unto the Lord,

Therefore I resolved in my heart and vowed unto the Lord, that one-tenth of what I sell, be it land or stock, or grain, or whatever it may be, one-tenth shall be given unto the Lord. I have this vow six or eight months, and through God's grace I expect to keep it while I live.

The promptings which led me to this vow, are as follows: I gave my heart to Jesus when I was a youth, I felt that he was a precious Savior. He forgave all my sins, and I was happy to be a Savior's love, and like the Eunuch went on my way rejoicing. As years passed away, I felt my acceptance with God, and all was peace within, though many trials, temptations and discouragements, have followed me in my Christian journey. However, as time moved on, the enemy was at work, the little seeds began to grow, and after while the thorns came up, the cares of the world, and the deceitfulness of riches began to choke the word that was sown in my heart, and I was becoming unfruitful, or while I was sleeping the enemy sowed tares among the wheat, and the wheat was becoming choked. While being in this condition and realizing that the enemy was gaining ground, I also realized my condition; I no longer felt that all was peace within; I no longer felt that smile of approbation, which I once felt from my blessed Savior. I no longer felt that if my Savior should call me now, that I was prepared, but doubts were in my mind, fearing that if he would call me, eternal death would be my certain doom. Oh! with those doubts and fears I was not happy. Oh, how often I have prayed for forgiveness, and had well nigh thought that repentance was denied me. As only those who have felt a Savior's love know what it is. So only those who suffer for their sin, know what sorrow it is. Oh, that I could write with the pen of Almighty God upon the tablet of every heart that has felt the joy of a Savior's love! Beware! oh brethren! lest you fall from that sweet communion with God which you once enjoyed, and, in consequence of which you will have to weep bitter tears of sorrow. How much better to drink the cup of sorrow now than to drink it forever in eternity. I rejoice that I can drink it now, peradventure the Lord will have mercy.

Oh! ye many-minded worshippers! ye backslidden in heart, ye sinners and ungodly, will you not drink the cup of sorrow, repent of your sins, and receive a Savior's love? My beloved brethren, will you not "watch" lest the love of the world enter into your hearts and choke out a Savior's love?

Feeling much distressed, on the account of my unvaried condition, on a Love feast occasion, I feared that I was ending and drinking to my own condemnation. I prayed God to forgive me, I solemnly vowed that in silent hour, I will give one-tenth unto the Lord to be used for my own spiritual benefit, and for the benefit of the Lord's people, and I rejoice to say that my faith is strengthening, my hopes of heaven are brightening, and I expect through the mercy of God, and the tenderness of a Savior's love to reach the Celestial City where there is no sorrow.

A BROTHER.

## THE SEVEN MODERN WONDERS.

BY THURGOOD MILLER.

FIRST WONDROUS: How an elder or other officiating ministers can lay the usual instructions before applicants for



baptism and exact from them the promise to conform in general appearance to the order of the church; and at the same time disclaim any gospel authority for said order, knowing that "whatsoever is not of faith is sin."

2nd wonder: How such applicants, with approved honesty and sincerity can make the required promise and then totally ignore the obligation by their continued conformity to the world.

3rd wonder: How an elder can, after requiring such promises, allow the steady growth of pride and fashion to spread in his church, and at the same time claim the fellowship of a brotherhood that he knows do, and ever have opposed the innovations of pride and fashion.

4th wonder: Why a brother or a sister continue their membership in the church of the Brethren, who have been words to say in opposition to the order of plainness and simplicity in the church, to where they have one condemning the superfluity of the world.

5th wonder: How members can hope to receive the reward of the good and faithful, who are scarcely ever seen inside the Lord's sanctuary, or hope to escape the judgment, "depart." (Not to be applied to the aged or infirm.)

6th wonder: Who will be held responsible for the above state or condition of things; anybody or nobody?

7th wonder: What is the remedy and how shall it be applied?

#### DRESS.

BY LUTIE BANG.

DEAR brethren and sisters, the primitive Christians were noted for their contempt of the world; among the things to be avoided by them, was the extravagance incident. Dr. Cave who wrote some two hundred years ago on this subject, says: "They were exceedingly careful to avoid all coarseness and luxury, choosing such apparel as expressed the greatest lowliness and innocency." Clement of Alexandria, who lived in the latter part of the second century, says: "The garment that we should wear ought to be simple and frugal, not curiously wrought with divers colors—the emblem of craftiness and deceit—but white to denote our embracing and professing simplicity and truth. Our outward clothing is an indication of the temper of our mind. That is true simplicity of habit which takes away what is vain and superfluous; and the best and most solid garment which is furthest from art and curiosity, and most apt to preserve and keep the body warm."

The plea is with some, because they are rich, and have the right to make use of their estate as they are pleased. To this, Cyprian, who flourished in the third century, answers: "That they are only rich that are rich in and toward God; that the world ought to be despised, the pomp and delights whereof we were turned to God, with the loss of whom all that is in the world, the lust of the flesh, and the lust of the eye, the pride of life; it is not consistent with the word of God. To apply the riches in decorating and ornamenting our bodies, pearls and tables, this which is pride of the eye. God has shown a more excellent way, viz: to relieve the hungry, and feed the poor members in Christ, and then shall be having up treasures in heaven and they will accumulate riches in the love of Christ."

How does the apostle instruct the sisters, that they adorn themselves in modest array, in sobriety and shamefacedness,

not with braided hair, or wearing of gold or the dressing of costly array. Oh, sister, you are much tempted, but hearken to the gentle voice of the apostle.

Tertullian, who lived in the second century, and was one of the ablest defenders of christian faith, condemns the vanity of curious costly dress, and concludes with these wise counsels to the sisters of his time: "To clothe themselves with silks of honesty, the fine vesture of piety, the purple of modesty, and being thus beautified and adorned, God himself will be their God." Let humility be a self-sealer to obedience.

#### EUCCHARIST—THE GIVING OF THANKS.

A NAME applied to the sacrament of the holy communion, or the feast of the Lord's Supper in allusion to the blessing and thanksgiving with which the last supper of our Savior with his disciples began and ended. This solemn festival has been kept in all Christian churches from the time of the resurrection in commemoration of the passion and death of our Lord, and in obedience to his own divine institution. Among the earliest disciples in Judea, the Lord's Supper seems to have been a regular meal, probably the principal meal of the day in each family into which the commemorative breaking of bread and partaking of the cup of blessing were introduced as a part, subsequently the disciples of many families came together and held a festival in common, in the course of which the brethren saluted each other with a holy kiss.

The abuses which grew out of this, and which are severely rebuked by St. Paul in the first epistle to the Corinthians led to a separation of the two institutions and the commemorative observance has since been celebrated with a solemnity in harmony with its character by itself. *Johnson's New Universal Cyclopaedia.*

#### OLD FOLKS.

DO the young people ever think that they will be old! Only a few short years ago the aged man and feeble woman were young, strong and full of life; their loving hearts were gushing with tenderness and care for the little ones who now stand in their places. Do not jestle that aged couple out of your pathway, but rather lift them with tender care over the rough declining road. You may have forgotten how carefully they kept your tender feet from stumbling, and with what care they watched your advancing steps. But they have not forgotten, and the time will come when you will be forcibly reminded of it, by the love you have for your own little ones. Will they ever hand you the same bitter cup to drink that you pour out for that aged father and stricken mother? Verily with "what measure ye meet, it shall be measured to you again." Think of the anxious days and nights your mother has watched by your sick-bed; remember her loving care; her patience and long-suffering with your fretfulness, and then let the blush of shame dye your brow, that you should be impatient or unkind to her, now that she is old. Old folks are such a trial! Yes, they know it; they feel it and so will you be such a trial to your children in the days that will surely come, aye, and you will remember too.—*Sel.*

Greater is he who enters good deeds than he who does them.

Some people's judgment is that of a blind man at a window.

#### Home and Family.

Husbands, love your wives. Wives, submit yourselves unto your own husbands. Children, obey your parents. Fathers, provoke not your children to wrath; lest they turn up in the maritime and adoration of the Lord, and be obedient to him that is your master.—*PAUL.*

#### LOVE AT HOME.

There is beauty all around,  
When there's love at home;  
There is joy in every sound,  
When there is love at home.  
Peace and plenty here abound,  
Smiling sweet on every side,  
Time dotes so softly, sweetly glide,  
When there's love at home.

In the cottage there is joy,  
When there's love at home;  
Hate and envy ne'er annoy,  
When there's love at home.  
Roses blossom, south our feet,  
All the earth's a garden sweet,  
Making life a bliss complete,  
When there's love at home.

Kindly, heaven smiles above,  
When there's love at home;  
All the earth is filled with love,  
When there's love at home.  
Sweeter sings the brooklet by,  
Brighter beams the azure sky;  
Oh, there's One who smiles on high,  
When there's love at home.

Jesus show thy mercy now,  
When there's love at home;  
Sweetly whisper, I am thine,  
When there's love at home.  
Source of love, thy cheering light,  
Far exceeds the sun to bright—  
Can dispel the gloom of night;  
When there's love at home.

—*Sel.*

#### A LETTER TO THE GIRLS.

YOU have all heard, no doubt, of the banyan tree which grows far off in the Eastern countries. It grows up straight at first, but the branches from the trunk grow downward to the ground again and taking root fasten there as firmly as the trunk itself is fastened.

Now let me tell you a true story to illustrate my subject. A few years ago, two girls about the ages of eleven and thirteen years, gave their hearts to Jesus, and started on the road to heaven, at the same time. They were sisters; quite well instructed in the way, and saw many things that they would be obliged to give up, in order to serve their kind Master in the right way. But they were determined to do their duty. Before they had had their clothes trimmed and in fashion, but now they saw that it was not right. So they had their dresses made over plain, and their hats trimmed in a simple way; they looked as nicely as little girls can look and were as happy as the day was long.

No one enjoyed the Sabbath school or the prayer meeting more than Ella and Lizzie, and they were always ready to tell what the Lord had done for them. This was during the Summer vacation. In the Fall, school again commenced, and it was a hard matter for our girls to determine to go to school in their plain dresses, while the others were dressed "in style." Finally Ella (the older) concluded to have an overcoat made to match her dress, and a few extra bows on her hat to look more like the others; but Lizzie would do nothing of the kind.

In a short time Ella was like the other girls. She was no longer seen at the prayer meeting, and took but little interest in the Sabbath school. Patient little Lizzie went alone to the meetings, and at school when the others would laugh at her for being so plain and unlikable the other girls, she would reply, that she would obey her Savior if they did tease her. She wished that they

would give their hearts to Jesus, they would then be so much happier.

Now do you see how Ella was like the banyan tree? She started right on the road that leads to heaven, but stepped off on the branch road which led her back to the world again, and rooted her as firmly to her old ways as before she started.

Now, my little friends, beware of the branch roads, and don't give up your hope of heaven for a little hug.

When you start for a place you expect to get there if you keep the path; but if you step into another path you are sure to miss your way. When you are tempted to turn back just a little, think of Ella and the banyan tree.

My letter is to the girls this time. Perhaps some other time I will have a few words for the boys.—*Pres Methodist.*

#### THE POOR GIRLS.

THE poorest girls in the world are

those who have never been taught to work. There are thousands of them. Rich parents have petted them. They have been taught to despise labor and depend upon others for a living, and are perfectly helpless. If misfortune come upon their friends, as it often does, their case is hopeless. The most forlorn and miserable women upon the earth belong to this class. It belongs to parents to protect their daughters from this deplorable condition. They do them a great wrong if they neglect it. Every daughter ought to be taught to earn her own living. The rich as well as the poor require this training. The wheel of fortune rolls swiftly round—the rich are very likely to become poor and the poor rich. Skill to labor is no disadvantage to the rich, and is indispensable to the poor. Well-to-do parents must educate their children to work. No reform is more imperative than this.—*Sel.*

#### HOW TO SPOIL A CHILD.

BEGIN young by giving him every thing he cries for.

2. Talk freely before him about his great smartness.

3. Tell him he is too much for you, that you can do nothing with him.

4. Let him regard his father as a creature of unlimited power, capricious, and tyrannical—or as a mere whipping-machine.

5. Let him learn (from his father's example) to despise his mother.

6. Do not care who or what his companions may be.

7. Let him read stories about pirates, Indian fighters, and so on.

8. Let him roam the streets in the evening and go to bed late.

9. Devote yourself to making money, remembering always that wealth is a better legacy for your child than principles in the heart and habits in the life; and let him have plenty of money to spend.

—*Sel.*

Do all the good you can in the world and make as little noise about it as possible.

We have more power than will, and it is often by way of excuse to ourselves that we fancy things are impossible.

Much have I learned from my masters, more from my colleagues, most from my disciples.

# The Brethren at Work.

PUBLISHED WEEKLY.

M. M. ESTILLMAN, J. E. HERRICK AND S. J. HARRISON, J. PROSELYTES.

1. The Editors will be responsible only for the general tone of the paper, and the insertion of an article does not imply that they endorse every statement of the writer.

2. Contributions in order to secure prompt insertion of their articles, will please not include any personalities and unimportant language, but submit them "as they are presented with facts."

3. THE BRETHREN AT WORK will be sent to any address in the United States or Canada at \$1.00 per annum. For the leading characteristics of the paper, as well as terms to agents see eighth page. Address all communications to—

BRETHREN AT WORK,  
Lansark, Carroll Co., Ill.

LANSARK, ILL., SEPTEMBER 1, 1879.

BROTHER JAMES R. GIBB is still laboring with the influence of Virginia.

Irvin J. H. Ingham of J. B. Brumhough who is principal of Huntington Normal School.

Be sure to read "The Lord's Treasury" on page 78. It ought to find its counterpart in every man and woman.

BROTHER M. J. WHITMAN has changed his address from South Bend, Ind., to Denver, Col. for the time being.

The Bishop of London is allowed two houses of £500 a year. Thus some shepherds feed, while thousands of sheep are left to starve.

For the convenience of our beloved Brethren we have concluded to indorse them again by leaving notices of meetings stand until they have been held.

BRO. H. J. KEATZ, of Dayton, Ohio, is getting out an Almanac entitled "Our Almanac," and desires the names and addresses of all ministers and deacons. See notice on eighth page.

We call especial attention to Bro. Hammer's articles in answer to objections urged against the Divine origin of the Bible. These articles are replete with good reasoning and will well repay a careful and close reading.

The cloth bound edition of Gospel Preacher Volume II is exhausted. We can still furnish it in leather (Ankerbon) binding, but it is worth 25 cents more per volume, making price of Volume II, leather bound, Gospel Preacher, \$2.25.

If you will find one example of saintly living in a church, you will find more power in that, than in all the loud talkers about purity and consecration. Christians are active, devoted, true and end.

The manuscript paper we have been previously selling at twenty cents per tab, of one hundred sheets, we cannot afford to sell for that price longer. The price now is twenty-five cents per tab, post paid to any address in the United States.

Someone will send an order from DeGraff, Ohio to Bro. R. H. Miller, for a copy of "Doctrine of Brethren Deceased," and the order has been lost. The sender will please renew his order, and he will receive the book. Address R. H. Miller, Logansport, Ind.

Bro. C. S. HOLMES, of Aurora Bank, Bedford Co., Pa., will leave there the 16th inst., for Marshall County, Illinois. He goes there to charge of DeGraff, Central Mission field. His address will be Henry, Marshall Co., Illinois.

The Selouson's Creek Church, Ind., has agreed to take the Missionary Meeting so instituted in last week's issue. Communications from a number of Brethren and Sisters have been finding favoring the project. We suggest Jan. 16, 1880 as the time.

We call attention to "Go Ye" in another part of this paper. Bro. Angemyer quotes some stirring facts which ought to arouse all of us to activity. In regard to "plans" and "renewations," we would say that the object of our Brethren in holding conventions is, only a concert of action is necessary to any good work when two or more are engaged. From a social standpoint practitioners used to get together often as well as other classes, but still incline to the view that the method of raising means were left to those ministers that participated the work would be better done. Acts 6:3.

We have already sold several hundred envelopes. Their extra quality, and cheapness commend them wherever they are sent; and the good that may be done with them is simply incalculable. "What shall it profit a man if he shall gain the whole world, and lose his own soul?" Price of envelopes per pack of 25, 12 cents; 4 packs (100), 40 cents.

BRO. BENJ. SWINGLET, of Ogles Co., Ill., thinks Brethren who advertise for help in the ministry should not be particular in describing what kind of churches are wanted. He thinks it does not show a very good spirit—not an humble, meek and modest one—such as Christ gives. We agree with Bro. Swinglet and hope such things will not be sent to any of our journals for publication. It does, indeed, look bad.

Our special District Meeting of Northern Illinois convened at Pine Creek, Ogles County on the 20th inst., to make arrangements for the Cent. in 1880. There were, in all, attendance and thirteen churches were represented by delegates. A committee on Location was chosen, consisting of one from each church. To this was added the committee of arrangements which consisted of five members. There were four churches in Northern Illinois and five in Wisconsin. The Wisconsin church not being represented it was agreed that each of them might send a Brother to act on Location Committee. Should all the churches be represented there the Location Committee would consist of twenty-five members. "In the multitude of Counsellors, etc." After arranging some minor matters, permission was given to order ground on which to hold A. M. Men were offered, but the Committee could hardly find a very suitable place for the meeting.

## DOES THE GOSPEL PERMIT WOMEN TO PRAY AND PROPHECY PUBLICLY?

NUMBER II.

PAUL says, "The head of the woman is the man, the head of Christ is God." Yes, and the head of every man is Christ. He draws a circle, puts God in the center, Jesus first within that circle, man second, and woman third. They are all inside the circle, may enjoy rights and privileges guaranteed them by the Head of all—God the Father. The head of Christ is God—does that signify that Christ has no public labor to perform? Then if God being the head of Christ does not permit Christ performing public duties, and Christ being the head of man does not permit man performing public duties, pray how does the fact that man is the head of the woman prevent her from doing religious work publicly? But let us look again. The apostle further declares: "But every woman that prayeth or prophesieth with her head uncovered sinneth: for she bare her head as even all sin as if she were shaven."—1 Cor. 11:5.

Men were not permitted to pray and prophesy with their heads covered; nor were women allowed to pray and prophesy with their heads uncovered. Whatever prayer or prophecy came with regard to man, it meant precisely the same with regard to woman. In the same manner Paul and Peter when they spoke of such acts men to edification, and exhortation, and comfort.—1 Cor. 14:3. He defines prophecy as consisting of exhortation, comfort, and edification. Women were then permitted to edify, to exhort, to comfort the saints publicly as well as men. But this is not all the proof. Paul says to the brethren at Colosse: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and spiritual songs, singing with grace in your hearts to the Lord."—Col. 3:16. Here the members of the church—male and female—were commanded to teach and admonish one another. How? "In psalms." Men and women were required to teach and admonish one another in psalms. "In psalms." And admonishing one another in hymns." Still more; to teach and admonish in "spiritual songs." All these were they to do "in the name of the Lord Jesus." If men are permitted to teach and admonish in psalms and hymns and spiritual songs, women are no less allowed to do so, for Paul addressed the church; and includes women in the group. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and spiritual songs, singing with grace in your hearts to the Lord."—Col. 3:16. He says no laborer in the house is not needed; does not mean impermissible when he looks at a distance any gift given him by the Lord God? Woman is a gift; therefore should be acceptances a worthy laborer in

house and silence in the churches; for it is not permitted unto them to speak; but they are commanded to be subject, as the church is subject to the Lord. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.—1 Cor. 14:34, 35. "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."—1 Tim. 2:11, 12.

These passages are plain and positive. They prove beyond contradiction that a restriction is laid upon women in some particular. She is required to learn something in silence; not to what men are permitted to do. Let us learn what that is. The customs of the people in the apostolic age were different from ours. Had their custom of conducting public meetings been as ours, Paul would not have found necessity to lay down this restriction. Dr. Adam Clarke says: "It was permitted my name to ask questions, to object, alter, attempt to refute a speaker in the synagogue, but this liberty was not allowed a woman." This is not the custom now. A minister is not disturbed, but it is permitted to him in discourse, both men and women keeping silence while he speaks; not to, however, if he has any man can object to his own question, dispute, object or refute a minister's assertions in the midst of his discourse. This privilege Paul forbade women. He says: "If they will learn any thing," showing that the woman in such cases must seek information elsewhere, but lays down no restriction against praying and prophesying—teaching. They say, "I will not let women to teach nor to usurp authority over the man," but he refers to the custom of teaching as already referred to. To say that it prevents a woman opening her mouth at all in church, or to teach men, is going further than Paul went. In his letter to Titus he insists that women—aged women—"be teachers of good things." He not only says that she shall teach, but tells her she shall teach and edify. Weed out the little straggler if Paul should instruct some seven to be kept silent, not to preach in public, and then tell Titus to instruct women to teach? Discretion is forbidden, but to plead in gentleness and mild the sword of the Spirit to destroy the work of Satan, is no crime. May not a woman instruct her son, the young man? In so doing would she make herself the head? Does she not teach in singing? Certainly for the apostle says that is one method of teaching. Mark well the language of God's servant: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

Paul does not say by any means contradict himself, but by the Holy Spirit permits women to prophesy. He does not deny that women will be labored with gifts of the spirit as well as men, is required to exercise them. The only restriction is, that she shall not assume authority or dictate to men, (and would it not be equally wrong for men to assume authority over the women), but she is required to be in subjection, "as also the church." And I entreat thee, as also the church, to submit thyself unto Christ, who is the head of the church, his body, of which he is the savior, who cleanseth it with the word of water by the word, and with other such fellow laborers, whose names are in the Book of life.—Eph. 5:22-33. Here the church, born of God at Philippi, were entreated to be to certain women. What women, Paul? "Those women which labored with me in the Gospel." They labor with you, he says. "Ye have heard of my labors which I have done for you." They labored "in the Gospel," not out of it, not at something else, not simply in household affairs, but IN THE GOSPEL. Is that all concerning women prophesying? No, not all. I wrote to the Brethren at Rome to "Sustain Tryphena and Tryphosa who labor in the Lord." They labor in the Lord, speak to individuals, or do so, like the sisters at Corinth. I also addressed on the arrival of appearing before the Lord to labor in the Gospel.

Women has mind, feeling, feeling, tastes, desires, all the faculties of man. She is given as a help-mate to man, and is reasonable that, being taught with a price, she shall not labor in the name of Jesus when brought to the knowledge of the truth, and she shall not be ignorant of the things which she has seen and heard. If the work so scanty that her labor is not needed; does not mean impermissible when he looks at a distance any gift given him by the Lord God? Woman is a gift; therefore should be acceptances a worthy laborer in

the most noble work on earth—rescuing the dying from sin and sorrow. If she be a feeble member, are not all the members of the body necessary to its edification? An edification, an edification, the word of the Lord impressed by one of the feeble ones, may arouse the sleeping mind and infuse life into the dead in trespasses and sins. The Lord helps us to come right up to the truth, except it, and hold fast to it.

M. M. E.

## ELDER CHRYSTAL'S POSITION.

WE did not think that the Elder was opposed to immersion, for, having read his *Motes of Baptism* several passages we knew his position. Nor did we wish to convey the idea that the Elder is opposed to true immersion. We meant to criticize his position in a friendly way, for we admire his frankness and earnest desire to obtain the truth, but do not agree with him in his attempt to define baptism upon the church since the "Law of the Spirit" does not so teach. We believe that the Elder knows that the Brethren would not hesitate to baptize infants in the New Testament so taught, but to accept it because it seems to have been practiced quite early with some other innovations, we do not think would please our Brethren. We do not think we need have practice what God requires, but the things about which he says nothing we fear to accept as conditions of eternal life. Now for a few questions:

First.—Is "the gospel of Christ the power of God unto salvation" to those who cannot believe?

Second.—Did Christ and the Apostles teach that infants should be baptized?

Third.—If the New Testament teaches successful true immersion, does it also teach successful faith?

M. M. E.

## A VISIT TO MT. MORRIS.

WE had the pleasure of visiting the Mt. Morris Seminary last week. On Sunday a noble Seminary was organized at the Seminary. Bro. W. C. Terry was chosen Superintendent, Sister Mattie A. Lear Assistant Superintendent, Carrie Price, Secretary, Melchor Newcomb, Treasurer, Delilah Tumbler and Mary Yager, Librarians. Two Bible classes were formed, one under the care of Bro. J. W. Stein, the other in care of Sister Mattie A. Lear. Good order and harmony prevailed, and the school was not without excellent prospects.

On Monday we visited the college, and found teachers and pupils cheerful and busy. There were seventy-seven students present and twenty enrolled that had not yet arrived. Ohio, Indiana, Illinois, Iowa, Missouri and Nebraska are represented by students. Prospects for a large patronage are good. The curriculum embraces a course in Seminary course. Should any one desire to take simply an English course, can be accommodated. This is a good feature, since some do not desire to study the languages but wish to become proficient in English literature.

Fineness of dress and simplicity of manners are prominent characteristics of the teachers and students. Dress, however, and simplicity are apparent everywhere.

For the first time, perhaps, in the history of the United States, can it be said that a sister of the Brethren church may be found in a College Institute teaching the young, being afforded according to the principle taught in a college. We do not think we can commend the profusion and wisdom manifested on the part of those in charge, believing that the Brethren who visit the Seminary will be gratified with the fact that there is an institution in the West where our people's faith and practices will be fully respected and maintained.

The rooms are well furnished, the grounds are beautiful, and all things which tend to spend home pleasant and enjoyable are to be found there. For the benefit of our young sisters in general, we will say that the sisters at the Seminary invariably wear the covering as indicated by the church, when at the table, and whenever there are religious exercises. And the young Brethren attending school are in full uniform in dress. It is good of this here, because it had been debated whether the rules of the school in these respects could be enforced. They are being enforced, and that without harsh means. Love is the predominating feature.

## AN EXPLANATION

Elder, Chrystal's Position, and how Baptism is still Performed in the East.

Friend "M. M. E."

**I**N the issue of the "BRETHREN AT WORK" of August 4th, 1879, occurs language from which I infer that you think I oppose true immersion in baptism.

person can be by way of explanation, my position has been somewhat misunderstood, so I will state forth more plainly, and to add what I hope will interest your readers, on account of how I have seen this inerrant performer in the English Church, where it is still the law. My earliest studies convinced me that trinitarianism was not only theologically sound, but that I found a number of things necessary to constitute it, not to rattle my attention. Afterward I gave it more care. In 1859 I was ordained deacon in the Protestant Episcopal Church, and in 1860, presbyter, that is, in order, I. I never was fully satisfied with that organization. I did not believe it to be in all respects a reproduction of the apostolic church, and I was not satisfied that the *Confession* it had adopted was the *Christian* one, but it was *unfettered* by the *Antichristian* writers while the church still remained pure, that is before A. D. 260. Yet as the first Anglican Prayer Book A. D. 1549, commanded trinitarianism in the baptism of infants there was no adult baptism in England then, for there were no supporters of infant baptism there, and baptizing, as I have said, is the *essence* of the church, and if it is not officed, it is still commanded in the present Prayer Book of the Church of England for the *well* and so it is the first mode mentioned in that of the American Protestant Episcopal Church, and so the language of both these churches encompasses its use in most cases, I thought the trinitarian *dogma* might possibly be restored. And I thought that if the church were to baptize by infant consumption could be, and its *essence* enough Protestantism of the Reformation epoch could also be, then it would be far nearer to the church before A. D. 260, my idea of a model church, than any other. For we there came in Babylon in Jerusalem after the Reform in Restoration under the Old Testament, to witness the *essence* of the church, and to witness the *essence* of the church, but not of all that was before the fall of Babylon.

And, in the early years of my ministry, wrote, and in 1861 published, my *History of the Modes of Christian Baptism* (London: and Bialston, Philadelphia, Pa.). I think I can say without egotism that I translated and gave most fully than any other work does, ever passed from council Ecumenical and Local, from those called Fathers, and from what is vastly important the rubrics of 361-rare churches, because such rubrics do not represent mere private opinions, but were the law and the practice of the communions to which they belonged. Every churchman was bound by the rubric of his church to baptize as that rubric commanded. And if he did not, he was liable to punishment.

Of course, as I was not a Tunker I never wrote a line of the book that denominated me. I had hoped it would, under God, be the means of restoring the old unity in the communion of which I was then and am still a member. Hence I took no pains to have it in circulation among Tinkers; indeed I may say that I knew the trade-wells to be so much of a closed shop, any denunciation of them would be called to be circulated among the Tinkers or Brethren, for then, as now, I held that the Tinkers hold to some ancient heresies and utterly lack any valid baptism, but since it began with the unguarded exclamation of Alexander Mack on A. D. 1786, "Brethren, let us separate," and since that time a church has kept the old divine baptism that it is so difficult, if not impossible to restore in its purity, I have not hesitated to say that, if the disciples, they will not follow him, unless they leave that communion. And indeed as I grew older, I am more and more inclined to think that the loss of the true baptism will be an important part of the fulfillment of that utterance, "desolation of Babel which is prophesied in Revelation, chapter 17, 18. For, as the Roman communion has lost the true baptism, it is necessarily also lost the orders which are necessary to the maintenance of the communion. And men who are alone capable of receiving them, and the same lack extends to all their Brethren.

and consummations which came out from Rome, though, as they are not idolaters, and as God has called them to come out of Rome (Rev. 18: 4, compared with Rev. 17: 18.); and calls them his people, I believe they are God's people. But they did not restore all that was in the beginning at that time, for they did not have the books to learn it from which we have now. For let us remember that few of them had been published then.

True immersion I found then would not be easily, if at all, restored in the Protestant Episcopal Church. My book brought me complements from bishops and the Protestant Episcopal press, accompanied, however, with more or less of dissent from its conclusions as to mode. For they would not have approved them without invalidating their own so called baptism.

And as time wore on I felt more and more inclined to get the successional time immersion through one of the churches which had preserved it as the general mode. The trouble with me for a long time was how to get it without being forced to approve the later errors and creature service of those communions. For the whole Christian Church has become creature-serving and idolatrous as did the Jewish before it. Yet I believe that baptism has never been lost though covered up at times or surrounded with some corruptions.

And so we spent abroad in the Fall of 1898, and, on the sixth day of January, 1899, old style, that is on what is called Epiphany or Theophany day, that is the Manifestation or God-Miraculous day, kept off of by the Greeks to commemorate the coming of the Holy Spirit in the form of a Dove, the baptism of Christ in the waters of the Jordan, I received the three total immersions of the one baptism in the baptistery attached to the Greek Cathedral in the city of Syria, or Herculopolis as it is called by the Greeks, on the island of Syria in Greece. My baptizer was Alexander Lycourgos, a native of the island of Syros, a nephew of the apostle-founded church of Ephesus, a nephew of Cyril the second, the successor of James in the episcopate of Jerusalem, the first founder of the church of Christendom, who had himself been made presbyter by that name in Jerusalem in 1852. This Alexander Lycourgos had studied in the United States, and had been a member of the work of reform in *certain* things in his own church. He wished me to enter their episcopate, and to start a reformed church in America with Greek succession in baptism by triple immersion and creed. And as his words were translated to me by him who interpreted, they were, "I wish you to be a member of our church, to purify it, and we will imitate you here." This accented with never-on design.

But perhaps some one anxious as to details may ask how was each immersion performed.

"The priest baptizes" [that is, the Greek word used means dips] "him, holding him upright, and looking towards the East, and saying so and so" (that is the given name, in my case, James) "the servant of God is baptized" [the Greek word used means "dipped"] "in the name of the Father, Amen: and of the Son: Amen: and of the Holy Ghost, Amen.

At the name of each person of the Trinity he dips him and raises him up again."

Each iteration was total. The font or baptismal history was large enough for the total immersion of an adult. The Greeks uniformly baptize their children in infancy. I do not suppose any child of Greek church paragon a yearling. The baptismal font is a large tub. Hence small fonts will do for them. But occasionally some person living in Turkey, and one of a Turkish Mohammedan father and of a Greek church mother wishes to be baptized. But Mohammedan law denies that all children of a Greek church are Christians. Hence the Moderns find, and no one says baptizing is useless to avoid trouble they go to Syria to get it, and there a feast or baptismary large enough to admit an adult whole body is provided there. Some time after I saw a convert from Rome to the Greek church, baptised in a tub, and baptised in the same font for the proper doings. I saw him tell the thrice pouring of the Romanists to be invalid. For in one of their works published by their first bishop, the Patriarch of Constantinople, it is termed "the salt water sprinkling and substantial deadly affliction of the pagans," and the "baptism of the Pope," and "the baptism of infusion or infusion under the influence of the cross."

spirit, and make themselves like to the Jews who were the murderers of Christ, and to the generations of sinners." And their laws reject it.

But some one may further ask, with reference to controversies of which I see something in the weeklies of those who are termed Brethren was the immersion done like that of the Tunkers? that is, was the candidate first made to kneel and then pushed under water by pressing upon his shoulders?

I answer, N

Some one may further ask, "how then was it performed?"

Answer: I was first put into the baptismal font, the water being perhaps not far from four feet deep, and then the archbishop pressing me with his hand on my head plunged me completely under, once at the name of each of the three divine persons. In the water I did not kneel but stood erect on my feet at first. But at each dip I went down nearly straight, coming down on one knee and bending slightly forward as any man will in that act and position. I arose after each dip and stood on my feet, and, after the third submersion, came out of the font.

I ought to add, however, in perfect justice to all the facts, that when afterward, in the same year, I visited Constantinople and its environs and met an American bishop, whose church in the national church of America, still commends trine immersion, he contended that their custom of baptizing the infant by putting him under water on his back at each of the three dips was nearer the scriptural symbol of a burial. For he urged that a man is buried on his back, not on his face.

Yet my own observation teaches me that the way of putting the infant under water among the Greeks is not always uniform, for of the four I saw dipped, two in 1860 on the island of Jénion-Greece, were held erect by the baptizer, and plunged under the water; the other two, on the same island, were held by the arms, the other two I saw baptized last year in Jerusalem, saw the baptizer took each infant with one hand back of its neck, and the other about its two ankles or just above them and plunged it twice, first, but so that the whole body went under the water, the head however going down first, and coming up first, and the other two have been baptized in the same manner. I have never seen of either Eastern church is uniform in the backward position, or upright position. And while I have generally preferred the backward position, yet I have baptized some four the upright position, as I was baptised by going straight down; and since at what I thought was the request of the candidate I have baptized him in the usual position of the backward neck and when allowed

her three feet forward, and three wholly not merged here. I say Tanker fashion, for I suppose that to be the general or universal custom among those called "The Brethren." The oldest rubrics of Western Christianity do not specify whether the trine immersion shall be straight down, backward, or forward, though Mr. Thurman, without any facts for a basis, asserts otherwise. In the English church, the trine immersion is done forth with its arms, the hands being something like what may be signified by some, that is cruciform trine immersion, that is making the sign of the cross with the child's body in the font. It reads as follows:

"Then shall the priest take the child in his hands, and ask the name; and naming the child *shall dip it in the water* *trine*; first dipping the right side, secondly the left side, the third time dipping the face toward the font."

The cruciform trine immersion, I think, at least I never noted it mentioned in any of our writers.

Further down in certain postures "the haphazard" is seen doing his work perfectly. In the backward position for instance, if he takes with his right hand the candidates robe a little below the back of the neck and his hands in his robe he can readily secure three local salubrious influences. In the kneeling position, if he takes the straight down position with the candidates' head thrown a little forward at each dip, all depends on her nerve. In the kneeling forward position, I once found a difficulty in completely submerging a lady somewhat timorous as those who cannot swim are apt to be, because she threw her hands instinctively forward to the bottom of the stream, thus hindering herself from going completely under the water, for she had a sure purchase on the soil beneath, and

told her that the baptism was incomplete, and requested her to rise and go backward, which was done and the three immersions were then made total.

To conclude as to this matter of position in going down under the water at each dip I would say that while myself preferring the backward, and straight down positions, the latter with the head bent a little forward, I regard all baptism as complete and valid, if it has two things, 1st, an administrator with the apostolic succession in the true immersion and in orders. 2nd., three submersions in water of the whole body, the first in the name of the Father, the second in the name of the Son, and the third in the name of the Holy Ghost, one of these names being repeated before each dip, and in that order of the names.

Or to put it in another form these things are necessary, 1st, *the proper minister*, 2nd, *the matter*, water, 3d., *the mode*, *trine immersion*, 4th., *the proper joining of the three names, the Father, the Son, and the Holy Ghost, one with each dip.*

In the year 1869, Alexander, Lycurgus the archbishop of Syria and Judea ordained me a deacon, and then a presbyter. I afterwards went to Constantinople, but made up my mind that the then Patriarch as he is termed, the Greek bishop of that city could not be induced to favor a full reform, and that initial canon would not be required of him. I therefore turned their episcopate, to which he had invited me; the conditions were approved of their later errors, image worship, creature, invocation, etc., and I did not go further. I then after a trip over the Black Sea, through Bulgaria, the Danube, Hungary, Austria and Germany, came home and have since remained in both missions. The Episcopal Conference of 1870 did not grant me the recognition of the Primitive Church in all respects, and that shall be my place to live and labor. "That is Christ's Old Glory, dear, which is older than Mack. When will they aside the prejudices of education and follow that wisdom which is without partiality." (James 3, 17.) When will men leave aside the last few centuries and their false understandings of the Bible and follow the Bible?

I am very particularly preaching the infallibility of the private opinions of well-meaning, but unenlightened men like Mack, and Rogers, Williams and a host of others. And I am willing to give to any who have it not the baptism and the ordination which come, not from him, but from Christ as His Apostles, if they will. I will not accept any of the "Apostles of Mack," but by the ones who stood after the Apostles, say, and some of whom had sat at the Apostles' feet. And to that, some of the more intelligent men among "The Brethren," and godly women, also will sooner or later drift by God's leading. It is your fault not mine that we are regarded. You hold to a part of the truth, and will not accept any of the "Apostles of Mack." Yours truly, JAMES CHRISTIAN

1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

MANUSCRIPTAL

"Christian Salvation," by S. T. Booverman  
"Who are the Missionaries?" by Jennie Sum-  
stine. "The Chemist and Doctor, the Contrib-  
utor and Editor," by John Forney. "The way  
to be Happy," by Phoebe A. Frantz. "Where  
and What," by C. H. Balsbaugh.

TRACTS FREE

The Board of Managers of the Gospel Tract Association has appropriated \$45.00 to send tracts free to such as apply for them. Send for some and put them to work. There are thousands of places where they may be put to good use. Churches whose ministerial force is not strong in number can use some to advantage and isolated members should embrace this opportunity to sow some good seed. Address: BROTHERS at WORK, LEXINGTON, ILL.

From the Gospel Preacher we learn that twenty-seven persons were baptized at Lancaster, O. during the series of meetings held by our esteemed brother, D. N. Workman. One was taken down into the water at midnight. That sounds Gospel like.

My address will be as follows for two months:  
From the 4th to the 15th of September, Muncie, Ind.  
From the 16th to the 30th of September, Muncie, Ind.  
From the 1st to the 15th of October, Muncie, Ind.  
From the 16th to the 30th of October, Muncie, Ind.  
From the 1st to the 15th of November, Muncie, Ind.  
From the 16th to the 30th of November, Muncie, Ind.  
From the 1st to the 15th of December, Muncie, Ind.  
From the 16th to the 30th of December, Muncie, Ind.

Esocn Euy.















## REMINISCENCE.

BY OLIVER H. JORDAN.

In solemn mood I now survey the home,  
Where all in youth my wayward feet did roam.  
The verdant meadow by the flowing stream,  
The hillside strewed with low natural soil they seem.  
Dear scenes of old, all greet my vision now,  
That adorned once in youth my soul or woe;  
The fields familiar and the pleasant lawn,  
Where oft I wandered in the morning dawn.  
Rise up before me in my glad surprise,  
As when I viewed them with my youthful eyes.  
With softly musing face life's fading page,  
I meet my friends of yore advanced in age,  
With deeply dimpled cheeks and heads so gray,  
The tokens of departing day.  
O what a lesson this life's death,  
And man's speedy exit from the shores of time!  
How brief the period from thy youthful bloom,  
To hoary age and the mouldering tomb.  
Here first I heard the still small voice of love,  
The murmur of the Spirit from above,  
Which stirred my longings for our Father's house,  
Where they shall dwell in their eternal bloom.  
Our time glides onward as the rolling stream,  
Its waves all vanish as the nightingale,  
The friends we cherish and the joys of youth;  
Some dead in sin, some weary of the dust.  
Then waken scenes of earth, its sad decline,  
I long to reach that better land and clime.

CONTINUED.

In the graveyard I'm sitting in solemn reflection,  
'Tis a lonely retreat.  
While scenes of the past come in bright recollection,  
And life's story repeat.  
Here the friends of my youth in death's chambers are lying,  
And wondering to death,  
Years have gone since they passed through the  
order of dying.  
Once strong and robust,  
How plainly their features still shine on my vision.  
Long silent in death,  
When I shared their glad smiles ere the day of  
decision,  
That closed up their breath.

## EXAMINATION OF SOME OBJECTIONS AGAINST THE DIVINE ORIGIN OF THE BIBLE.

BY LEWIS G. HUNNIE.

NUMBER III.

THIS number may seem interesting to my readers as a great many may not know that our translation in general use is as imperfect as it is, and that men will rather conceal the truth and keep the world in ignorance than give a faithful translation and then confirm their practice thereto—they will change the word of God to suit their practice, rather than change their practice to the word of God. The "Truth Seeker" asks the following pertinent questions: "Are not the errors and inaccuracies of the Bible sufficient to cause thinking people to doubt its divine origin? Is it possible that with these there is a possibility of making mistakes and committing errors? Were not all the books of the Bible copied and re-copied many times? And is it not true that they were transcripts of transcripts, with errors and changes creeping in with every new copy made?"

After what is called King James' translation was published, in 1611, was it not found by Bishop Tenison and I find that thousands of errors had crept in? In 1639, did not Dr. Blayney correct a multitude of errors that had not before been discovered? And did he not reform the text in many places and correct the defective chronology in many instances? In view of the great numbers of errors the book contained, did not the British and Foreign Bible Society, after issuing and circulating millions of copies, declare that a faithful examination of it gave rise to serious doubts as to whether it was truthfully be called the word of God!

Did not the American Bible Society, in 1847, appoint a committee of its members to prepare a standard edition of King James' version free from errors? And did they not prepare such an edition, correcting, as they confessed, twenty-four thousand errors? And did not the fear of the consequences of making so many changes alarm them so greatly that they decided to defer making the corrections? And are they not this day continuing to circulate in vast numbers a book, which, by their own acknowledgment, contains twenty-four thousand errors? Is it not true that the Bible Revision Committee in England, which for nearly two years has been industriously engaged in making changes and improving them in the revealed word, given out the information that the present version contains some one hundred and fifty thousand errors of one kind and another? When they shall have completed their work, and the changes are all made, when they shall have the improved word of God all completed, is there not danger that it will be so changed from the Bible we knew in our childhood that we can scarcely recognize it as the same production?

What I have quoted in this number may seem weighty to many men who are so destitute of critical acumen as the "Truth Seeker," but the philosopher sees so difficult here, or argument. How does it come that the writer knows all that is going on among the translators, and is ignorant of the fact that many Christians do not recognize King James' version and have changed the translators with fraud? Is the writer ignorant of the fact that thousands of Christians have suffered martyrdom rather than acknowledge the authority of the church to alter or change the word of God? Does he think any Christian will sanction these forgeries?

But what has that to say about the genuine? Does the writer not admit that men have changed the original, which is virtually an admission that the genuine or unaltered is of divine origin. Is it the original book that I claim to be of divine origin, and not that which men have changed for their conveniences. The writer's arguments commit suicide with his premises. How could these errors be corrected if there were no genuine copy to correct by? How would we know that there were errors if there were no truth? The writer, by his confession has got himself into a dilemma by arguing these objections. All that I claim for the Bible as being of divine origin is that part of the Book that pertains to God, and not the historical part, yet I regard the Book as a book of truth with the exceptions of such changes that have been made that changes the truth. To add a word or use a different word to more clearly convey the truth to people of different languages is not an error or a fraud, but of the highest importance; but to make such changes that form the innovations and supererogations of the church is the worst kind of a fraud. In the subject of baptism we have the matter clearly demonstrated. It was just as easy to give in the English tongue an exact counterpart of the Greek *baptizo* as say word in the language, but the translators had the instructions of a king to follow, and that was not to give a faithful translation, but a translation that would not conflict with the practice of the church, and this is about the only error in our common version of important magnitude. This pious fraud has always been repudiated by many Christians and other translations were made and in use,

so that the real "Truth Seeker" could obtain the truth if he really desired it, and a man with the information of the "Truth Seeker" cannot excuse himself on those grounds if he is brought into judgment.

The gentleman asks one question that I did not fully understand, and that is, "Did he (Blayney) not reform the text in many places?" Reform means improve. Does the writer mean that the original idea was improved, or the language to express more clearly the idea. It is a solecism to talk of improving or reforming the idea conveyed by the word, but words are often used to convey the idea which by appropriation strictly belong to some other word, so that if that could be regarded as an error, I would like to see the translation that Mr. "Truth Seeker" would make from the original and see if he would give us a translation free from philological errors. I will venture the assertion that he cannot do any better than many Christians have done. There never was a translation in existence free from these errors, and it is highly probable if the men that say there are so many thousand errors would have any less if they gave us a translation free of error—as they would suppose. Philological accuracy is not an essential element in any translation, if it were, no man could translate from one language to another, for there are many words in a language that have no exact counterpart in another language. The very best of translations will always admit of improvement, and the translation that conveys the ideas the clearest is the best. Take for illustration King James' translation (an admitted corrupted translation), and any ordinary mind can discover the truth. It is an easy matter for learned men to detect the spurious from the genuine, for it is much harder to change written documents so as to change their import as it is to forge counterfeit money. In fact it is an impossibility to change the import of any book. There may be two or more looks in circulation claiming a certain author and then to ascertain which is the genuine, might be more difficult, yet even then its generally easy to detect the spurious. That there is a God and a revelation from him, is a self-evident proposition and requires no proof, but whether we have the genuine revelation is the only question that admits of debate. If the Bible is not of divine origin it is because we have not the genuine revelation, and not because no revelation has ever been made as infidels contend. I am willing to affirm that we have the genuine revelation, and that the religion of Jesus is the only genuine religion in the world. And with reference to the Bible Societies being fearful of the consequences of making a correct translation, I have only this to say, that the only thing they fear is just what King James' fear in giving a faithful translation, and that is their unholy practices in the church. Such as baptizing infants in embryo and at eight days old, with their sprinkling and pouring under the name of baptism. A faithful translation of the word *baptizo* should by all means be procured by those who disclaim all authority to change the word of God and then infidels will have no more such admissions from Bible Societies, and no more unfaithful translations.

It is upon this point that the revelation of God has been changed by the authority of the church and the "Truth Seeker" ought not to be ignorant of these things while he knows everything

else. Why does he not give a fair representation of these things? Is he really seeking the truth, or is he simply seeking for weapons to destroy the Bible? Let him answer the question. If he is seeking the truth, can he ever expect to find it as long as he pursues it with arbitrary—first principle. If infidels have outdone the Christians in the discoveries of truth they have a strange method of acquiring it. I think the whole essence of their discoveries lies in their ignorance of truth, so that everything they see that looks round they think is a pumpkin. When the Bible we now have is corrected, we will simply have immersion in place of baptism, which Baptists have in all ages contended for, so that the "Truth Seeker" need not live in ignorance on this point, and this is about all the perceptible improvement of any consequence that can be made. If the book is right now as it has been accepted for two hundred and fifty years, will it still continue to be right when such a great number of changes shall have been made in it? If it is a divine and perfect production, can it possibly be right to tamper with it so extensively? This extensive tampering is all imagination, and if any one doubts this let him get a copy of the original or these improved versions and compare them. The fraudulently designs of translators have always been exposed by other Christians, so it is useless to blow so much on this point—it only manifests great ignorance or dishonesty.

## THE ORIGIN OF BAPTISM—POURING AND SPRINKLING.

BY A. H. KELLEN.

AN ordinance forever, is an ordinance continuing through the longest time in which it can be an ordinance; that is, throughout the whole continuance of the dispensation of which it is a part; thus the ordinance of baptism is an ordinance as long as time lasts; no man has any right to do away with it, or to change it in the least. It was given us by the Savior, John the Baptist, and the apostles.

It appears that John the Baptist was about six months older than the Savior; he was called the forerunner of Christ; he was a prophet; he taught the will of the Almighty; he did the first baptizing; he laid the plan; he taught the people the ordinance; he baptized Jesus in the river Jordan; he served his Master as long as he lived; he took no pay for his services. The Savior endorsed John's plan of salvation according to the will of his heavenly Master. The Savior chose twelve men to be his brethren whom he called apostles. He taught them the plan of salvation, and the ordinance of baptism as he was instructed by his Father in heaven.

It appears that the apostle John was the only one out of the twelve that died a natural death. He lived about one hundred years longer than the rest. His life, no doubt, was spared for a wise purpose. He instructed the people in the way of salvation, and the ordinances that should be kept. Although John outlived the rest of the disciples, Luke was the last writer. It was about one hundred years after Christ's death before the Testament was put together, that is before the manuscript could be collected together and fully understood. It seems that the apostle John was to live until this was done, or until it was fully understood. God works in a mysterious way. John seemed to be a lovely writer—a lovely man—and no doubt



it was a great satisfaction to him to see the good work finished, as it was ordained. What a pleasant thing it would have been to talk with John. Little did John think that in so short a time there would be so many different modes of Baptism. But all are compelled to go back to the days of John, if we want to get in the right track. According to the ancient mode, it seems that in a country where water was not plenty they made baths for the immersion of all believers. These pools were made three or four feet deep, so that the whole body could be immersed, and this was done three times in commemoration of his death, the death of Christ. It has ever been since Christ that the people worshipped face-foremost, upon their knees, and often fell upon their faces. Baptism was performed anxiously, and by some to this day, in the likeness of his death, face forward. He bowed his head and died.

The very nature of the act of baptism as described in the New Testament, implies that it was administered in places adapted for the immersion of persons in water. The fact that every age of the history of the church, and every land where the gospel in the early days spread, bear testimony to the existence of structures especially intended for immersion, is an impressive testimonial that in all ages the prevailing conviction of his professed followers has recognized the nature of the ordinance as the Savior appointed it. The statements of early Christian writers, as to the mode in which and the places where baptism was administered, is not to be confounded with the doubtful truth of their views as the efficacy of baptism. The one is a matter of eye-sight; the other of opinion; a distinction carefully observed in judging of the authenticity of all historical records and in weighing all testimony of the witnesses. The positively existing structures now visited and examined by the Christian tourists are illustrated as well as confirmatory of the statements of those ancient witnesses.

The New Testament statements indicate that three distinct kinds of places were resorted to by Christ's apostles for the performance of baptism. River shores as at Bethabara and Philippi; public pools as at Jerusalem and on the road to Gaza; and private baths, as in the centurion's house at Caesarea and in the jail yard at Philippi. The testimony therefore of the inspired records is that any place adequate for immersion is appropriate for the ordinance. The apostles used baths when there was no stream handy that contained plenty of water for the immersion of the whole body. Thus Cornelius, the Roman centurion, was baptized in a bath, by the apostle Peter, also the Philippian jailer by the apostle Paul. The earliest known writer after Luke, was Clement of Rome; he says, "baptism may be performed in a river, in the sea, or in a lake, so it is done in the name of the Holy Trinity." Tertullian describes the ordinance of baptism as being three actions, and where the water is of full depth to immerse the whole body. Ambrose established an order of Scripture reading, singing and prayers, in the language of the people. He baptized in the name of the Father, and of the Son, and the Holy Spirit. He says this was the primitive mode prior to the year A. D. 380.

Pascal by true immersion up to the year A. D. 443, he used water that was from three to four feet deep, and face-foremost.

Cyril baptized by three actions, face-forward, the three actions, having a mys-

terference by figure to the three statements of Christ. Strabo's opinion of immersion was the ancient mode up to the eighth century. Dr. Wall says the way of true immersion or plunging the head of the person three times into the water, was the general practice of all antiquity. The practice of true immersion prevailed in the West as well as in the East, till the fourth council of Toledo, which, acting under the advice of Gregory the Great, in order to settle some disputes which had arisen, decreed that henceforth only one immersion should be used in baptism. Who had any right to make this change? Did Eusebius the inventor of single immersion, or Gregory the Great? The ordinance of a threefold immersion was given us by the apostles.

It would seem that in France, in the eighth century, many of the clergy had in cases where immersion was impracticable or very difficult, volunteered to modify their practice by pouring or sprinkling, as the case might require. Thus Pope Stephen II, granted it, and also said that in a case of illness or an infant that the practice should be held valid, if it was done in the name of the Holy Trinity; the Pope requires three actions in baptism. But what right has he or any other man to change the ancient mode of baptism, as it was given us by the apostles? Take notice this learned Bannage allows sprinkling only in case of imminent danger. This order was not noticed much, but was practiced by some that were too nice to go into the water. Shortly after this order by Pope Stephen, there was a law passed in France, England, and Germany, to compel dipping, and withontany provision for cases of necessity. These law-makers looked back to the ancient mode, and declared by a large vote that immersion was the mode in which our ancestors in the fatherland was baptized. This is manifest, not only from the history of baths, pools, and fountains, but from the earliest historical records, King Edwards the VI, and Elizabeth were both immersed.—Tyndal says, "The plunging into the water signifieth that we die and are buried with Christ. This is what dipping in the water doth betoken." It has ever been since Christ, or the apostles, that some will take one view of baptism, and some another. But the candid mind, and the reading man or woman who is informed in ancient history, that is not partial, must say, that immersion is the ancient mode, and all other innovations have been invented by poor mortal man. When the true spirit of Christ's simple word is awakened, there stands before the new believer in Asia, Greece, Italy, France, Germany, England, everywhere alike, the baptismal pools of the early Christian times, seeming to exclaim "This is the way the Master told; walk ye in it." The Christian visiting Palestine, seeking at the spot where Jesus bowed his head beneath the stream of Jordan, to instruct his faith and to learn his Master's will, finds at each step, following Christ's apostles westward, new and constantly increasing testimonials, in the existing baths, and fountains, as to his appointment in the solemn ordinance of baptism.

Dr. Julson, in the apostolic times the administrators hand, bowed forward, aided that generation which instinctively comes to one's aid when attempting to bow in that position, until his head was submerged, and then rose by their own effort. Thus it seems that by ancient baptism by three actions, face forward, in the name of the Father, and of the Son, and of the Holy Ghost. Go ye and make disciples of all

nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Do ye therefore, O bishop, immerse three times into one Father, and Son, and Holy Ghost, according to the will of Christ by the Spirit! Remember that God hath said, "Your covenant with death shall be disannulled, and your agreement with hell shall not stand." Christ hath said, "he who believeth not the Son, shall not see life; but the wrath of God abideth on him."

#### THE TWO ROADS.

IT was New Year's night. An aged man was standing at a window. He raised his mournful eye toward the deep blue sky, where the stars were floating, like white lilies on the surface of a clear, calm lake. Then he cast them on the earth, where few more hopeless beings than himself now moved toward their certain goal—the tomb. Already he had passed sixty of the stages which lead to it, and he had brought from his journey nothing but error and remorse. His health was destroyed, his mind vacant, his heart sorrowful, and his old age devoid of comfort.

The days of his youth rose up in a vision before him, and he recalled the solemn moments when his father had placed him at the entrance of two roads, one leading into a peaceful sunny land, covered with a fertile harvest, and resounding with soft, sweet songs; while the other conducted the wanderer into a deep, dark cave, where there was no issue, where poison flowed instead of water, and where serpents hissed and crawled. He looked toward the sky, and cried out in his agony: "O youth, return! O my father, place me once more at the entrance of life, that I may choose the better way!" But the days of his youth and his father had both passed away.

He saw wandering lights floating away over dark marshes, and then disappear. These were the days of his wasted life. He saw a star fall from heaven, and vanish in darkness. This was an emblem of himself; and the sharp arrow of unavailing remorse struck home to his heart. Then he remembered his early companion, who entered on life with him, but who, having trod the path of virtue and of labor, were now honored and happy on this New Year's night.

The clock, in the high church tower, struck, and the sound, falling on his ear, recalled his parents' early love for him, their erring son, the lessons they had taught him, the prayers they had offered in his behalf. Overwhelmed with shame and grief, he dared no longer look toward that heaven where his father dwelt; his darkened eyes dropped tears, and, with one despairing effort, he cried aloud: "Come back, my early days! come back!"

And his youth did return; for all this was but a dream which visited his slumber on New Year's night.

He was still young; his faults alone were real. He thanked God fervently, that time was still his own; that he had not yet entered the deep, dark cavern; but that he was free to tread the road leading to the peaceful land, where sunny harvests wave. Ye who still linger on the threshold of life, doubting which path to choose, remember that when years are passed, and your feet stumble on the dark mountains, you will cry bitterly, but cry in vain: "O youth, return! give me back my early days!"

Selected by SARAH J. PRICE.

## Home and Family.

Think, how you will, if you are not parents, you are not children. Children, obey your parents, it is the Lord's commandment. If you are not parents, you are not children. Children, obey your parents, it is the Lord's commandment. If you are not parents, you are not children. Children, obey your parents, it is the Lord's commandment.

### WHAT SHALL WE DO WITH OUR DAUGHTERS?

PROPOS of what Mrs. Livermore's late lecture on the above important question, and the Davenport Democrat thus emphatically makes answers:

Teach them self-reliance.  
Teach them to make bread.  
Teach them to make shirts.  
Teach them to foot up store bills.  
Teach them not to wear false hair.  
Teach them not to paint or powder.  
Teach them to wear thick, warm shoes.

Teach them how to wash and iron clothes.  
Bring them up in the way they should go.

Teach them how to make their own dresses.  
Teach them that a dollar is only a hundred cents.

Teach them how to cook a good meal of victuals.  
Teach them every day dry, hard, practical common sense.

Teach them how to darn stockings and sew on buttons.

Give them a good substantial common school education.

Teach them to say no, and mean it, or yes, and stick to it.

Teach them to regard the morals and not the money of beaux.

Teach them to wear calico dresses—and do it like a queen.

Teach them all the mysteries of the kitchen, the dining room and the parlor.

Teach them to have nothing to do with intemperance and dissolute young men.

Teach them that the more one lives within his income, the more they will save.

Teach them the further one lives beyond their income, the nearer they get to the poorhouse.

Rely upon it that upon your teaching depends in a great measure the weal or woe of their after life.

Teach them to cultivate a garden, and drive a road team or farm wagon.

Teach them that God made them in his own image, and no amount of tight lacing will improve the model.

Teach them that a good steady mechanic without a cent is worth a dozen oil-paint loafers in broadcloth.

Teach them the essentials of life—truth, honesty, uprightness—and at a suitable age let them marry.

In the time of John Wesley, one of his preachers, named John Nelson, was pressed into the army; but he adhered firmly to the gospel of peace, and refused to fight. He was taken before a court-martial, by a file of musketeers with their bayonets fixed. When questioned by the court, Nelson answered: "I shall not fight; for I cannot bow my knee before the Lord to pray for a man, and get up and kill him when I have done; I know God both hears me pray and sees me act; and I should expect the lot of a hypocrite if my actions were to contradict my prayers."—London Herald of Peace.

He who cannot moderate his grief will soon have a new grief to weep over.



At our birth we are all equal; no one is superior or inferior to us over or next—intellectually and morally we are a cipher. All we shall ever know we must learn. This is not only true of us now, but it is true of all who have lived before us. The way some people take, before they existed, that knowledge, too, was born with them. Such maintain that others, who know anything of language, mathematics, or science which some one else has previously known and excused, are frauds, quacks, impostors, plagiarists, etc., forgetting that all they (the consumers) know they have learned.

Some persons, when they have been known to read certain letters delivered, or see a good article or book written, always say, "the style that from ——— it is not original."

When persons are so very free in condemning others for stealing because they have something good, we very much suspect them that those who are so ready with accusation, do not have any thing good themselves except the style that is for our only guide by which to judge others by ourselves. Is not the man who comprehends a thought just as much the rightful owner of it as the person who imparted it to him? He has not paid the same price for it that his predecessor did. The price of an idea, in every case, is the necessary study and attention to comprehend it, and he, who honestly and manfully pays this full price for the article, has an absolute right to dispose of it as he owns.

D. J. H.

## EVANGELISTIC WORK.

An evangelist is one who is authorized to preach the gospel, but has not the care and responsibilities of a church. Timothy was commanded to "do the work of an evangelist," and in obedience to this command he seems to have done his work well. There are still evangelists in the house of God, who, through their persistence and steadfastness, are winning many souls to Christ.

A meeting of all evangelists, missionaries, counselors, expositors, workers has been called in the Solomon's Creek Church, Indiana. We do not understand this meeting to be called in the interest of any class in the church, not to usurp authority over the church, but to help each other in mission to the best method of doing evangelistic work, and how to apply the pure principles of our holy religion. When brethren and sisters met and talk over their differences in the spirit of the Master and by side all prejudices and notions, regarding each other as being purchased by the same precious blood, adopted by the same holy Father, and ruled by the same Lord, the strife and division rapidly vanishes. Who does not love the peace of John 14:27?

In the days that are past and gone, many of us have rejoiced in the increase of the army of the Lord by the hands of such men as Baker, Quinter, Hilkey, Gibson, Molter, Muller, Grife, Calkins, Hendricks, Burkholder, Stamp, Ewing, Watson, Jones, H. H. Jones, Lister, W. H. Hoon, Wm. Kline, D. M. Miller and many others whose names we cannot number. These went forth with the "word of the spirit," and withstood the storms of worldly-minded men, and have done well for the cause. We thank God for the many valiant soldiers. Not a few may be found among the humble ones of life, who are also doing a battle for their Master. We know men who are not soldiers, that are doing a mighty work for the Lord. These, too, should go up to Solomon's Creek to give word of comfort to the weary and faint. Let all who have had experience in sounding out the word of the Lord be there. Let those who are almost sinking under the weary burden be there. Let those who have been a sympathy for the weary be there. Let him who loves the association of his brethren be there. May all be blessed socially, intellectually and spiritually. Let us go up in the hour of the Lord.

Since writing the foregoing the *Progressive Christian* of Aug. 20th as usual, and in speaking of the report in regard to missionary work, suggests that the Master of evangelism call a meeting. This is a thought would be well, if the Moderator could endorse the proposed meeting of Solomon's Creek, Ind., we think both the East and the West could easily reach it. We would like to see the Organ's Creek work come forth nothing, for there are

many commendable features in that Plan. We believe our Brethren generally will do that which is fair and just in this matter, and in all things that are good and pure we wish to lead a helping hand.

M. E. K.

## DECOYS.

A BUTCHER wants a deep sheep, one that I will lead others where he wants them, one he singles out with this in his eye, I will follow him. With this set before him, he will decoy or lead the sheep to the slaughter pen. Thousands of sheep are thus led by a single sheep unto death, but alas! the deep sheep finally goes where all the others have gone. He gets old, is fatigued, killed and hung up there before him hung.

Fah will not so much as nibble at an empty fork. The delicious bait must come to it, before the fatty fellow will take it in his mouth. The deep must be complete before the fisherman can realize a dainty dish for his dinner. So sin is covered with many a blood meal, a shake of the hand, or a "him do you do," in order to mislead. The devil does not keep a stock of decoys very long. So soon as they are detected by the "wise" and the "deeds" he has taken them out and introduces new ones. In the hearts of "decoys," each year he introduces new decoys. The method of cheating so successful last year is supplanted by a new one this year.

Philip Cost went to the city, and, being a stranger, he looked around for some fine looking stylish gentleman, with whom to spend the time and see the sights. He soon found him. The evenings are long, and the men propose croquet. It is delightful! Time passes so rapidly! But it soon becomes too dry for them on the common, so some interesting billiard table is sought. The nights are too short, so a part of the day is spent in the "pleasurable amusement." Philip learns rapidly, soon thinks he is the best player in the State, if not the country. He bets and loses, bet-again and loses. Money nearly all gone, stands up to go home, and too late to play, he stakes his last dollar. It goes where the others have gone. No money, no work, no friends, the fine gentleman, the decoy, goes to finish another Philip Cost. Poor Philip! decoyed in to play croquet, he was really led from bad to worse until he found himself poor and out, a lonely, friendless boy in a great city. Decoyed by a wolf and left a carcass, he goes down to the river, plunges into it, and—well the next day the papers read: "Found, in—River, Philip Cost: Supposed to have committed suicide."

The farmer puts twenty bushels of wheat on his wagon, starts to market, and gets there in good time. "What is that worth?" "81.10," says the grain dealer. Farmer goes to another dealer and says, "What is that worth?" "81.10" is the answer. "I have been offered 81.12," says the farmer. All right, says dealer No. 2, you better take it, I cannot give more than 81.10. Farmer goes back to dealer No. 1 and says, "I have been offered 81.12 for my wheat." "Well," says the dealer who will retain the wheat, "I will give the same," and the marketing firm, or invariably chockles over his "sharp bargain." Decoyed by Satan to lead a false sheep for forty cents! Sold his chances for heaven for forty cents! Well it is just as bad if he sold it for forty millions.

The world is full of decoys. Sometimes they get into traps. Men will be leaders, even if they are blind. They decoy the nation, the innocent, and at last go down to eternal woe. Men will follow some leaders. If not Christ, then some other being far beneath Christ. Such decoys will finally go down where they are leading others, like the decoy sheep—and their last end will be full of wailing and gnashing of teeth.

M. E. K.

## THE DONATION PERPETUAL.

Dear Brothers—

WE think upon examination of the outline and suggestions, relative to the Trust Society you have hit upon a most excellent plan that will commend itself to any one desirous of doing something for the cause of our heavenly Father. First it gives all an opportunity to work together and each donor can manage the distribution of the amount of trusts he is entitled to. Thus he may know his money has not been squandered.

Secondly every donor becomes a colporteur and

thus the trusts will be distributed from many different points. Suppose you have a donor in every church district, then it follows there will be a distributor of trusts in every church district, one who can have the opportunity to scatter the good seed out into the highways and hedges and into the families of those who do not attend our meetings.

Thirdly, the donation order becomes exhaustive. Oh! what a grand opportunity for every child of God whom the Lord has blessed with a little of this world's good to work for Jesus, not only while he lives, but for long, long years after he has gone away. Just think of it! Though the body lies sleeping in the dust, and the spirit goes to God, who gave it, still the heaven is at work in the world. If it is so (and why not) that in eternity we are conscious of transpiring events here, what a joy to know after we have passed over there that the little we have done to help on the good cause is still at work, and through this brought to the promised land, souls are being saved to a saving knowledge of God's free grace. What a ready opportunity your plan of Bethel's Trust Society is to LAY UP TREASURES IN HEAVEN. As time rolls on the men will be accomplished through our donation, and if any one is to be rewarded according to the deeds done in the body, surely the reward will be in proportion to the good souls accomplished through our donations. As the good continues so shall our reward be continuous. As the interest here continues year by year so will our interest continue in heaven, not however, as a reward of merit, but of continued love and grace from God, simply because we did what it was our duty to do with the Lord's goods. We bespeak for the enterprise success and shall heartily do what we can to help it on. In a matter of this kind we do not stop to inquire will it affect our reputation any way in our public capacity to lead a helping hand. Duty is always paramount to reputation or worldly praise. As we believe the Trust Society is one of the channels through which we may do good, our conscience condemns us not, and if our conscience does not condemn us God will not—think it is so simple. It is a matter of the least of obedience to truth, and the outgrowth of it.

Yours hopefully,

AUGUST 29th, 1879. J. S. FLOYD.

## ITEMS OF INTEREST.

A single ant will lay millions of eggs—  
Postage hereafter must be *carefully* prepaid.  
A snow-storm in Southern France is another of the strange things which are happening now—  
The Rock of Gibraltar has been discovered by Prof. Marsh.  
A Miner's tale in doing two days work in one—32 days in 10 days.—Bread in London is three cents a pound, less than for many years.—Texas has considered her education and appropriate \$800,000 for school work. New she only needs good teachers.—Harvard College graduated its largest class this year, over 200.—The Canadian Government is engaging French soldiers to fight in France in the Northwest.—Total value of postage stamps, stamped envelopes, and postal cards sold during the past year was \$29,530,050, an increase of \$871,596 over the previous year.—The French Minister estimates that France will pay \$100,000,000 for foreign grain, most of which must come to America.—The United States uses 2,200,000 ounces of quinine as a febrifuge.—Tinashoppers are devastating the wheat fields of Southern France.—The "Golden Rule" has been laid to rest in a ton for a trip around the world. Two persons go with it.—One hundred years ago there were only four newspapers in America.—During the year ending June 30, 1879, 20,244 immigrants landed at New York.—A farmer and his crew were once driven from a lightning rod.—Telephones are worked between Glenburg, Va., and Wilmington, Del., 220 miles.—Real estate is rising in New York City; a good sign of better times.—Missouri has a corn-cob pipe factory; pays a cent apiece for suitable cobs, and cannot supply the demand.—Boston drains 15,000 gallons of toxic water per day.—Southern California is expecting an enormous crop of wheat crop.—The direct losses to sheep-owners in the United States from ravages of dogs are over \$1,800,000 annually.—Polonaka is reported to have gained 72,692 in population in the last year.—Hill notes which will probably average twenty bush

els per acre for 1879.—Results of our last Fourth of July, so far as sheep are, are 18 killed, 107 wounded.—A quail was shot in Florida with a raly in his throat.—1,000,000 acres of the soil of India are devoted to the growth of the poppy, for the production of opium.—Each day there are 1,800,000 gallons of petroleum brought to the surface of the earth.—The Ederbrook Steel pen, makes over 150 styles of pens.—A ragged beggar recently dropped, accidentally, a package of \$400.—A poor Florida fisherman, while digging for a pot containing \$1,400 in gold coins.—Ketchikan makes about 250,000 barrels of whiskey, containing 3,000,000 bushels of corn and 500,000 of rice.—Some Jersey cows will give in one month their own weight of milk.—A Texas wool-grower has a sheep with variegated black and white wool.—There are over 724 millions acres of Government land surveyed and open to settlement, and 1,000 millions yet to be surveyed.—A cattle epidemic of a serious nature, we learn, has made its appearance at Lincoln, Nebraska. Fifty head per day die in that vicinity.—Texas has 3,674,000 sheep.—The annual production of bees-wax in the United States is 20 million pounds.—Thirty swarms of bees arrived at once on a single tree in Booneville, Ohio.—Always start a horse by the reins and not by the whip.—France, Belgium and Cuba are the only countries producing a surplus of sugar. In the first two named, it is from the beet; in the last, cane sugar.—Eleven cheese factories were built in one county in Wisconsin last winter. All in operation.—It requires not one-fourth as much power to move a load on water as it does by rail.—The City of New York closes 12,000 cattle each week.—Virginia has 12 cotton factories. She had none before the war.—Buckwheat should not be fed unground, as the sharp edges of the grain irritate the animal's stomach.—The balance of trade in favor of the United States for the year ending June 30, 1879, was 267 millions of dollars.—Thomas Tuxley, Minister of the Department of Agriculture, is discharged by Commissioner Lee Dwyer.—Failures of crops, depression in trade, and foreign war, will make England thoughtful, if not sad.—A Helio-type 14 years old, and covering a space of 10 x 14 feet is reported.—Michigan has 70,000 more acres of wheat this year than last.—Many small farmers in France pay their rent from their poultry yards.—At Worth, Iowa, a man killed a dog which had badly torn a young lamb in the flock. Not a bone was unbroken in the dog's body, the revenge had been so severe.—The acreage of Arkansas cotton crop is four per cent larger than last year.—Italy has ordered 20,000 tons of coal from Philadelphia and London.

The mortality record in New York for the week ending Sunday, July 28th, was 600 against 833 the previous week. The decrease is due to the favorable change in the weather.

## DANISH MISSION REPORT.

Springfield Church,	Do.	\$2.00
Mohican	Do.	0. 00
Chipaway	Do.	0. 00
Painter Creek	Do.	0. 00
Valley Creek	Do.	0. 00
Washington Creek Church	Kan.	2.85
Rock Creek Church	Ill.	2.00
Peabody	Kan.	1.00
St. Paul	Ill.	2.00
Rolling Spring	Pa.	0.00
Sandy Spring	Do.	0. 00
Levittown	Pa.	2.00
Covey	Pa.	10.00
El River	Ind.	4.30
Salomay	Ind.	3.68
Howard	Ind.	2.00
Log Creek	Mo.	2.00

C. P. ROWLAND, TREASURER.  
Leamark, Ill., August 20th, 1879.  
(P. C., please copy.)

## DANISH POOR FUND.

Austria Church	Ill.	\$2.00
Mary Sandborn	Ill.	1.00
Beary Creek	Ill.	5.00

C. P. ROWLAND, TREASURER.  
Leamark, Ill., August 20th, 1879.  
P. C. Please Copy.







## Idlers In The Vineyard.

"Who staid behind the first lot?" Mark 2: 23  
 "You - and the harvesters!"

Why staid you all day?

The Master was leaving.

To reap the fruit soon.

Then 'twas not his to mind.

The harvest will be passed.

Thou staid quickly away.

And idly staid all day.

Then reaper thou, little gleaner!

Perform the work at hand.

Be earnest in thy duty.

And joyful in command.

Fill well the place assigned thee.

Though hard may seem thy lot.

With Heaven's approbation.

Be every ill forgot.

Be, on a slave of glory.

The Master will appear!

All sons gather ye, ye men.

And sown ye with the seed.

His place upon the brow.

A mansion in the city.

Whose glories far outlast

Those in a no-day splendor.

Shalt entrance in the hall.

The Judge ruler of Heaven

Shall call you to his feast.

The banquet of redemption.

To Jesus who was slain.

## Certificate.

Those who donate \$5.00 or more will be furnished with a certificate as follows:

## Brethren's Tract Society.

Lansark, Ill.

No.

This is to certify that

..... of  
 ..... County,  
 ..... has donated the sum of \$..... to the Brethren's  
 Tract Society and is entitled to the per cent. annuity in such tracts or papers  
 as the legal rate of interest may be at that time in the State in which the money  
 is deposited.

1. The donor may tender the privileges of said donation to any party by mere order or payment of ten cents for cost of changing books.
2. The interest shall be payable (except first annually, and those who fail to draw the amount due, then, on tracts and papers at the time specified shall forfeit their right to dispose of that year, and it shall be applied to the free distribution of tracts and papers by the Managers.
3. These tracts and papers shall be mailed from place of publication between the first and tenth of October Annually, as directed by donor from year to year.
4. If the Managers fail to comply with foregoing conditions, they shall refund full amount of donation to donor upon application by him or his heirs or assigns.

AGENT

M. M. Feltman, J. S. Harrison, S. J. Furber, MANAGERS.

## EXPLANATORY.

1. Donors can increase their donations whenever they wish.
2. The books of the Managers will be open to examination of donors at all times.
3. The Managers will report annually through the Brethren at Work.
4. Exchange of Tracts will be furnished donors from which to select for distribution.
5. If desired, the amount of interest may be used by the donor as trading stamps or sent to other persons.
6. Tracts and papers will be sent at donors' request, they may be sent by Managers to the persons named in the order. Address of each party should be plainly written.

## General Fund.

ON mature reflection, it was found that small amounts would be difficult to handle on the individual plan, hence all sums under five dollars will be placed in the General Fund, and the interest used in sending tracts and papers to such call for them. Any one can draw tracts and papers from this source. Poor members and persons not members but who would like to be benefited by a tract or paper, can be supplied, hence a hearty response will be given to the favor. Our evangelists go into new fields can be furnished with tracts from this fund. Brethren who travel and desire to do good can also be supplied. In fact, there are hundreds of ways by which tracts and papers may be distributed if we all take hold with energy any perseverance.

The following amounts have already been received:

Hurricane Church, Bend Co., Ill.	1.75
H. S. Kniffel	1.00
D. Irvin, Kent, Ill.	1.00

## Tract Fund.

Jacob R. Rhy	\$50.00
Isaac Rowland	45.00
Joe. Dabell	0.00
W. F. Hinkle	5.00
Geo. Seard	5.00
John Rowland	5.00
B. B. Edelman	5.00
S. Bach	5.00
Geo. Peterhamburg	5.00
Samuel Sward	5.00
B. B. Peterhamburg	5.00
John Laird	10.00
H. H. Herrington	5.00
D. F. Rhy	5.00
Thomas Meyers	5.00
H. H. Meyers	10.00
A. Brandt	5.00
A. Livengood	10.00
W. H. Meyer	5.00
Henry Livengood	5.00
Z. T. Livengood	5.00
W. M. Fike	5.00
Marin Meyer	5.00
J. S. Stadelacker	5.00
Samuel Stadelacker	5.00
E. Mahler	5.00
John Wain	5.00
E. X. Meyers	5.00
Allen Rhy	5.00
Enoch Eby	5.00
B. H. Kemper	5.00
Paul Wetzel	5.00
J. J. Emmert	5.00
James R. Gink	5.00
John Y. Snavely	5.00
R. U. Mahler	5.00
Cesar Long	5.00

Henry R. Gerdies	5.00
Levi Trost	5.00
Lyman Eby	5.00
D. M. Miller	25.00
A. W. Swab	10.00
Total	\$431.00

## Brethren's Tract Society.

Many Brethren and Sisters are anxious to help for the salvation of others by use of good tracts and papers, and in order to give all such an opportunity, a "Tract Society" has been formed. Here all who wish, can associate in such a way as to concentrate their efforts, and thus reach many that could not be otherwise instructed.

In the providence of God, talents of usefulness have been given to men and women, and these talents cannot be trifled with. Some are blessed with the ability to talk, others to write and still others with wealth, so that all things may work together for good. Not one of us can say, "There is nothing for me to do." There is abundant work for all.

The "Brethren Tract Association" has been organized into the "Brethren's Tract Society" and now with a few simple rules as found on this page, we hope that all will be able to comprehend the object and design of this work. In this case God is directly interested, and in a measure controls his donations and even after his death, any person named by him prior to his death may enjoy the same privileges.

We did not mean to present a long list of rules believing that the fewer, the better they will be. But we could not, we are at this time, extend the drawing privileges to all who give less than five dollars, since it would entail more labor than we are able to perform, and the income will not warrant the hiring of a clerk, since all proceeds are designed for the free distribution of tracts and papers. However, those who donate less than five dollars are still permitted to take part in distributing tracts and papers, but not in the same way as those who give five dollars or more. Read this page carefully, and whatever may seem need to you, that is to the honor and glory of God. We do not claim perfection for this system of doing good, but give it so worthy of your careful and prayerful study.

## How It Works.

SUPPOSE you should donate \$5.00, and the Society of interest in Illinois be 5 per cent. then you would be entitled to \$4.00 worth of tracts or papers annually. Four dollars will pay for about 3,200 pages or 800 four-page tracts, which in ten years will amount to 8,000. If you are interested in getting up to 80, give out pamphlets; or in ten years you will have drawn and distributed 800 pamphlets. And then at the end of ten years your donation is just as

valuable as in the beginning. Can you make a better investment for the dissemination of our gospel principles?

When the results of sending forth good tracts and papers written in kindling letters on the canopy of heaven, most of us would stand amazed, and wonder why we have all our lives been so slothful in the work. Surely goodness and mercy will follow such as deny themselves for the kingdom of heaven.

With some slight in each congregation, like it has had to canvas for the "Tract Society" Sisters, your hearts are open to the poor and the unlearned; what will you do towards giving these good tracts and papers? A day or two of your self-denial will increase the work of the "Tract Society" will not cost you a cent.

Nothing is more inspiring of the righteousness of a cause than that unending efforts must be put forth to arouse the people to its importance. Burr Robbins and P. T. Barnum could get a crowd and a hearing on short notice, but a righteous cause must plead long and hard, Jesus, though possessed of all power, could not make some stubborn hearts submit.

If you desire to have the faith and practice of the Brethren perpetuated throughout your generations, if you desire your children's children should be taught and teach who are taught and teach, secure a share in the Brethren's Tract Society. Whatever you put in it will remain there when you, your children, your children's children and even when their grandchildren have passed away. When the full amount of your donation has been paid in tracts and papers to you, and then to your children, and again to your grand children, there remains still the same fund for their heirs there was in the beginning. In no way can you hand down to you to come a legacy of such great value, blessings of such a divine character, as by depositing a little of your wealth in the Brethren's Tract Society.

THE SEVENTH DAY ADVENT TRACT SOCIETY OF Butte Creek Michigan, sent out free during the year ending Aug. 1st, 1879, 717,133 pages of tracts, and gave away 71,792 papers. More than 1000 copies of their periodicals in the American, French, Swedish, Danish, German and Italian languages are being remailed each week. This shows how active the members are and with what zeal they propagate their peculiar tenets. Each member gives one tenth of his earnings for the support of Missions and Tract work.

It is a fact that not a single author in the Brotherhood, so far as we know, possesses much of this world's goods. We have many good writers, sound thinkers, but they lack the means to give their works to the world. Subscriptions will enable the Managers to publish many of them, and the donors to give an extensive circulation. There are at this time many tracts prepared by able and experienced Brethren waiting for the means for publication. Shall there be no demand or will you deposit a few dollars and put them to work?

MATTHEW wrote his tract about 21 years after Christ ascended to heaven. Mark wrote his about 10 years after Christ's death. Luke wrote his year earlier, and Paul wrote his tract for the Brethren in Ephesus about nineteen years after Christ had died. Paul was the first of the tract writers, having written "Paul was quite a tract writer. Those have, with those of others, been the means of saving many souls and given the name 'New Testament'." Thus the words of the Holy Spirit, and these words were the means of saving many souls. These words were "rightly divided" and signed as the power of God unto salvation. Christ had the power of God, and he wrote or spoke, to bring sinners to Christ. Christ was spoken, then tracts were written with pen and ink, and the process of multiplying them was very slow, but it was in keeping with their method of business. Now grain raising is far more rapid than the old way of farming in the days of Christ and the Apostles. The new methods of farming have come up, and the power of God has been revealed to the shorter man's labor, and the power of God has been revealed to the power of printing could not lag behind, and it is in the hands of the power of God that to-day many millions of copies are being taken from the same form. Ought we not to thank God for the privilege? Truly every heart should be grateful.

## W. U. R. C. TIME TABLE.

WEST ROUTE.		ST. P. M.
Day Express	10:00 a.m.	10:00 a.m.
Night Express	10:00 p.m.	10:00 p.m.
Day Express	10:00 a.m.	10:00 a.m.
Night Express	10:00 p.m.	10:00 p.m.

General Tracts, 40 cents a hundred.

We want an active Brother or Sister in each congregation to canvass for the "Tract Society." Write us for terms, etc.

Two new Tracts, "Infidelity—Its Cause and Cure," and "Salvation by Grace," both by Bro. J. S. Flory, will soon be issued.

You are not compelled to accept such tracts as you may select, but you can have your choice out of those we keep on hand. This is a liberty not usually granted by Tract Societies.

After introducing the truth by preaching, if you wish to confirm new converts in the faith, what interesting reading matter in their hands. Place time for them to make clear to their understanding, may be made plain by reading tracts.

EACH donor of \$5.00 and upwards is furnished a Certificate, which embraces the obligations of the Managers and the privileges of the donor. Please send in your donation and receive a Certificate by return mail.

If every one who donates becomes a distributor of tracts and papers, and our evangelists continue to labor as in the past, we may look for a rapid increase of membership within the next few years.

After the death or resignation of the present Managers, the Standing Committee of Annual Meeting may appoint two Brethren in their stead, and ever thereafter continue to appoint whenever there is a vacancy.

It will be better to go up to God, having done something towards bringing others to the knowledge of the truth, than to waste our earnings upon our lusts and carnal pleasures. God looks down with pity on our weaknesses, but not on our sloth.

When 1000 donors will annually distribute tracts in all parts of the country, we will look to the increase of the Kingdom. No other Society offers such facilities for mission work. Tracts and a living mission will awaken a lively interest in true vital piety.

CHILDREN, your "taskers" and "dimes" which you had thought of spending for candy, will bring you greater things if you put them into the "Tract Society." What would you like to get your hands to come to the knowledge of the truth and live? Read James 2: 22.

Now since there is a "Tract Society" in which each one may do something, shall the thousands of dark spots in America have the light of day to dispel the darkness? What will we do about it? Can you, dear reader, help to put God's truth into those places?

We are pleased with the interest that is being taken in the "Tract Society." All who have been asked to donate, have shown an interest. We are now hopeful, and the indications are that this "Tract Society" will soon stand forth as a grand means for the advancement of God's cause. Not one is excluded from doing his part.

# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."—LUKE 2: 10.

Vol. IV.

Lanark, Ill., September 15, 1879.

No. 33.

## The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

ESHELMAN & HARRISON.

GENERAL AGENTS

## The Brethren at Work AND TRACT SOCIETY.

KNOWLEDGE, - - - - - LANA, ILL.  
J. S. FLORE, - - - - - LUNDSTADT, ILL.  
S. J. ROSSMAN, - - - - - DUNKLE, ILL.  
DANIEL YANMAN, - - - - - TIERNEY, ILL.  
D. R. GIBSON, - - - - - MORGENSEN, MO.

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EIGHTH PAGE.—City Mission Fund.—S. T. Hosenauer: Our Visit to Louisville, Ohio.—L. J. Rosenberger: From Milford, Ind.—John Arnold: A Visit to the Far North.—Irish Home: From Laureston, Tenn.—J. B. Bruce.

## STEIN AND RAY DEBATE.

Prop. 1st.—Brethren (or Tunker) Churches possess the Bible Characteristics which entitle them to be regarded as Churches of Jesus Christ.

J. W. STEIN, Affirms.

D. B. RAY, Denies.

RAY'S 20th REPLY.

Summary Review Contained.

OUR sixth negative was based on the fact that the Tunker churches are not the churches of Christ, because they hold the *popish* theory of church salvation. This we proved by their own writer, Mr. Moore, in his *Sabbath School*, p. 9, where he makes pardon and getting into the church the same thing; that we are plucked from Satan by entering into the church. Also, our friend claimed that "the terms of salvation and membership in Christ's Churches are the same." The Bible would have "lively stones" "built up a spiritual house"—materials through which we, then, placed into the building. According to this doctrine, all except Tunkers are lost. To this argument Mr. Stein made no attempt to reply, except a bare hint in his recapitulation, where he charges falsely that we misrepresented the Tunker position. So the Tunkers stand side by side with the good (Roman) apostasy in holding that all outside of their own communion must endure the damnation of hell.

As a fifth characteristic, Mr. S. contended that the Tunker "church is God's habitation through the Spirit!" Where did the Spirit dwell prior to the organization of the first Tunker

church? He tried to constrain this, because the Tunkers practice the "holy kiss!" Here we introduced our seventh negative, that they are not churches of Christ, "because they have elevated the kiss into a saving church ordinance." We did not object to the kiss of charity of the apostolic or present age; but the establishment of this common salutation as a church ordinance, to be observed on pain of damnation, exhibits the anti-christian character of the Tunker churches. Messrs. Moore and Esheleman both taught, as we showed, that the kiss of charity is entitled to salvation. See our eighth reply. Yet our friend unblushingly says: "To these again I had no respondent." How true! Our eighth argument showed that the Tunkers are not the churches of Christ, "because they have established a saving church ordinance out of a full meal!" They eat a full meal of beef or mutton, and soup, bread and such like, to satisfy "the cravings of hunger," and then call it the Lord's Supper. For this "ordinance of the church," they make no pretence of Bible command. Paul says, "If any man hunger, let him eat at home!" But Tunkers say, let him eat "a full meal" in the church. See our ninth reply. Our ninth negative argument showed that the Tunker churches are not the churches of Christ, "because they have established fast-keeping as a church ordinance essential to salvation," they make baptism and fast-keeping "to the soul what the washing is to the flesh!" They suppose that the Savior washed the disciples' feet in connection with the Lord's Supper. But we showed that this fast-keeping started at Bethany in the house of Simon the leper two days before the passover and the communion. The Lord's supper was observed in the upper room at Jerusalem. Matt. 26: 26; Mark 14: 22; Luke 22: 19, 20. To settle the time and place of the fast-keeping, read Mark 14: 1-11; Matt. 26: 1-17; John 13: 1-11, 13-17. From these scriptures we gathered the following facts:

1. Jesus came to Bethany six days before the passover.
2. Jesus was invited to a "supper" prepared for him in the house of Simon the leper two days before the passover.
3. Martha, Mary and Lazarus were present, with other Jews, at this supper.
4. Mary anointed the feet of Jesus while at this supper.
5. At the close of this supper in Simon's house in Bethany, Jesus arose and washed his disciples' feet.
6. At the close of this Bethany supper the devil put it into the heart of Judas to betray Jesus, and he went to the chief priests and made the bargain to betray him. And from that time he sought opportunity to deliver him up.
7. About two hours after the Bethany supper Jesus, with the twelve, entered the upper room at Jerusalem, to eat the passover.
8. At the close of the passover Jesus initiated into the heart of Judas to betray Jesus, and he went to the chief priests and made the bargain to betray him. And from that time he sought opportunity to deliver him up.

The real church ordinances may be identified by the following characteristics:

1. A church ordinance is a solemn religious rite or ceremony enjoined by Christ or the apostles upon the churches as organizations.
2. A church ordinance must be performed by the church in her organized capacity, or through her ordained officers.
3. A church ordinance must be observed as a prescribed form of solemn worship, including invocation and prayer.
4. A church ordinance must commemorate, or sacredly represent, some great fundamental fact of Christianity.
5. A church ordinance must be continued by revealed law or perpetuity.
6. The church ordinances were observed by the apostolic churches.

Fast-keeping is wanting in all the above particulars, and therefore is not a church ordinance.

We have proved that the Tunkers have erroneously in establishing fast-keeping as a saving church ordinance, may be seen from the following considerations: 1. There is no command or injunction given by Christ or any of his apostles to say church to wash feet. The Savior washed feet socially in a private house, in harmony with the ancient custom. 2. Fast-keeping was a church ordinance, then it would be confined to ordained administrators. No private member could perform it, any more than baptism and the supper. 3. The church ordinances must be performed as a part of a solemn church worship but there was neither prayer, singing, nor solemn formula joined with fast-keeping. 4. The two church ordinances commemorate in a solemn manner the two great gospel facts—the death and resurrection of Christ. The observance is in remembrance of Jesus to show his death till he come. Baptism declares the burial and resurrection of Christ, and its pledge of the resurrection of all the dead. But if fast-keeping has any religious symbolic design it is not revealed. 5. The church ordinances have the revealed law of perpetuity—to the end of the world, till Christ comes. But nothing is said about the perpetuity of fast-keeping. 6. Baptism and the communion were observed in and by the apostolic churches. But there is no record of any apostolic church observing fast-keeping.

With the above Bible facts and arguments the Tunker fast-keeping church ordinance was entirely overthrown.

As to the Tunker quibbles concerning baptizing by a "forward bowing posture," and the laying on of hands in connection with baptism, we answered against their folly. Yet Mr. S. says: "Mr. R. did not even attempt a reply," and "To these I had no respondent!" What is his law of truth?

Mr. Stein's second reason under his fifth characteristic is based upon the wonderful goodness of the Tunkers concerning war. While it is true that Christians have no right to make war for the propagation or defense of Christianity, yet, as we showed, the citizens of political governments may owe the powers that be in aiding in the punishment of evil doers. Rom. 13: 1-7. John the Baptist rebuked the soldiers: "Be content with your wages." Luke 3: 14. We showed that the Tunkers in making laws on this subject, have violated the word of God. Our tenth negative argument showed that the Tunker church government is unscriptural, because they are controlled by a "national conference," "to decide matters for which no thus with the Lord can be found." The decrees of this conference are to decide the dress, the fashion, style, and cut of the clothing of the membership. For this inscription Mr. S. made no appeal to the scriptures.

Our eleventh negative proved that the Tunker churches reject the plan of salvation by grace. Against this false doctrine we appealed to Rom. 4: 2-8; Eph. 2: 8-10; Gal. 3: 7. See our twelfth reply.

Our twelfth negative proved that the Tunker churches are *not* entitled of the Scriptural Church Succession.

Mr. Stein tried to make out "that there were testimonies of the existence of an apostolic church from the beginning connecting with our brethren in America, through the ancient Waldenses and Albigenses." He boldly insinuated that our proof of the origin of the Tunker church with Mr. Mack in 1798 were untrue. But his condescension and defeat was overwhelming when we forced him to admit that the testimony of Messrs. Mack, that we were correct. The Tunkers are forced to admit that "all the Descendants of America have sprung from the little band of eight souls, who started up in Germany in the year 1798." "They were all baptized by true immersion, organized, thence

selves into a church, and chose Alexander Mack, for their first minister."

We forced Mr. Stein to admit the perpetuity of the true church. We showed by many infallible proofs from scripture, that the gates of hell have not prevailed against the true church. Mr. Mack, Sen., the founder of the Tunker church, says:

"We believe that the gates of hell have not prevailed against the church of Christ, but it has remained, and will remain even until the end of the world." The Writings of Alexander Mack, p. 117.

Thus the historical question as to the origin of the Tunker churches is actually settled by themselves. They acknowledge "that the true church never ceased to exist," "that the gates of hell have not prevailed against the church of Christ, but it has remained, and will remain, even until the end of the world." They also freely acknowledge "that all the Descendants of America have sprung from the little band of eight souls who started up in Germany in the year 1798," under the ministry of Alexander Mack. Therefore the Tunker churches cannot be the true churches of Christ.

It will be remembered that Mr. Stein failed to name a single local congregation, leading the Tunker characteristics during the fifteen centuries prior to 1798. His overtness is complete on the point of history. His "recapitulation" is such a gross batch of misrepresentation that it reflects little. His utter disregard for truth must be attributed to his blindness or confusion. Did he hope to deceive the reader by his crying, "no respondent?" "I had no respondent!" "I have really had no respondent!"? One conclusion of the truth will not resort to such means.

We believe that Mr. Stein has done the best for his cause that can be done. Though a wrong man, he has utterly failed to sustain his proposition. He has mistaken our arguments and resorted to all the trickery of deception and " Jesuitical " sophistry, to aid a sinking cause.

He feels "more confirmed" in his position! So did the anti-christs which went out from the church of Christ. We have but little hope of the conversion of one who has apostatized from the true church.

There are some minor points that we have omitted from this summary as not needing further mention here.

We here repeat that we have proved by ample testimony that the Tunkers as churches—(1) are based upon a carnal membership; (2) and that they have been built up unscriptural; (3) they hold baptismal salvation; (4) they have added to our Lord's great commandments; (5) they reject the word of God as the only rule of faith and practice; (6) they hold the doctrine of church salvation; (7) they kill for salvation; (8) they make a "full meal" into a saving church ordinance; (9) they make salvation by fast-keeping; (10) they have an unscriptural church government; (11) they reject salvation by grace; (12) they are destitute of scriptural church succession—therefore, the Tunker churches are not churches of Jesus Christ.

We suggest that every one who usually reads the entire discourse on this proposition, Truth does not lose by investigation. May God, by his Spirit, guide and preserve us all in the way of truth and salvation, is our prayer.

Conclusion.

He who studies for a good purpose, to him his study becomes a blessing; to him who does not, it grows into a poison.

Do not dwell too long upon your friend's praises; you will end by saying things against him.

Why is the babe of the ear soft? that you may close up your ear when you hear sight disagree.

## WAITING BY THE RIVER

RECAPTULATED BY HILL HAMILTON.

WE are waiting by the river,  
While the evening shadows fall;  
Waiting only for the boatman, I  
Listening to his gentle call

"BOATMAN!"

When We crossed the vale of Jordan,  
With the dark and chilling tide;  
In that bright celestial city,  
I shall evermore abide.

Though the mist hangs o'er the river,  
And the billows loudly roar;  
Yet I hear the song of angels  
Wafted from the other shore.

He has called for me a loved one,  
We have seen them leave our side;  
With our Savior we shall greet them,  
When we too have crossed the tide.

Earth with all its light and shadows,  
Seems receding from my sight;  
And I almost hear the music,  
That I had divinely brought.

Shall I wait in the morning,  
In my Father's house above;  
Or will shadows still surround me,  
Brightened only by his love?

Hark! I hear the waters ripple,  
Lights are gleaming all around;  
Think ye 'tis the coming boatman?  
Will my toil soon be o'er?

I wait in calm submission,  
Meekly kneeling on the shore;  
Till my Savior please to call me,  
Then he'll gently hear me o'er.

Waiting, waiting for the boatman,  
With his shining angel bands;  
Waiting, waiting by the river,  
Clinging close to his hands.

## EXAMINATION OF SOME OBJECTIONS AGAINST THE DIVINE ORIGIN OF THE BIBLE.

BY LEWIS O. BUCKNER.

NUMBER IV.

WE are now getting to where the battle will require a little more generalship than in our preceding numbers. The *Truth Seeker* wants to know "when the fact is brought to our minds that so many errors exist in thy book, is it not enough to destroy all belief in its being directly from thy brain and thy hand?" This is a hard question to answer. Is a counterfeit bank note the production of the bank? "Can it be possible that the highest confidence and veneration can always be cherished for a book that requires such extensive doctoring, tinkering, and remodeling?" Who says it does require such "tinkering"? People that like the "tinkering" were men just like the *Truth Seeker*; they thought they knew a little better than God, and therefore got to "tinkering." The writer exhibits about as much of this "tinkering" spirit, as we shall presently show, as any one; he no doubt thinks it needs "tinkering."

"Is not the influence which the Bible has exerted on women a great argument against its divinity? Has it not placed her in subjection to the opposite sex and persistently held her in that degraded position?" Now we are getting directly to the Bible which opens out the issue.

Here the gentleman fully exhibits the same spirit that Christians exhibited in their "tinkering"—he is a little smarter than God and can teach him many things—because God placed the woman in subjection to the man on account of her weakness and inability to equality in the provision of the comforts of life. God placed the woman in subjection to the man for her care and protection just as he placed the children under subjection to their parents, and not as slaves as the writer represents him. The writer must

be in possession of a much more corrupt translation than King James' or he would certainly feel ashamed for such gross and obvious misrepresentations. If his Bible teaches what he says it does he may well lose confidence in it.

Is putting a person under subjection degrading him? Are we degraded because we are placed in subjection to the laws of the Universe? What ideas these infidels have of degradation! Is not woman from her very constitution the one that needs the oversight? Is the woman to provide for the man and the family, or is the man the one that ought to do it? If the man does his duty, would it be right for the woman to usurp authority over the man? If a man does not do his duty toward the woman, he is worse than an infidel and has no faith in God's injunctions, for this is just what God has enjoined upon man. The Bible that I have teaches just the reverse of what the *Truth Seeker* does, so it is very doubtful if he is in possession of even King James' revision, or knows anything about it. Men that are so ignorant of the teachings of the Bible may well reject it as a divine injunction; but the man that is fully acquainted with its teachings has no trouble to discover the divine counsel and wisdom therein.

"With a few exceptions, were not the women of the Bible mere slaves to the male sex? And were they not regarded as mistresses to the sensual passions of men? Was the disposition anywhere shown to accord to woman the position in society and in the affairs of life that justly belong to her?" Yes, Mr. *Truth Seeker*, they were mistreated, and this shows exactly where women would be to-day if it were not for the Bible. Had not Christ given special legislation on this point they would still be in that condition. Infidels are not the originators of this law nor ever did anything for women, it is only among Christians who have a correct knowledge of God's Word that treat women with due respect, and infidels who live in such Christian societies see the beauty of such treatment and follow their example.

The intelligent woman knows from whence comes her deliverer and friend, and thus she venerates the name of Christ. Were there no infidels prior to Christ to live woman out of her misery? Did the French Revolution and anything to woman's elevation? Infidels ought to be ashamed to claim for themselves what justly belongs to the Bible.

"In view of the fact that the Bible has recognized polygamy, which at best is a relic of barbarism, is not that quite enough to shake one's belief in its divinity? Can it be possible that the great Father of all goodness connives and co-operates with that vile institution?"

What kind of a Bible has the *Truth Seeker*? Does it "recognize polygamy"? It would look a little better if he would back up his assertion with evidence, would it not?

If he can impose his assertions and misrepresentations upon people's credulity, he will do a great deal of injury to the Bible; but I hope no man with a Bible in his hand will allow him or any infidel to impose such falsehoods upon them. If they are going to destroy the veneration due the Bible with such falsehoods, it is high time that some one appears on the arena in defense of the Bible.

I can make some allowance for error, but for willful misrepresentations as is evident from all his allegations I am obliged to deplore. Were women of the

Bible treated any worse under the Old Testament laws than other women?

"Did not many of thy most marked favorites among whom may be named, Abraham, Jacob, Gideon, David, Solomon, and others, openly practice polygamy? And is there an instance where thy word ever discountenanced them on account of their indulgence in the degrading practice of having a plurality of wives?"

Now what a keen debate this *Truth Seeker* wishes! What critical accusations he possesses! Do people regard everything right and best that people do, simply because there is no law directly against it? Did God recognize it? Polygamy because he did not prohibit it by law? Is a practice not prohibited by law so degrading as the writer endeavors to make out? Is a plurality of wives half as bad as adultery under the Mosaic law? The writer would likely be in the same practice to-day if the Bible did not prohibit it under Christ, and would not be aware that this was a degrading practice. What makes polygamy wrong, is God's prohibition. Is there then any common sense in condemning a book after obtaining such advantageous knowledge therefrom that makes our own knowledge look like barbarism.

"Could men be really first-class patriarchs and saints who were so sensual that their passions could not be gratified short of from five to one thousand women?" I suppose a man can be a good citizen so long as he does not transgress any law, and above all the injunctions of the government?

"Has not the Bible damaged its claims to divinity by its advocacy of human slavery? Does it not recognize in numerous instances that unrighteous institution?" Does the writer think he can impose such falsehoods more successfully upon the credulity of the American people by asking questions thereby proving his allegation by competent testimony?

In the Old Testament slavery is just the same as polygamy—neither approved or condemned, but under the New it is prohibited which makes it look bad to the *Truth Seeker*.

"Can it be possible that a being who is equally the kind parent of all races and people should lavish all his favor on one special race and willingly see others subjected to slavery and oppression without lifting a finger or saying a word to prevent it?" Is it not my business to quote the whole Bible and show what it really does teach, but I deny that the Bible teaches any such doctrine and demand the proof. It is only another misrepresentation.

"Is not slavery wholly incompatible with divinity, as it is with true humanity, and is it not an axiomatic truth that a book which recognizes and authorizes the slavery of one human being to another, or of one race to another, cannot come from a divine source?"

The writer has now reduced his evidence to an axiom which will enable my readers more fully to estimate his reasoning powers. When people get to axioms they are about right, but such an axiom as that is like a flea in a dark night,—hard to see. Admitting for argument sake that the Bible "recognizes slavery, etc., as the writer alleges, would that prove the Bible of human origin? What an axiom this is! Is the writer to fix up the characteristics of God, and if the God of the Bible does not meet his imagination of a God, it is an axiomatic truth that the God of the Bible is not a God, but some kind of a being be-

low the human? Perhaps Baruch's *petrified man* wrote the Bible! I would like to know what kind of a character the *Truth Seeker's* God is, or where he dwells and what relation he sustains to his God. I think he must be a good kind of a God, and allows all his subjects to determine right according to their own feelings. Now if the *Truth Seeker* knows so much about the character of God I would like to know where he gets his information.

I will engage to show that the God of the Bible is the only God that we have any knowledge of, and any other has no existence except to the imagination of people. Let them prove that there is another God, such an one as they represent by describing the relationship. If I allowed the writer to fix up God to suit his notions of a God, and the Bible God differed in character, then it would be so "axiomatic truth" that the Bible was not of divine origin, but if I demand the evidence for the existence of such a God, his axiom is only imagination. If however, he can prove by competent testimony that there is in existence a different God than that represented in the Bible I should like to hear from him at his earliest convenience.

Christians must begin to look out, for infidels are fixing up another God that is far superior (?) to the Christian's God. The existence of a God will no longer be doubted, but a new God has come into existence, and the Christian's God is delusion only. Surely this is the age of reason and reform. This new God is of such a character (from the *Truth Seeker's* knowledge) that I would not be much afraid of; for he has no jurisdiction; and I think the reason he has no jurisdiction is because he has no existence, except in his imagination.

## REMEMBER THY CREATOR.

BY G. SEYMOUR.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw near when thou shalt say, I have no pleasure in them." Eccl. 12: 1.

MAN is the reason, my dear young readers, why we should enlist under the blood-stained banner of King Jesus when young, "while the evil days come not, nor the years draw near when thou shalt say, I have no pleasure in them." We are not so far away from God, and our whole nature has not become so thoroughly imbued with sin, nor brought under the vile, contaminating and degrading influence. Sin is of such a character that if so individual yields strict obedience to its pernicious demands long enough it captivates his very being and reigns supreme over his moral and physical estate and holds, with but few exceptions, the hell-demonstrator under such tyrannical and degrading slavery that "thou shalt say, I have no pleasure in them." It is our duty that we owe to the Creator and Preserver of our lives that we spend our whole life in his service; for "that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life." If God withheld not his own Son, but gave him to redeem us from our enemies (which is Satan or his vile ambassadors), would we not love him enough that we should spend our whole life in his service, that we might enjoy the endless felicity of the mansions of the bliss?

Well, some say, "those that enter the vineyard of the Lord at the eleventh hour will receive just as much as these







SECRET AND PRIVACY

IT is maintained by the advocates of Secret Societies that the cabinet meetings of the President, some of the sessions of the Senate are conducted in Secrecy, therefore why not the Lodge? They further maintain that grand juries sit in secret, that families have things which are sealed up from the public ear, and hence the Lodge is justifiable in its course. This is a plausible plea, and by some will be received as an eminently sound argument.

There is a difference between *secrecy* and *privacy*. Lawful societies, designed for the public good may do some of their work in private, but this does not constitute them Secret Societies. Their work done in private is not a violation of the duty of society, while that done in the Lodge is. Secret societies are the enemies of its leading features, and each step in it is hedged with secrecy under the severest penalties. All that is learned therein is upon the condition that it *be never revealed* to any other than its own members. This never revealing is fundamental, and any one violating it is in danger of being expelled from the society, and even penalties of the Lodge. With the lodge, secrecy is the rule; but privacy in families, churches, and in the State is not the rule, but the exceptions. Families do not administer oaths in order to keep its members from making public its practices. Families do not make oaths in order to keep its members from giving instructions to admit only those who are prepared. The father does not require his children to understand a certain grip of the hand, movement of the arm, or eyes, or feet, in order that they may recognize each other. Grand juries do not instruct its members under oath to forbear from laboring for the public. No grand stands are erected to keep the public from keeping out those who have not been procured

The business of the Cabinet, the Senate, the Church and family is such as simply requires privacy, and not secrecy. Privacy withholds no good that can benefit the public; secrecy seeks to benefit its own members only. Privacy administers no oaths; secrecy must in order to carry its ends. Privacy is modest and unassuming; secrecy is arrogant and selfish. Privacy advances work for the public good; secrecy stangles out the favored ones and bestows no good on them. Privacy reports itself to all and is not deceived by its labors; secrecy secretly assumes its good to itself. Privacy has no guards, oaths, penalties, favors; secrecy has guards, penalties, favors, oaths, fees, favorites. Privacy is not opposed to sunshine; secrecy prefers darkness. Privacy is not afraid of exposure; secrecy is ever fearful, lest its deeds come to the light.

M. M. E.

THOSE TWO FAMILIES.—FAULT FINDING.

JUST as certain as any one ever visits one of these families, just that certain will be obliged to listen to all the bitterness, and meanness that each individual member can say of all the others. The wife complains of her husband, of her children, and the nearest neighbors; the husband knows his wife has more faults than all the other women in the whole county, and as for the children, their villainies, and bad deeds are deplorable beyond computation or degree. The children know they have the most cruel, overbearing, and stingy parents there are anywhere.

But a visit with the other family discloses a much different scene. The wife, if necessary to speak of her husband, always does so with the greatest respect and regard. She knows he has faults, but still she won't believe them. Then, he would most likely be expected, we find the husband affectionate, earnest, happy, and contented. He never speaks of his wife but to commend her. If his wife does any thing, worth-fellow: he thinks it is just right because she did it. The children's countenances beam like suns. They seem not to know what sorrow is. Their parents love them and think of all the children there are anywhere theirs are certainly the sweetest, most winning, and most

If a member from the first of these families meet you or call upon you, his first word is one of fault. Now reader, don't you know some one who does this? Just see if you can't pick out some one that this article is expressly written for.

We avoid them all we can; partly through dislike, and partly through fear. Still we should not feel that way towards them—we should pity them. But when you are thrown in company with a member from the other families your pleasure is only enhanced. Their first word is not one of censure or fault; oh, no! it is one that cheers you up and makes you feel more buoyant.

After one of these parties leaves you, you feel sorry and yet glad—you are grieved at the conduct of your caller while with you, but still you feel glad to think he is gone and you are by yourself. After the other one leaves, you feel somewhat lonelier; but the pleasant words and smiles of approbation still linger in your mind and cause you pleasant sensations. The influence of the one harrows up your soul, irritates you, discourages you, makes you dependent—half sick of life, wishing you had been born somewhere else—or not at all; while the influence of the other amuses you to regret that so much of your life is *past*, that your stay in the world must be so short, and at what work you are engaged, you feel to do with double zeal.

So we might go on; the influence of the one is always good—elevating, and inspiring, while the other is always bad—leading downward into filth, crime and corruption.

These two families represent two classes of society. Both classes are found in all circles. That congress nor church has never before known which has not been cursed with a fault-finder. He carefully stows away in his mind everything which he has a notion is evil. His heart becomes a store house of waste, corruption, poison, and malignity. He has the true mark of a "venomous mind."

## SOMETHING ABOUT CAPS.

ROMELIA, a province of Turkey during the late war, between Russia and Turkey, was for some time in the hands of the Rumanians. It is a rich and beautiful State, and in arranging peace it was agreed that Romenia should have a Turkish Governor, hence the Sultan appointed a Turkish Governor, and the Romenians were naturally very angry. The Governor, however, as soon as he reached the province he proved himself a man of peace, and his administration was one of discontent among the people. The deputation that had come to meet him and greet him, refused to do so formally unless he would agree to take off the Turkish fez and put on the Bulgarian cap. After considerable debating, it was agreed that Aksh should receive the cap, but he would not wear it, and then he went on his retreat to his house. The Romenians were not over the moon, and they thought that to leave the Bulgarian cap it is expected to raise him. The Governor hesitated for some time, scarcely knowing what to do. He finally put the Turkish fez into his trunk and put on the Bulgarian cover. This raised the wrath of the Romenians, who threaten to recall him unless he takes off the cap and wears the fez of honor. Now the Governor has no choice, and he has to wear the cap, but all this dispute has cost him a great deal of money, and he is a small thing to quarrel over, but when we come to think what these cap represent, it is not so much to seem strange. They represent national authority, and to lay off the fez was regarded by the Sultan as laying off his authority, and this he would not submit to. We then see that a very small thing indeed the covering for the head is so much authority. The same is true of the sea is presented by the flag. The flag is the emblem of authority, and for this reason ought the women to lower, or authority, on her head, because of the flag. When any nation, society, or organization, agrees that a certain thing shall represent it, it does not represent it, all the carrying to the contrary notwithstanding. When the Romenians declared that those who put on the Turkish cap were the Lord's death till they came, then it is also emblem of his death, and we will.

The man who carries the flag of the United States by the direction of the officers of Government, carries with him authority. The man who lays hold of the promises of Christ, and is in baptism, has gone forth under the authority of his King. The church as the executor of the Last Will of Christ, is clothed with authority and has a mark which is significant of her power to judge, and execute the law made by Jesus Christ. To lay down that sign or token of authority is to lay down her power to do justly and obey the commandments of God. Then let us elate to

the token of authority, the representative of power to do all things acceptably before God.

M. M. K.

"SON, GO WORK TO-DAY IN MY VINEYARD," MATT. 21:28.

BY DANIEL VANWAN.

IN the parable from which this text is taken, the certain man represents the Lord of Hosts. The vineyard represents the church of Christ in which many earnest laborers are needed. The first of the two sons represents those who profess to be at first, when they are called, sons of the Lord, but who afterwards go and go, and of course are justified in going. The second son represents that class of persons who pretend to work in the vineyard, yet do not; these do not the will of the Master. Although this parable was spoken to the scribes and Pharisees, it is applicable to all who may be expected to attain certain classes of truth. Realize as you like the first of the two sons, living out of the church, or vineyard, refusing to go and work in the vineyard; then the language is applicable to you. You are wanted in the vineyard, and you refuse to go. At the same time when you are wanted it is *to-day*. "So, go, *work to-day* in my vineyard." Will you not repent and go and become justified and saved? I do not say will not, thinking because you are not in the vineyard, you will be justified whether you work or not. The Master's Work is what is wanted from you, not merely being in the vineyard. This class is entirely too large, especially among the wealthy. Many

of whom have the means to do much in spreading the gospel, by assisting the ministry, distributing tracts, helping the poor, &c., but also! they are at ease in Zion, saying, "I go sir, but will not." Is there smooth sailing? No trouble in the church and not much aid about means to carry on missionary work, then they are satisfied and will go to church meetings, and by pretence continue to say, "I go sir." Should, however, serious trouble arise in the church, or the workers urge strongly the necessity of working more in the vineyard through the Bible School, the Brethren's Tract Society, or preaching the gospel, then these meetings will not suit them, others may go and work so far as they are concerned.

Reader, if you are in this class, *no*! *no*! It is work that is wanted in the vineyard. Sinners are perishing for want of the bread of life, and every child of God must do what he can in order to get the best results. Perhaps you are no preacher, if not there are others who can and will preach, if you give them your sympathy and aid. Perhaps you are a minister, perhaps you are a worker in some minister's place, and then you can go, or else send something to S. T. Bosserman, Duakirk, Ohio, for the City Mission Society to contribute something to the Brethren's Fract Society, and thus assist in spreading the truth through the press, and in that way bring sinners to Christ. I know a poor afflicted sister who has been a member of the Brethren's Fract Society of a minister, "Your husband is very desirous so much leaving you and the children alone while he is, without dispenation, tracing the missionary work of the district. I want to do my part by helping you. Can you give me some knitting or something that I can give to him that I may do my part in spreading the gospel by helping the family along in his leisure?"

to know a young brother, who lately said to me the same minister. (The minister having this time, without any compensation from the district, spent upwards of eighty days on the missionary field.) "You have been spending considerable time preaching the gospel. I want to know what part of that work by bringing my team and doing a day's hauling for you. So you can the sooner get through with your work and go home again." God bless such workers as these who are not satisfied until they have, in some way, made their part in having the gospel preached, and sinners brought to Christ. He who helps the minister to obey the great command of the master to "go into all the world and preach the gospel to every creature" by working in a noble time, or otherwise contributing means to make him go, is as truly a worker with the minister in the stirring of souls, as though he did the preaching himself. "Son, go seek to-day thy kingdom."

FROM INDIAN TERRITORY

I AM new (Sept. 10th, 10:30 A. M.) seated under a huge elm tree on Russell Creek, in the Indian Territory. My companions are Col. Cook of Chetopa, S. M. Barker of Parsons, and a Mr. Clark from Chester Co., Pa. We have just enjoyed a good melon, and feel real well in this invigorating air. This is a grand and beautiful country, and the millions of acres of unimproved prairie lands are very inviting to the farmer. Shall go down into the Territory among the civilized Indians before my return and distribute some papers and tracts. More anon.

M. M. B.

## GENERAL FUND

B. F. Foreman.....	85.00
J. L. Snavely.....	40

TRACT FUND

J. P. Wilton, Linn County, Iowa. ....	\$20.00
Thos. Harrison " " " .....	25.00
Levi Hoover " " " .....	25.00

MANUSCRIPTAL

"A DELUVIAL Idea."—Dr. S. M. Eby. "Summer."—Leah Condry. "Consistency."—John Forney. "Thoughts upon different subjects."—Mary C. Miller. "God's Promises."—D. G. Couser. "Congregational Singing."—H. Garber. "Long or Short Prayers."—R. R. Moon. "A Dialogue."—J. Harshman. "Is the Bible True?"—J. F. Eberole.

## DANISH MISSION REPORT

Union Creek Church, Ind.	\$2.00
Union Church, Plymouth, Ind.	.50
H. H. Huntington, Ind.	1.00
Ella Smith, Ind.	1.00
Two Sisters, C. ventry, Pa.	2.00
J. J. Cover	.50
M. Shotts, Ind.	.50
D. C. Kiggle, Ind.	.50
Sarah Berkly, Waterloo, Iowa.	1.02
A Sister, Arcadia, Ohio.	.50
Ella Plack, Congress, Ohio.	1.00
J. Johnson, Spafford, Wis.	.50
David Barker, Cook's Creek, Va.	.20
A Brother.	.25
A Sister, Ohio.	.50
Dry Creek Church, Toddville, Iowa.	1.00
S. S. Shaser, Woodstock, Va.	1.00
David Brewer, Salem, Oregon.	2.00
J. S. Uerry, North Manchester, Ind.	.50

Journal of Management Inquiry 20(4) 409-424

Total.....25.82

C. P. ROWLAND, Treasurer.

### DANISH POOR FUND

H. S. Huntington, Ind.....	\$1.00
Geo. T. Waigle, Lee County, Ill.....	.50
Silver Creek Church, Cowley Co., Kan..	.75

C. P. ROWLAND, Treasurer.  
*Laurel, Ill., Sept. 9th, 1879.*  
 P. C. Please Copy.

### ITEMS OF INTEREST.

The value of the oranges and lemons imported into the port of New York in 1878 was \$2,023,966.

The wheat harvest in Minnesota, which is now in progress, is expected to yield not far from 45,000,000 bushels.

SEVEN years lasted the famine, but no workmen starved; seven years lasted the plague, but no one died before his time.

It is estimated that 50,000 men and women are employed in Philadelphia in the manufacture of clothing and 20,000,000 suits are made here every year.

SAYS a correspondent, "There are persons who say they would unite with the Church, believing we have the right doctrine, but they do not bear the idea of saluting with a kiss one who uses tobacco. Q, is it possible that the tobacco user, will, rather than give up the habit, stand in the way of the salvation of souls? Can we suppose the tobacco user will be hated at the right hand of God while his neighbor, who was kept from the Church from the same cause, must go away into everlasting punishment? Judge ye."



## One Bible Class.

"The Worth of Truth no Tongue Can Tell"

This department is designed for citing and answering questions derived from the Bible. In answering them, the contributors are requested to be brief, and confined to simple language. We shall accept questions from any contributors, and we shall not do so, except on any question written upon the same page.

Will some one explain Job 1:12? "And of the same he said, Who maketh his angels spirits, and his ministers a flame of fire?" R. T. CHICK.

Will some one explain Matt. 11:12? "In the particular we will like to know who is the Son of man, and why called the least in the kingdom of heaven?" J. ESTIMA MILERS.

Will some brother or sister explain why things were done in Bethlehem, that which is spoken of in St. John 1:25. SAMUEL W. YOUNG.

I believe that it is generally claimed by us that we are strictly scriptural in our practice. Will some brother please tell us where the command or example was given by Christ or the apostles for the practice of the mutation between the same and communion? A scriptural answer is desired, and not the tradition of the elders (this side of the apostles). D. YOUNGER.

Brother B. F. Monahan answers Brother D. Younger—Ede.

Will some one please explain the 15th and 46th verses of the 6th chapter of Revelation? I read: "And I heard a voice from within the throne, I heard the third lament say, Come, and see." And I beheld, and, to a black mare; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wheat." J. M. YOUNG.

## GREATER AND LEAST.

Also, Matt. 11:12, "Among them that are born of women, there shall not rise a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he."

DAVID J. MYERS. B.Y. turning to David you will find in the 17th chapter, 14th and 15th verses that a ruler or kingdom, which is the kingdom of Christ, was promised. John saw the one promise but was not seen to see the kingdom fully and was not, but when Christ was crucified and arose, then was the kingdom set up, and we see the part each has taken; the prophets foretold of his coming. John saw him before his death and resurrection, but those in the kingdom saw the full dispensation of his Gospel which John never saw. A BROTHER.

## THE NUMBER.

What numbers is meant in the following verse: "Let not man be named to enter the number under twenty years old, having been a son of a man."—1 Tim. 5:9.

ANSWER.

WHAT number is meant is not definitely given. We can only draw our conclusions from what follows. That there was a class of widows enjoying certain rights and privileges upon certain conditions seems evident. Let us look at them.

First. She must be sixty years old.

Second. She must have been the wife of one man.

Third. Well reported for good works.

Fourth. Have brought up children.

Fifth. Lodged or entertained strangers.

Sixth. Washed the saint's feet.

Seventh. Relieved the afflicted.

Eighth. Diligently followed every good work.

Upon these conditions she should be taken into the number who are to sustain the younger women. 2 Tim. 2: 15. The qualifications urged by the apostle indicates that they had special work to perform, and this seems all the more probable when we remember that the instruction there was altogether new. There were no books of the New Testament, from which each one could learn his duty to God, but each were not apt to direct and instruct; and what could be more fitting than for the aged widows, qualified or directed by Paul, to teach the younger women? Flows, gently and noted for having followed every good work, they might well lead the younger how to lead a similar life. To conclude that Paul would have the number consist of old women in order that they might be fed, clothed, and lodged by the church, and of these conditions a certain age, is to us a little too narrow to believe. Were there not younger widows who needed help, who had no children or nephews to pro-

vide for them? Undoubtedly; if not, then there has been a change, a great change somewhere.

The terms *widows* indeed would seem to imply that it was the name of an office, which was so called from the fact that only widows were allowed to fill it. We believe Tertullian mentions something about two orders of widows, and that the older was that of the younger. We therefore conclude that the number below to widows possessing certain qualifications to teach and direct the younger women, and were set apart by the church for this purpose and supported by the church. To insist that a widow should not be fed, clothed, and lodged, and that she should not be a part of the church, to have no report for good works, is not in harmony with the great law of love, which says that we relieve the needy wherever found. M. M. E.

## FROM PALESTINE.

NUMBER XXII.

Philip's Fountain, and the Pools of Jerusalem.

[From the "Christian Standard" by Special Arrangement.]

The pool of Bethesda, already mentioned, lies just east of the walled city of Jerusalem, just within the city. It is completely surrounded by beds of houses, and it can be seen only from the roofs or back windows of these. Visitors usually see it from the roof of the Mediterranean Hotel, where you stand immediately over the edge of the pool. According to Dr. Barclay's measurement, it is 252 feet long by 156 wide. The bottom, which is the natural rock, slopes to the south, and consequently its northern end is the shallowest, and the bottom is there exposed when the water is low. Its water is drawn by buckets led down from the windows of the houses. A deer in the rear of the Coptic Convent at the northern end, and a flight of steps, give the only other access to it. It is not probable that it was ever used as an immersing pool though it could have been at a low stage of its water.

I will next speak of the pool called Lower Gihon by Christians, and Birkeeta Sultan pool of the Arabs. A ravine begins at the northern end of the pool, and runs eastward along the south side of the road to the Joppa gate, deepening as it goes. Near the edge it is about 50 feet deep, measuring from the city wall, and here it turns at nearly a right angle to the south, and reaches a depth of about 100 feet opposite the southern end of that wall. At this point a massive wall runs across it and constitutes the southern end of the pool. The pool now flows low, and here it crosses it 600 feet from the wall, and here the Joppa gate, forms the northern end. The pool, then, is 600 feet long, and has an average width of 260 feet. Its sides and bottom are formed by the natural rock of the valley. This rock lies in ledges, and it slopes from each side towards the middle. The greatest depth of the pool at the upper end is 31 feet, and at the lower end 49 feet. Nearly all the current of the lake goes, and the pool now holds no water; but when the water is low, the pool wall was 31 inches thick. When the pool held water, it furnished an admirable place along its sides for immersing, and there was room for a hundred preachers to be immersing at one time if necessary.

On the east side of the city about 35 yards north of Stephen's Gate, is the Pool of Mary. It is 100 feet long, 30 feet wide and 27 feet deep. At the southeast corner it has a flight of steps descending into it, and it could have been used for a baptistry.

Inside of the city, on the same side, and lying just north of the temple enclosure, is Birget Israel, commonly known to Christians as the Pool of Bethesda, but certainly not the pool so called in the Bible.

Its dimensions, according to Dr. Barclay, were as follows: The main body of it, 365 feet long and 130 feet wide, and a projecting arm of it, 142 feet long, and 45 feet wide. Its depth, according to Capt. Warren, was made excavating to the bottom of it, it is 80 yards, and he found at the east end a drain pipe 25 feet above the bottom, which he thinks was intended to prevent the water from rising above that depth. This pool was intended chiefly as a deep pool at that side of the temple wall, and it is not likely that there were facilities for immersing in it. It is certainly filled up with dirt and rubbish which is being removed by the city. Some say from an English

gentleman of wealth proposed to clear it out and restore it to its original condition, but the anti-semitic authorities would not give him permission to do so.

Passing outside the city again, on the eastern side, descending the Kedron valley until we are about 300 yards past the city wall, we reach the Virgin's Pool. It is about 40 feet long, and the true Bethesda. This is a pool of living water, supplied by the stream of an intermittent spring. It is located in a cavern in the side of the hill Ophel, which is the southern projection of Mt. Moriah. You reach the valley by descending a flight of stone steps 8 feet wide by an ancient chamber 85 feet wide and 13 feet long. The Virgin's Pool is about 40 feet long, and leads down to the water by a descent of 12 feet perpendicular. The surface of the pool has nearly the shape of the section of a jaw, the bend of the jaw being next to the steps. Its measurement around its inside is 21 feet 9 inches; and the water stands at its depth about three feet deep. Men, women and children bathe in it, with a superstitious belief that its waters have healing properties. The intermittent flow of the water tends to keep up this superstition and it was doubtless this same characteristic which led to the belief among the ancient Jews that the occasional agitation of the waters by the renewal of the flow, was caused by an angel. See Jno. v. 1-7; and remember that verse 4 is an interpolation.

I have only to speak in conclusion of the well known Pool of Siloam. It lies near the south end of the hill Ophel, and at its foot on the western side. It is supplied with water by the overflow of the Virgin's Pool, through an underground aqueduct which was partly excavated by Dr. Barclay, and partly by Dr. Robinson, but entirely by Capt. Warren. This pool is 50 feet long, and 17 feet wide at its upper end, and 14 at its lower end. It has an opening at the bottom of the lower end, through which the water flows by an aqueduct to some garden below. When this opening is stopped, the water stands about three feet deep and the overflow passes out through a higher opening. A flight of steps at the south-west corner leads down to the bottom. Here was an admirable place for immersing, and it would be no yet but for an accumulation of dirt and rubbish, which makes it now a filthy place. Bro. E. Karry, a Baptist Missionary in Nablus, whose acquaintance I formed, was immersed in this pool about twenty-four years ago.

From the above every reader can draw his own conclusion as to the facilities for immersing three thousand on the day of Pentecost. J. W. MCGRAW.

## Topics of the Day.

FORTY-FIVE families of Russian Mennonites arrived in New York, July 20th. They will settle in Dakota.

A report from Calcutta of August 6th says there have been seventy-five cases of cholera among the Europeans at Candahar, sixty being fatal.

There is an increasing hostility between Russia and Germany. The St. Petersburg papers are severe in their denunciations of Germany.

A Conference representing 200,000 men has been held in Manchester, England. A resolution was passed favoring emigration to the United States.

SEBASTIAN Barts has procured, by his Consul, labor statistics from abroad, from which it appears that America labors get better wages than those in other countries, and money here has a greater producing value.

GRAND F. HERRICK, of Turkey, reports that the circulation of Bibles and religious literature in that country now numbers 140,000 copies a year. The only nation, he says, which so much Turkey is a woman's mission.

Barnes Huntington, of the Episcopal church, when advised to raise tobacco on his farm at Hadley, Mass., uttered this rejoinder: "God made this soil to yield something that will nourish man or beast, and without adding to my neighbors, I choose to follow my Maker's plan."

An Cashmere is the only part of India which appears to be still threatened with famine, there is no prospect of progress in India. So confident is this feeling in Manchester that

anticipations are indulged in, and here and there pre-arrangements made for a great revival in Eastern trade.

The Catholics of Belgium have made an assault upon the excellent school system of that kingdom, and the king has been threatened with a clerical bill that deprives the Catholic clergy of the control of elementary education. Yet that church is permitted to control the schools in American cities.

A lady, Miss Waterston, has gone to control Africa as a medical missionary. She is to join the Livingston Mission, with which a European woman is already connected, who is to be the wife of Dr. Lewis. Mr. McManis, of the Blount Mission, in the Ship Hills, south of Lake Nyassa, is the only other European woman north of Lake Nyassa. Miss Waterston does not go to Africa now for the first time. She was superintendent of the female Seminary at Loreale for several years, and gathered there an experience which will be of the utmost benefit at Livingston.

## Fallen Asleep.

Wrote me the third which died in the death—Nov. 14.

Obituaries should be brief, written on both sides of paper, and separate from all other notices.

KEITH—On the frontier of the Minor Congregation, Indiana Co., Pa., Sept. 19 1878, Mrs. Martha G. wife of friend Adair Keith, aged 68 years, 8 months and 42 days. Funeral services on the 10th of August 79 from Rev. H. B. 14.

POWERS—In the Millville District, Carroll Co., Illinois, Mary Powers, aged about 75 years. Disease dyspepsia. Funeral discourse by brother Martin Myers and Jacob J. Hanger. Subject Matt. 24: 44.

PARRETT—In the Falls City Church, Neb., August 11, sister Mary R. wife of Jacob Parrett, and daughter of Mrs. Peter Barn, aged 25 years, 1 month and 3 days. Funeral discourse by the brethren from 2 Cor. 6: 14. H. P. BRINKWORTH.

SHIPLEY—In the Fairview Church, Tippecanoe Co., Ind., June 11th, 1878, sister Emma S. Shipley, aged 72 years, 2 months and 8 days. Funeral services by brother John H. Alton and Isaac Billmeyer, from Rev. 14: 13.

She lived with a kind and devoted husband, Elder John Shipley, 54 years, united with the Church at an early day, and was a consistent member 57 years, and during all that time she was never brought to leave church for any cause. After eleven months of Paralysis which was generally thought would soon bring an end to her existence. She called in the elders of the church, and was anointed in the name of the Lord. She bore her afflictions with the greatest of Christian fortitude. She left many relatives and friends to mourn their loss which we believe is her eternal gain. SAMUEL UREY.

STONER—Near Toledo, Ohio, July 21, 1878, David Stoner, aged 42 years, and 6 months. He left a wife and five children to mourn his loss. Funeral services by the writer from the Psalms. Be ye therefore ready? 7.

KIMBALL—Near Kinross, Ohio, August 3rd, 1878, an elderly man, Benjamin Kimball, aged 72 years and 10 days.

He was in the second degree of the ministry for a number of years. Funeral discourse by S. M. Lewis and the writer from 2 Tim. 4: 6, 7 & 8.

NOAH HENDRICKS.

STONER—In the Oakland Church, Duane Co., Ohio, sister Ellen Jane Stoner, of brother David and sister Mary Stoner, aged 10 years, 7 months and 5 days. Funeral services by Jeremiah Katterman and the writer.

Sister Jane was a faithful member, and a bright example to her associates, and they as well as father and mother, sisters and brothers miss her very much, but we hope our loss is her great gain.

HOLDAY—In the same church, our beloved young man, Capt. H. Holday, aged 19 years, 9 months and 18 days. Disease Consumption and Dropsy.

She leaves a kind father and mother, three brothers, and two sisters to mourn the loss of a loved one, but we hope she has found a better home. Sister Ellen took up her cross in the youth but did not bear it long till the Master called for her. Funeral services by the writer assisted by Nathan Goff, from Rev. 14: 13 to a large assembly of people.

HEARLE RAINBOW.







# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."—LUKE 2: 10.

Vol. IV.

Lanark, Ill., September 22, 1879.

No. 39.

## The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

ESHELMAN & HARRISON.

—101—

GENERAL AGENTS

## The Brethren at Work

AND

TRACT SOCIETY.

KNOX BRY, ———— LENA, ILL.  
J. S. FLOYD, ———— LONGMONT, COLO.  
S. T. BOSTERMAN, ———— DENKIN, OHIO.  
DANIEL TAYMAN, ———— VIKEN, ILL.  
D. B. OLSON, ———— NICHOLSON, ILL.

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## SCIENCE AND REVELATION

BY ALFRED A. OBERLIN.

WHEN we observe what is embodied in the language of the subject, our mental capacities seem to undergo a shock of momentary paralysis. The time, from the first of God's proclamation that vibrated across the night sky of darkness, connected with preceding ages, down through the labyrinth of time to this present age, with future successive ages pending, a what the subject implies. Does it not cover all immensity of time and space? We deem it a sacred privilege, as well as an imperative duty, for us to learn how God's mighty power is developed in the minutest tiny flower and plant, or in the minutest particle of the wonderful frame-work of man.

Will not every unbiassed and generous mind admit that the more we know of God and of his works, the more we love and reverence his name? And while we gaze upon the mighty wonder-workings of his hand, are we not made to feel, with intensity that we continually making known and setting in divine presence? What is science? What we know of God. Neither work at yet fully written. This is left for ages. We do not know all of nature, neither do we know all of God until faith be turned to sight and prayer to power. We will admit that we thus would much be required as a stepping stone to the eternal world, that science in magnitude of extent, does not compare with revelation any more than does the smallest star of the universe,

with all the heavenly constellations combined, yet notwithstanding its inferiority in a prime sense, we cannot refrain from speaking of its still apparent grandeur. Since it cannot be directly pertained to eternal glory, it cannot be depicted but that it has that tendency to elevate the human mind to that point of aspiring intelligence, where it is the better qualified to recognize the power of God in creation's work. Revelation, however, makes no pretensions to scientific explanation; yet they are inseparably connected. We will also observe that science properly assumes two forms of character. Natural sciences, pertaining to things natural. Artificial science, so termed from man's inventions.

We are not unacquainted with what might be termed a religious science, in which form, it inevitably proves detrimental to its culture. But let us notice that revelation itself has that kind of science. It speaks in lofty dignity and puts it to blush. Should we tremble then when science speaks or man threatens? Shall we Uzzah-like push forth the hand to steady the ark of God, because it does not move smoothly over the rough places, or perhaps those scientific (?) king have shaken it by their careless goings? This would sweep weak faith both in science and religion. We may descend the deep caverns of the earth, ascend the rocky Alpe summit of Italy and Switzerland, or gaze upon the unmarked ruins of Pompeii, and there we find the science of past hidden ages: what is natural and artificial. The worst enemy of peace is the man who will rob it of a living faith in the Lord. But should we turn our backs to the eternal light of his word and deny the direct, flickering of man's intelligence, or scientific science, we should wander a long, long way in the dark.

White Springs, Pa.

## MUSICAL INSTRUMENTS AND THEIR RESULTS.

BY E. F. MOONEY.

OUR experience and observation are that they are disastrous to the prosperity of vital Christianity as understood by our Brotherhood, and calculated to lead our rising population from the time-honored usages of the church into the channels of popular or progressive Christianity, falsely so-called.

Some few years ago it was the pride and boast of the churches of Virginia, that they were in harmony, peace and love, prosperously crowded our land. But, unfortunately for us, musical instruments began to be introduced, giving dissatisfaction to a large majority of the members; citation criticisms, and reformation followed, culminating in the calling of a committee from A. M., which by no means made the matter any better; other committees became necessary—these, mark, were the first committees ever called to Va. In other churches acting under the long cherished usages, and the councils of A. M., they proposed to try to adjust the trouble consequent upon liberties taken by some members, which culminated in expulsions, withdrawals and separate organizations, withdrawing the churches to their center; and paralyzing their usefulness and prosperity. The one organization after a fruitless struggle of five or six years, is now dissolved. The members desire to return into the bosom of the church. Still, however, having in their possession their instruments, and being informed that they will be expected to services upon the altar of music, that they are offensive, and regarded as hindrances to the advancement of the Master's cause, and cannot be sanctioned or held in fellowship by the sister churches composing this district. When visited by faithful brethren and friends, and informed that the arms of the Brethren are ready to embrace them, and warm hearts to welcome them, were

met by the declaration that they were not willing to come back upon those terms, and urge as a reason, that instruments of music are in use in other parts, and are a part of the teaching of our higher literary institutions and therefore we ought not to interfere with them.

We were pained to see in the account of the commencement exercises that the performances were interspersed with the music of the instruments. Thus by degrees we are drifting away from the simplicity which once characterized our fraternity, and decision of councils, which say, that they shall not be introduced where we are calculated to give trouble. Now it does not require the eye of a philosopher to see from the foregoing that there is no place where they could be introduced where it would wield a greater influence than to be connected with the training of youth. Thus the counsel of A. M., not only overrules and troubles innocent minds, but the feelings and wishes of a large majority of God's faithful children are misrepresented and disregarded, and we are drifting into the channels which the popular church has been here for years, and from which they would soon gladly relieve themselves, discarding the religious consequences resulting therefrom. For example, a Methodist church in this vicinity concluded that they must have an organ in their meeting-house. The effect was, that the young and fashionable members ran the concern, while the old and pious portion, in a measure, withdrew and ruin was the consequence, as expressed to me by one of those last mentioned: that is, says he, "the organ has actually ruined our church." Again, I recently noticed on account of a Presbyterian congregation, voting the organ out of the church, by a majority of its members. It appears to me the facts in the case call loudly upon us to check this evil before it becomes more uncontrollable.

## OUR DUTY.

BY S. A. STEIN.

IF we are the followers of Jesus our Savior, we will show to the world that we love him. When we say we love him we will keep his commandments, and live a Christian life, and raise our children in the nurture and admonition of the Lord, and then when we come to be we have done our duty. If we come short of that the sin will rest upon us. We stay home from church and say it is too far or too muddy, and our places are vacant in the church. I am afraid our Savior is not well pleased with us, for it is setting a bad example before our children, and they will follow our footsteps, and who is to blame for it? (I) brethren and sisters, let us have our guard how we raise our children. Let us take them along to church, not leave them at home to run in bad company. If they grow up in that way they will not love the Savior.

## EVIL SPEAKING.

BY M. A. C.

I BELIEVE that evil speaking is one of the greatest temptations among the Brotherhood. I think I can say, that it all comes from Satan, for God has forbidden it. "Speak not evil one of another, brethren." James 1. "Hold fast the form of sound words." If we use sound words we will not feel to speak evil of any one. I have heard so much of it that I cannot help shaking tears, to think that Satan has so much to do with us.

Dear reader, let us try and conquer him by spending our time in praying for one another instead of talking about each other in their absence, as it does great mischief sometimes. I know we may keep so many from Christ by speaking evil of another. We are to be bright and shining lights to those in the church,

and also to those without, and if we spend time gossiping, speaking evil others, our light will become darkness. Christ is our example, and he had sympathy for all men, and went about doing good. Let us endeavor to do the same, ever looking to him for help.

## SCRAPS.

BY D. C. MOONEY.

Faith without works is dead, that is St. James says it is. Prayers without corresponding deeds are worse than dead. Dear brother and sister, do you pray for the conversion of sinners? If you do not let us try to accompany your prayers with corresponding acts, what does St. James say about it? "Be ye warmed and filled and yet do not give the things, that they need." Let not be said of any of the faithful. Send your prayers and your alms in behalf of the City Mission Service, and look to the Lord for the blessing.

That was a really happy meeting which was held on the 21st of August with the good people of Haymarket town in Holston Co. Va. A goodly number of our brethren and sisters with whom we spent many joyous hours in welcoming the Father in former years were present, among whom was Brother Peter Niminger, the aged and senior elder of the Holston congregation, at whose hand I received the holy ordination to baptism seventeen years ago, the twentieth of the month. Such meetings afford the pleasure of the parent kind, and are kindred to those joys that the Father has in reservation for us. Many thanks are due to those dear brethren and sisters for their boundless hospitality and kindness.

It costs twenty-five cents to buy a plug of tobacco which will look one active manipulator of the weed one week. Now, brother, send that twenty-five cents to S. T. Bosterman, treasurer of the City Mission Service, and check our leaves instead and report the result in the B. A. W.

## WELL-BUILT CHRISTIANS

A WELL-BUILT Christian is harmonious in all his parts. No one trait shames another. He is not a jumble of inconsistencies; to-day devout, to-morrow frivolous; to-day liberal to our cause, to-morrow indignantly toward us; fluent in politics, faltering in prayer, and to-morrow fluent in politics, faltering in prayer, and to-morrow break the eighth commandment on the Monday. He does not shrink an honest debt to make a huge donation. He is not in a fever of temperance for other folk, and a glutton of folly for himself. He does not exhort or pray at each of the few meetings he attends, to make up arrears for the more meetings which he neglects. He does not so consume his spiritual fuel during revival seasons, that he is as cold as Nova Zembla during all the rest of the time; nor do his spiritual fervors ever outrun his well ordered conversation.—Cuyler.

The moon, softer, but not less beautiful object than the sun, rebars and communicates to mankind, the light of the sun in a gentle and delightful manner, exactly suited to the strength of the human eye. An illustration and most of the human eye. An illustration and most of the Divine Redeemer of mankind, who, subduing the splendor of the Godhead, brings it to the eye of the understanding in a manner fitted to the strength of the mind, so that, without being overwhelmed, or distressed, it can thus behold the light of the knowledge of the glory of God in the face of Jesus Christ.—Dr. Dwight.

## A VOICE FROM THE DEAD.

**M**y soul mates both small and great,  
 Should hear and you shall see,  
 An awful sight which is a type,  
 Of what you soon must be.

I used to appear once fresh and fair,  
 Among the youthful crew,  
 But now you see how 'tis with me,  
 Wrapt in a shroud shroud.

My cheeks once red like roses,  
 My sparkling eyes so gay,  
 But now you see how 'tis with me,  
 A helpless lump of clay.

When you are decayed in all your best,  
 In fashion so complete,  
 You soon must be as you see me  
 Wrapt in a winding sheet.

Ah! you beware and do prepare  
 To meet me here, Death,  
 For he may come when you are young  
 And take away your breath.

When you unto your friends go,  
 Remember what I say,  
 In a short time, though in your prime,  
 You may be called away.

Now I am dead I can't return,  
 No more at it you see;  
 But it is true that all of you  
 Must shortly follow me.

When you unto my grave do come,  
 The gloomy place to see,  
 I say to you who stand and view,  
 Prepare to follow me.

—Sel

## WHAT IS TRUTH?

BY W. W. HORTON.

"What is truth?" John 18: 28.

**T**his question is one that vitally concerns us all. To know the truth, the whole truth, and nothing but the truth, is all we need. It is all that is required at our hands. This question was asked of the Savior by Pilate. But let us notice the manner in which it was asked. Pilate asks the Savior, "Art thou a king then?" "Thou sayest," was his answer "to this end I have been born; but my kingdom is not of this world, if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." This how clearly did the Savior set forth the doctrine of non-resistance in his last moments. He tells Pilate, that he came into the world to bear witness unto the truth, then says, "every one that is of the truth heareth my voice." Then comes the question, "What is truth?" by Pilate who immediately when he had said this, went out again to the Jews without waiting for an answer, a very uncertain act. He interrogated the Savior until he became convinced in his own mind that he was the true Messiah, but not wishing to acknowledge the fact, but rather court the favor of the Jews, went out and said, "I find in him no fault at all."

O how many we find in this enlight-ened age who are convinced of the Savior's mission, who treat him with as much contempt as did Pilate, rather court the favors of a wicked world, than to acknowledge this witness of the truth, of which truth John also came to bear witness. "Then what is truth?" This we will now endeavor to answer. We can do this more clearly by first giving some of its attributes. 1. Truth is unchangeable and parallel with God. Truth never contradicts itself. Two truths are always parallel, and never clash or contradict each other; but a truth and an untruth are not parallel with each other, hence must clash or cross each other somewhere; and as many may understand, truth is unchangeable and is not contradicted by belief or unbelief. We may believe and advocate a truth, but it has no effect upon it, it still remains the same. Again we may disbelieve and

disavow a truth, yet it stands the same. In the simple mathematical calculation of 2+2 equal 4, there exists a truth that is unchangeable no matter what we may say for or against it.

The truth to which the Savior had reference when speaking to Pilate was not pointed out, because Pilate gave him an opportunity to do so; yet we are not left in the dark on this question, for the Savior answers it in one of his memorable prayers to his Father, saying, "Thy word is truth." John 17: 17. This is the truth which he came to witness, and his evidence was clearly the truth, the whole truth, and nothing but the truth, the Word of God; for he said, "I have done all that thou hast given me to do," and implies his Father to glorify him, which he did, giving him all power in heaven and in earth. Now he requires us to be his witnesses. This request was made to the eleven, he said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world." *Acts*, Matt. 28: 19, 20. Thus we are commanded to witness the whole truth, all things that he has commanded, nothing more, nothing less.

Now suppose a case of assault and battery comes up before a civil court in which A is plaintiff and B defendant, the witnesses are brought up and qualified by an oath or affirmation to tell the truth, the whole truth, and nothing but the truth. Suppose the case to be assault and battery, a witness is called up and qualified and states that he saw B strike A which is true, but screens his friend, he stops right there and tells no more. The second is called and qualified, and states that he saw A strike B first, and then to screen his friend, goes on to state a number of things that he did not see, and never happened. This third is called and duly qualified, goes on and states just what he saw, having no friend to screen, he tells the truth, the whole truth, and then stops, letting the result be what it may. Then the first witness told the truth, but not all, therefore violates his oath—his affirmation is false, hence guilty of perjury. The second tells the truth, but adds things which are not true, therefore is also guilty of perjury. The third tells the truth, the whole truth, and nothing but the truth, fearless of consequences, letting justice rest upon whom it may, he does his duty and stands acquitted.

We will call your attention to a few witnesses or professed witnesses of the truth—the word of God. The Pagan or Hindoo believes there is a God, which is true, yet he has not his word, therefore cannot prove much of the truth, but falls into error and is not a good witness. The great hero of China, who by a faint knowledge of God and his powerful philosophical reasoning invented the laws that govern that country to day, believed in God the Creator of all things; but he had not the whole truth, therefore practiced many errors, hence was not a good witness. These two witnesses fall short, not because they have no truth, but because they have not the whole truth.

We will now call your attention to a noble character who lived some four or five hundred years after the truth was fully established by Christ and his apostles. This character became visionary; he said he had a great vision, in that vision he saw a great sword and other implements of war, and an inscription

which stated: "By these shall ye defend the truth." This created confusion among Christians, for they had the truth, and the whole truth. They told this man that Paul teaches us not to fight, and that Christ taught his servants not to fight. This man, still prevailing upon them with his vision, said, "These things have had their day, and that we are entering upon a new dispensation, consequently, the greater portion yielded to his arguments, and what was the result? Popery was soon established, State and church were soon united, creeds adopted, and the power assumed to change and create ordinances which men were forced to practice and obey—the carnal sword was used instead of the sword of the spirit. Here is a witness who told the truth, the whole truth, and more than the truth, hence his evidences worthless. Mahomet is another of the same character.

We call your attention to the nineteenth century. In the State of New York another man became visionary (it is always those visionary men that are most dangerous), and established a doctrine called Mormonism. The people have the truth and the whole truth, but they have added another book, called the book of Mormon which contains loose and wicked doctrines, hence they are not good witnesses.

There are many churches to day which have the truth and the whole truth to which they add a creed or discipline, claiming it to be based upon the word of God. Now if these people have to go to the word of God to get them, why not take the pure unadulterated word itself for the man of their counsel. These people will acknowledge that the word of God contains all that is necessary for the salvation of the human family, yet they persistently add these appendages to the truth; hence they are not good witnesses. Then, brethren, having the pure word of God, for the man of our counsel, let us hold fast to it all, and that alone; declare it to the world, practice and obey it. It is that which will judge us at the bar of God.

## THE CHRISTIAN'S AIM.

BY S. S. JONES.

**T**HE great aim in life of every professor of religion is emphatically declared by the loving Savior in Matt. 5: 48. "Be ye perfect even as your Father which is in heaven is perfect." This important and binding command is doubtless too little heeded by many who profess the name of Jesus; and no doubt many grow faint and shrink back from duty when they read this passage of Scripture, and readily exclaim, "Impossible for man to attain to such a degree of perfection!"

But the command is given by one who means just what he says. People may justly how can poor sinful man who sins every day of his life, become thus perfect?

I understand by this Scripture, that by crucifying the old man more and more by daily denying the lusts of this life, and keeping up a constant vigilance against the evils committed in the holy Book, that we finally can attain to such a degree. If we could not, why should the Savior demand it of us? And thank us to what Paul says in Phil. 4: 13, "I can do all things through Christ which strengtheneth me."

Dear brethren and sisters, it is shamefully true how often have we broken our vows in times past, and have not striven for Christian perfection as we should

have done. Oh, let us pray earnestly for forgiveness and vow anew, and then strive to serve the Lord with all "our soul, with all our heart, with all our strength, and with all our mind," so that we will not be accountable for neglect; for know we not that the result of such a course in life will insure to us unspeakable happiness, power and glory. Let us ever be mindful of the precious promises of rewards, some of which we can verily realize already in this world such as are recorded in John 13: 17: "If ye know these things, happy are ye if ye do them." So also in Rom. 2: 6, 10, God "will render to every man according to his deeds, glory, honor, and peace to every one that worketh good."

Again, in Rev. 3: 26, "If that overcometh and keepeth my words unto the end, to him will I give power." But the glorious anticipations of a future existence in a nobler state of being, and a better world outweighs all the others. May God strengthen us all anew in the glorious hope and cause us to hold out faithful, in my prayer.

Waterloo, Iowa.

## THE COMMANDS OF GOD.

BY TETTES HALL.

**G**OD'S commands are of a twofold nature. Some are commanded because they are right, others are right because they are commanded. This is evident from the following passages of Scriptures. We find in the twentieth chapter of Exodus and thirteenth verse: "Thou shalt not steal, thou shalt not kill, thou shalt not commit adultery." "Thou shalt not kill," was commanded long since Cain killed Abel; and he knew it was wrong, because he answered the Lord and said, "Wily, am I my brother's keeper?" The Lord said, "Thou art become put upon Cain if it had not been wrong; hence the necessity of a command. The other passages are similar.

The reader will please turn to Matt. 5: 38, 39. "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, That ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also." This shows since the Prince of Peace has come that we are to be under subjection to the laws of heaven, and not to the military authorities, that instead of using carnal weapons we are commanded to use the sword of the spirit which is the word of God. This is sufficient to show that they are commanded because they are right.

Now to show that others are right because they are commanded, Elisha commanded Naaman to wash seven times in Jordan and his flesh should come again and be should be cleansed of his leprosy; but Naaman was wrath and went away and said, "Behold, I thought he would surely come out to me and stand and call on the name of the Lord, and strike his hand over the place and remove the leprosy." Here Naaman was like some people at the present day, if they cannot have their own way about salvation they will not come at all. Dear reader, if you are unconverted you will have to take God at his word, or you cannot be saved. Naaman had to go down into Jordan and dip himself seven times before he could be healed.

We shall next notice the salvation of the holy kiss, "Greet ye one another with an holy kiss." 1 Cor. 16: 20. This is no less than five times commanded in the New Testament Scriptures. This shows



the angels have the brethren have for our number. What constituted an holy kiss? We say when we are born again, of the water and of the Spirit according to the command to Nicodemus, then our bodies are God's redeemed property which is to glorify God as well as the spirit;—then we can salute each other with an holy kiss. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world." We see they are to go teach all nations, to disciple them; then they are to baptize them in the name of the Father, &c. This is the voice of the Son of God. But there are some people in the world that say it was nailed to the cross. Well, we will see. Notice the sixth verse. "For he is risen." Also the ninth verse. "Jesus met them." (the women who went to his grave.) It is evident that this command was given to his apostles after his resurrection. Then could it have been nailed to the cross? No; it stands as firm as the one who gave it. To obey this command we claim is right because it is commanded.

Dear reader, turn to the thirteenth chapter of John's Gospel where you will find the ordinance of feet-washing instituted. "After that he poured water into a basin and began to wash the disciple's feet and to wipe them with the towel wherewith he was girded." Sixth verse, "Then cometh he to Simon Peter, Peter saith unto him, thou shalt never wash my feet, Jesus answered him, If I wash thee not thou hast no part with me." Here Peter was like Nicodemus, the leper, he refused to be washed, but when he told him he would have, but when with him, he was willing to submit to this command. "If I, then, your Lord and Master have washed your feet, ye also ought to wash one another's feet, for I have given you an example that ye should do as I have done to you."

I have tried to set forth some of the commands of God and we hope you will be obedient to God's Word; for hear him in the fourteenth chapter and fifth verse where, "If ye love me keep my commandments."

#### WILL AND OBEDIENCE.

BY G. W. MILLER.

"Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10.

WE find, in reading the word of God, that after the ascension of our Lord, his disciples, up unto the present day have proceeded to execute the commission he has given them to evangelize the world; and there arose persecution at that time as there does in this day and age of the world, and John, "for the word of God, and for the testimony of Jesus Christ," was exiled to patmos; banished as he was, alone, and apart from all the society of his friends, he through an act of obedience, and a will, that was not free as a pair of scales, was afforded the pleasure of enjoying intercourse with his Lord; for while in the Spirit on the Lord's day, Jesus met him and delivered to him certain things to write to the seven churches in Asia. Thus you will find, dear reader, through the Scriptures, that if the will is right, and placed in the scales that weight for eternal life, or eternal ruin, that if the heaviest part of the balance be that that is drawn down by the weight of obedience, all will be found right when we report to the Weigh-

men, who is the only true and just divine weights.

How often in the course of our lives, have we had a will to be obedient to the commands of God; but as the heavier weight produces a preponderance in the scales; so the stronger motive certainly influences the will, in, or against its favor.

Whatever comes within man's sphere of operation, he is free to do or not to do, to choose or refuse. Man is morally free in view of a universal divine influence, producing a sense of right and wrong to lead a life of Christian piety, or abandon himself to course of outbreathing wickedness. Thus reads part of the verse quoted: "Be thou faithful." This already and clearly shows that there has been an act of submission to the authority of Christ. That we have taken his yoke upon us, and we must now show our loyalty by a course of obedience.

Though we, the Dunkard people, as we are named, are hooted and sneered at, though we are despised and stoned by many, permit me to ask the question, whether there is a Christian denomination under the canopy of heaven, that follows the letter and the spirit of the Scripture more closely and minutely than do they, the poor unenlightened Dunkards? Brethren, let us be strong in the faith, and firm in the cause. It has only been through the will of obedience that we were enabled to withstand the storms this far. Let us not forget the Saviour's words, "And behold I come quickly, and my reward is with me to give every man according as his work shall be." Thus if we keep in view his commands whatsoever he commands us, we through the act of obedience will be treated accordingly as he assures us in his language just quoted.

According to Christ's teachings it will be better for us to appear before the judgment seat of God, clad in plain apparel with a testimony, that according to his word, is indisputable, wherein we can testify that we have observed and obeyed his commandments, whether they be true immorality, feet washing, non-conformity to the world, eating the Lord's Supper as a meal, or whatever else he has commanded us to do than to appear before him in all the pomp, pride and vanity of the world, attempting to establish a flimsy testimony, composed of non essentials. We find that through much tribulation we enter into the kingdom of God. There is no condignity in life, from the humble cottage to the palace, exempt from affliction and trial. Only those who keep his commandments shall inherit the kingdom of heaven. May God bless us all, in my prayer.

#### AN INVITATION TO SINNERS.

BY M. F. LUCY.

SINNERS, come join our christian band,

No longer bauld, by worldly round,  
To strive to gain the heavenly land,  
To dwell with Christ and saints at home.

Tis sad to see you blindly led  
Into the group of hell's wild crew,  
Kind friends and angels sadly weep  
To see you fight against God's laws.

Tis sad, but for once, and deeply think,  
Before you take the fatal road,  
To sell your soul, this would I warn you,  
Lead wisely on a sure, safe ground.

Oh! wretched sinner doomed to hell,  
If onward you persist to go,  
Where Satan and his hosts do dwell  
In pain for aye, and endless woe.

But makes them try to lead a life,  
Revert your steps, to Jesus pray,  
To help you tread the narrow path,  
Don't sinners, throw the shaft away.

#### Home and Family.

Here is a list of your wives. When asked you a list of your own husbands. Children of the Lord, is it not the great anxiety we should have to have them up in the nurture and in the love of God's word, be clothed in it, that are your mothers?—PACIF.

#### LEISURE HOURS.

BY MARY A. STEER.

CHILDREN, how you improve your leisure hours is very important. The improvement of leisure hours shapes one's future destiny. If, when young, you idle away your time and depend on others to assist and provide for you, instead of looking forward with the object in view of becoming industrious and independent you will ever be idle and cast down. I shall try to give you a few examples of industry which I read one day while stopping with strangers to shelter from rain. The first paper I took up had a piece something like the following: A boy who was employed in a lawyer's office, improved his leisure hours by reading or studying French. He became a fluent reader and writer of the French language. This he accomplished by laying aside the trashy newspapers and taking up something more profitable. Another boy who was employed to drive coach, thought to improve his time while his mistress made calls. He found a book containing selected pieces of Virgil the Roman Poet, but could not read it, so he purchased a Latin grammar, and soon became a good reader. In after years he became a learned and useful man.

And another boy who was hired to open and shut the gate to let the teams out of an iron mine, determined to improve his leisure hours. He sat on a log all day by the side of the gate and sometimes an hour would pass ere a team came. These hours he employed so well that there were scarcely a fact in history that escaped his attention. He began by studying a little book on English history that he found in the road. Having learned that thoroughly he borrowed of a minister an ancient history. This good man became greatly interested in him, and loaned him books, and was often seen sitting by him on the log conversing with him about the people of ancient times.

Little readers, how many of you have far better advantages than these, yet you do not improve or appreciate them. Stop and think children. Did you ever make an estimate of the time you waste? How many will, like these little boys resolve to improve their leisure moments?

#### "I AM STRONG IN HIM."

THE other day I was requested by a brother minister, who was unwell, to go and visit a dying child. He told me some remarkable things of the boy, eleven years of age, who, during three years of sickness, had manifested the most patient submission to the will of God, with a singular enlightenment of the Spirit. I went to visit him. The child had suffered excruciating pain for years he had not known one day of rest. I gazed with wonder at the boy. After drawing near to him, and speaking some words of sympathy, he looked at me with his blue eyes—he could not move—it was the night before he died—and breathed into my ears these few words:—"I am strong in him." The words were few, and uttered feebly. They were the words of a feeble child, in a poor home, where the only ornament

was a clock and quilt, and affording no comfort, and the words comforted the father from the very heart; they seemed to make the world more beautiful than ever it was before; they brought home to my heart a great and blessed truth. May you and I and every one else be "strong in him."—Dr. McLeod.

#### THE VALUE OF A FIXED HEART.

IF any of you are so wise that you know all the objections to Christianity, all the dark places which faith must encounter, all the dark sayings and perplexing mysteries of the gospel, remember that it is nothing to your credit. A wrecker who lives from the goods of foundered vessels and shipwrecked crews knows where all the dangerous rocks are along the coast, and he is always hovering about them. But the shipmaster knows more about the channel than about the reefs. A cabin, self-possessed captain of a vessel was asked, "Captain, I suppose you know where every rock and shoal is along this whole coast, do you not?" "I know where they are not," was his reply, which is the more important thing. Admirable answer. If your faith is fixed on God and your heart is wedded to his service, you will know the dangers and difficulties and mysteries and contradictions are not. Riding peacefully upon the great deeps of his love, your greatest joy will be that you no longer live by doubts, but by affirmation.—Dr. A. J. Gordon.

#### WHAT IS WANTED?

PEOPLE want you a Christianity that is Christian across the counters, over the dinner tables, behind the neighbor's as in his face. They want in you a Christianity that they can find in the temperance of the meal, in moderation of dress, in respect for authority, in amiability at home, in veracity and simplicity in mixed society. Rowland Hill used to say he would give very little for the religion of a man whose very dog and cat were not the better for it. They want fewer gossiping, slandering, gluttonous, peevish, conceited, bigoted Christians. To make them effectual, all our public religious measures, institutions, benevolent agencies, missions, need to be managed on a high toned, scrupulous and unquestionable sense of honor, without evasion or partisanship, or overmuch of the serpent's cunning. The hand that gives away the trifle must be unspotted from the world. The money that seeds the missionary to the heathen must be honestly earned.

What the country wants now is practical women. The girl whose skill lies in thumping the tune out of an old piano is not calculated to run the happiness mill in the average American home, and if she is not disposed to retire to some out of the way place and live with a cross-eyed aunt, the next best thing for her to do is to go to Africa, marry a Zulu prince. It is only the sensible girl who can make a batch of bread, propel a broom handle, wash her own clothes, talk back to the milkman, and wear kilt that burns her when you pull it, who will fill the bill in these hard times. That's the kind that is rapidly taking the front seats.

"Results," says a modern philosopher, "are like counterfeit money. We cannot hide their being off; but we are not compelled to take them."

## The Brethren at Work.

PUBLISHED WEEKLY.

M. M. FISHELMAN, EDITOR AND  
S. J. HARRISON, PROPRIETOR.

1. The Editors will be responsible only for the general tone of the paper, and the insertion of an article does not imply that they endorse every sentiment of the writer.

2. CONTRIBUTORS in order to secure prompt insertion of their articles will please not indulge in personalities and anonymous language, but print their names "with grace seasoned with salt." THE BRETHERN AT WORK will be sent to contributors in the United States for \$1.00 per annum. For the leading characteristics of the paper, as well as terms to agents see eighth page. Address all communications to—

BRETHERN AT WORK,  
Lancaster, Carroll Co., Ill.

LANCASTER, ILL., SEPTEMBER 22, 1878.

If any of our agents fail to receive a Prospectus, they will confer a favor by informing us.

Bro James Kelo of Waterloo, Iowa, is very sick. Please Honoraries of the League.

BRO. E. W. FLOYD of Willow Springs, Kansas, says their Lovefeast is on the 23d instead of the 34th. Please advise.

ONE HUNDRED scholars attending school at the Mt. Morris Seminary.

THE District Meeting for the Southern District of Illinois will be held at Havana, October 28, 1878.

Those who have not been acting as agents for us heretofore, but desire to do so now, will please send for an outfit.

SEND TO BRETHERN AT WORK office for samples of the Danish Paper. Cannot some of the readers make an effort to get some subscribers? Papers will be sent from this office. Price 50 cents per annum.

The directors of the Mt. Morris Seminary have decided that no musical instruments shall be allowed on the premises. An hour each day is reserved for vocal music for those who wish to learn to sing.

SHORT language will multiply friends; and a four-tongued tongue will increase kind greetings. Be in peace with many; nevertheless have but one counselor of a thousand.—Solomon.

BROTHER D. Shively says that the proposed Missionary Meeting will be held in the Soldiers' Greek Church, Indiana, October 34th. Please keep moving about a half mile from Melford Junction, on Baltimore and Ohio Railroad.

LAST week our list was increased by about forty new subscribers PATRICK, Kansas. None of these are members of the Brethren Church, but we hope the Brethren at Work may afford these much comfort and aid them in making life more agreeable and pleasant. There are many towns and cities where quite a number of subscribers might be obtained if proper efforts were made.

BROTHER WE lay something to heart, let us ask ourselves if we have not done the same thing to others. We carry our neighbors' crimes in sight, and we throw our own over our own shoulders. We cry out presently, "What law are we transgressing?" And the letter of the law were the sum of our duty, and that piety, humility, liberality, justice, faith, were things beside our business.—Seaver.

Do you say that you are poor, and cannot spare \$1.50 to renew your paper? Then, perhaps you can spare twenty-five cents, which will pay for two months, or fifty cents which will pay for four months, or one dollar which will pay for eight months. It is in your power to receive your resuscitators during the year thus to keep books. Will all our subscribers please remember this?

A worthy sister writes: "Please send me the Brethren at Work. I have been without it for some time and feel somewhat lonely without it. My husband is not a member of the church, but a Freeman and a Pilgrim Knight; therefore I am lonely, and want the paper." O help to pay for a change! God bless the poor lonely sister! "We and the first woman who is deprived of her husband's spare hours on account of the Lodge. My Lord's great kindness and abundant grace turn all to serve him and his only.

BROTHER James R. Gish writing from Fishersville, Va., under date of 16th inst., says: "In the house of the Mt. Vernon Church, Augusta County, Virginia, two were baptized August 24th, one was an old brother 83 years of age, and a sister 80. On the second of September two more were baptized, a young man and his wife, and so the 14th an old lady aged seventy. May the Lord bless them all."

THIS is YOUR paper. We want every brother and sister to be able to say, "My paper," or "My paper," or "My paper." THE BRETHERN AT WORK is published for you, and when you pay for it, we want you to feel that it is YOUR PAPER. It comes to you to enlighten your soul for God and man, to help expedite your minds in things that are true and good, and to increase purity of heart and life in things divine.

From a sister we glean the following: "Benedict you will be for the BRETHERN AT WORK to send to Mrs. —. She is a poor widow and has nothing to go to, so I sent it to her for six months but did not feel able to send it longer as we are remotes, but she begs me to keep sending it to her. She says the Lord will pay me for it if she never gets able to think I would try and send it a little longer. I think it is the duty of all of us to send the paper to all such people."

JAPAN has made rapid progress in civilization. Gen. Grant says that country has as fine schools as those of the United States, that he could travel all over the country and was not at all misled. English is being taught the children, and in every school there is great change which has come over that people. Surely they must have been quite free from superstition and prejudice when they laid hold of modern methods; for how could they get the wisdom without abandoning the old. It is likely that they accepted things on their merits, and never inquired how their fathers did, or what their notions would think if alive.

In a recent letter, Mr. Ellinger, one of the members of the Palestine Committee, says: "Can Palestine be made habitable? Can those who flock there be taught to draw their substance from the soil? Can life there be made tolerable and full of dignity to the Jew? We know that it will be necessary to educate those that are there in the needs of the modern citizens of the world, they must be redeemed from the illusion under which they live, and if the present generation cannot be delivered from the bondage of superstition we must direct our labors to the future of coming generations." Palestine should no longer be the great porch-house of the Jewish race.

GRABY would we reduce the price of the B. AT W. were we able to do so, but we are giving it to our readers as cheap as we can. Most religious papers have an income from outside subscriptions, but we believe about all of the B. AT W. is paid for by our readers. We stand the hand of fraternal greeting, and wish them abundant prosperity in divine grace and in temporal things. We do not think any of the periodicals are burdened with puerility. "Live and let live," is a maxim we wish to bear in mind, but shall not complain if every brother subscribes for the BRETHERN AT WORK.

1880—PROSPECTUS.—1880.

## BRETHERN AT WORK.

WITH gratitude to God for the many blessings which we have enjoyed in the past, we come before our readers encouraged to issue this our Prospectus for our Fifth Volume. By untiring industry on the part of the publishers, and the successful efforts of its friends, the B. AT W. has obtained an extensive circulation in all parts of the United States, and in the States. The distinctive tenets of God's people, and the earnest plea for practical piety have been held forth by our contributors, in a manner which reflects credit upon the great cause of the Lord Jesus. The future in this respect is no less promising. From all parts of

the Brotherhood come letters of sympathy and commendation. These fill us with real and energy for the prosecution of the work, and by the grace of Him who is abundantly rich, we hope to disappoint some of our readers.

## THE DEBATE.

Brother Stein asks the negative in his discussion with Dr. Ray; and our readers, while they have been well entertained by brother Stein in his affirmative, will be treated with arguments in favor of our faith and practice, that are still more convincing and weighty.

We do not believe that any of our readers can afford to lose the arguments of Bro. Stein, who has spent much time in his researches for truth.

## INDEFINITE AGAINST IDOL.

The widespread teachings of modern infidelity and infidelity call forth our earnest determination to combat it. To this end a series of articles will be given, making infidelity say for Christianity what it says against it—or in other words, all it says against the Bible are mere assertions, and these assertions will be turned in favor of the Bible. This work requires much skill and patience, and as trust our readers will appreciate our efforts in behalf of pure principles.

## FOREIGN CORRESPONDENCE.

The department of the paper will be more fully developed, and we shall aim to keep our readers informed in such Ecclesiastical matters as will enable them to read the signs of the times in the fear of the Lord. Prof. McGarry's Letters have afforded much pleasure, and perhaps aid and encouragement to many other modern writers. These Letters will be continued until he reaches home.

## EXERCISES.

We design to fill about one page with Bible notes and comments, bringing out for our readers some of the best thoughts of our best thinkers. Here the writing talents of experienced pen and beginners will find a field for their productions, the only condition being brevity and Bible principles. We want and will invite the choicest thoughts of old and young for our "Bible Class Department."

## CHURCH NEWS.

"The affection must be cultivated, the joyful part being held as well as all other parts; hence church unity, and the increase of Zion, whether in number or piety will form an important feature of the coming year. Only that which is of general interest will be published, and matters which relate to individuals will be relegated to the indispensable "waste basket." Neither the paper nor the church should be weakened by local matters.

## PRINCIPLES.

THE BRETHERN AT WORK is for that price which Jesus speaks in John 14: 27. It believes that "the Kingdom of God is joy and peace;" (Rom. 14: 17) therefore desires to "follow the things which make for peace," while at the same time it shall earnestly contend for "the faith once delivered to the saints." To expose the weaknesses of Brethren, singling them out as subjects for reproach, is not the mission of the B. AT W. We regard the paper as a preacher. Whatever is required of preachers, we grant to the paper. What gospel preachers should not do in the pulpit, should not be done by the paper. The New Testament is its only guide in matters of faith and practice. It maintains that the unmerited, unsolicited grace of God is the only source of pardon, and that the meritorious works of Jesus and his sufferings are the price of our redemption. It further maintains that faith, repentance and baptism are conditions of pardon, and that obedience to all the commandments of the Gospel is essential to the "reward of the inheritance."

## TO THE FRONT.

With the above in contemplation we invite all our readers to rally to their paper, and bear it onward in complete triumph. We not only invite you to associate with us during 1880, but request that you induce as many others as possible to enroll themselves in the army of God. We do not wish to be the great of God, not to despise you in anything, but with the ability which God giveth, send you such a paper that is worthy your patronage and heartfelt sympathy. Fellow soldiers, what have you to say?

SEND a donation to Brethren's Tract Society.

## TO OUR AGENTS.

THIS week we send you Prospectus, and hope that the energy and perseverance which have heretofore characterized you, where in behalf of the Brethren at Work may again be manifested, and that the success which has already attended your work may be continued for the promotion of Christian principles. That the duties and responsibilities, the difficulties and obstacles are many we need not particularly notice, for God will supply sufficient grace to overcome.

You perform an important part in the work of disseminating good reading matter. To help our fellow-men to become better, and enable him to enjoy blessings, is attended with a great reward. A religious journal in a family not only benefits the parents, but the minds of the children are moulded and fashioned by the character of the paper. It then becomes important what kind of papers are put into the hands of the people.

It is desired that you commence to circulate early, and forward the names as soon as possible, so that those who renew may not miss any numbers. If about all names could be sent to us by December first, it would aid us very much in beginning the work for next year. This we believe you will do, and if we can in any way aid you, we shall be pleased to do so. If any of you have not received a Prospectus, please let us know at once, and we will send you one. However do not wait for one, but begin to circulate at once. You can transfer names to Prospectus when you receive it.

Do not hesitate for the text, "One no man can imagine," says our mind. We believe this is the Christian way of living—to "pay as you go." Please consider our case, and lead a helping hand, so that all our efforts to do good may prove successful. We return our sincere thanks to those who have labored so faithfully in the past, and permit us to assure you that your kindness and perseverance will never be forgotten. Should you need sample copies, please send for them.

## CASH BUSINESS.

IT is only when we do cash business that we can know what we are doing. Our printers must all be paid for promptly for their work; paper, ink, postage, fuel, &c., must all be paid for promptly, and how can that be done without subscribers paying cash.

More than this; if we do a credit business one man's labor will be required to keep books. Here there is an extra expense without an equivalent increase in the income. Then when we think how slight the accommodation to those who want to run on their cash and fifty cents, and how great the disadvantage to us, it seems unreasonable that we should do so. When one dollar and fifty cents from you accommodates us so much as several thousand from us would you, do we think we ought to discommodate ourselves to the amount of the latter to accommodate you of the former? It is not much easier for you to get out one dollar and fifty cents to accommodate us than it is for us to get several thousand dollars to give you the same accommodation? When one or two dollars accommodates us so much as thousands of dollars do you, does it not look reasonable that you should favor us?

We hope, now, that you will see this matter in its right light and will not fail to renew your subscription at once. Do not wait until you get the last number of the paper before you renew, for then you will be certain to lose some numbers; besides, it will save us the trouble of distributing the type in your name, and then afterwards setting it up again.

## THAT TEST.

SINCE becoming a partner in the office we have had to devote more time to business than we had anticipated, when we proposed to answer whatever criticisms there would be made on our article in No. 5, entitled, "Sprinkling and pouring water for the dead." We find that we have delayed too long, hence reprint what we have since discovered in written on the subject. It is gratifying to us to know that others who have thought upon the question agree with us.

From Gospel Visitor, Vol. XIX No. 1, we have the following:

"IMMERSE BAPTIZE YOU WITH WATER." Matt. 28:19

"Is the above translation strictly literal? Is the expression in harmony with a clear practical and philological exposition of the English language? Let us see. We are directed to baptize, and baptize is a transitive verb; however, in English, baptize is used as an intransitive verb. It is always transitive, since it may be used in the passive voice. In the above sentence, 'baptize' is transitive having 'T' for its nominative and 'you' for its object. Now whatever action is indicated by the verb baptize must be exerted upon the object; and the phrase 'with water' must express the means by which the action is performed. Should the verb baptize mean to sprinkle, as many contend it does, we may, according to the law of grammatical equivalents, test the truth of it by translating *sprinkle* for 'baptize,' and read: 'I intend *sprinkle* you with water.' Now we can strike a man with a cloth, because *strike* means to lay a blow, and we can use a cloth as a means by which to lay on blows. We can kill with a knife, because we can employ force as the means by which to perform act upon the water. But we can not *sprinkle* a man with water, because the word *sprinkle* signifies to scatter in small drops or particles, and we can not use water as a means by which to scatter a man. With small particles there is even possible to do so.

"Now substitute *pour* and it will read: 'I intend *pour* you with water.' We can pour with water if it first be mingled with R, as we can pour another liquid into water, because we pour means to flow in a continuous stream, and these liquids are susceptible of such action. But water can not be used as a means by which to pour anything. That a man may flow in a continuous stream, is absurd.

"We have an allusion to the water, and read: 'I intend immerse you with water.' We can immerse any thing in water, but we can not use water as a means by which to immerse any thing because the word immerse means to put into a fluid. The word immerse, however, stands the test as an equivalent for the verb 'baptize,' since it will take the 'you' after it and mean immerse you. We can immerse a man, and water as a medium in which the action is performed. The element water is essentially passive in the ordinance of baptism; hence the Greek preposition *en*, should be translated by *in* and not *with*. The word *sprinkle* and *pour* as used in the above connection not making sense with either of the phrases, 'with water' or *in water*, prove that they give a wrong meaning to the original word baptize. D. H. W.

From Alexander Campbell's works on Baptism, pp. 172, 173, 178, 179, 180 we find the following:

"Water was never poured, in any instance, upon a human being in virtue of any statute, law, or regulation of divine authority, for the purpose of sanctifying, purifying, or cleansing him from any kind of legal, ceremonial, or actual pollution; for the sake of healing him, or cleansing him from any malady, physical or mental. Water mingled with ashes is commanded to be sprinkled, as a water of separation, or of cleansing persons polluted by any contact with things forbidden or defiled unclean. The only passages in the Bible, Old Testament, or New Testament, which subject is mentioned, are: Num. vii. 8 and 17. 'Sprinkle water of purifying [on water in the margin] upon them, [the Levites], and let them wash all their flesh, and let them wash their clothes and make themselves clean.' Again, Num. xix. 13, 18, 19, and 21st verses. The manufacture of this 'sin water,' or water of purification—the law of the manner of their use, are detailed in this chapter. These four passages are the only passages in the law of Moses that speak of sprinkling water. Allusion to this 'clean' or 'cleansing water' is found also, and only once in the Prophets—'Then will I sprinkle clean water upon you.' Jer. xlii. xxv. 25.

"I have left out one occurrence of the word 'sprinkle,' because of its doubtful interpretation. It is found in Isaiah 44: 25, 'So shall I sprinkle many nations.' Isaiah 55: 1, 'Tremble, ye nations, whose lawless and general criminal actions in this world system, lying before me, London edition, 1851, I have a high and honest, thus render it: Immerse baptize you with water.'—So shall I immerse (sprinkle with antinomianism) many nations." The Septuagint uses *thembasmenoi*.—So shall I thembasmenoi many nations." And in the five other versions of Rogers's Hexapla,

equivalent terms are employed. Adam Clarke observes on this passage: 'I retain the common rendering, though I am by no means satisfied with it.' Jacob, frequent in the law, means to sprinkle; but the water sprinkled is the sacramental case, the thing on which has al. or *thembasmenoi* makes the best apostrophe.' So think I. The connection would be more consistent. 'So shall he thembasmenoi many nations.' The kings shall shut their mouth at him.' Any position is concerned, any translation is equal.

"In the New Testament, we find the term 'sprinkle' only seven times. Heb. 9: 19, 21, 23, 'Moses sprinkled both the book and all the people with blood.' Heb. 10: 22, 'Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.' In Heb. 6: 12, we have an allusion to the red baptism. 'The ashes of an altar or sprinkling the anointing.' Heb. 11: 28 also affects another instance: 'Moses kept the sprinkling of blood.' And Heb. 12: 24 alludes to the 'blood sprinkling.' While Peter, in his last Epistle, 1: 2, alludes to the sprinkling of Christ's blood. So that sprinkling of water receives no countenance whatever from the New Testament.

"For the sake of the more unobscured, I shall deduce my twelfth argument for immersion from the first precept of the decalogue of philology. That precept, according to my copy, reads thus: 'The definition of a word itself are always convertible terms.' For example:—a law is a rule of action—is equivalent to saying, a rule is a rule of action—is equivalent to saying, the law of man is equivalent to saying, the law of man is philology.' Now, saying, the law of man is philology, (which is a definition, or translation, (which is the same thing) is correct, the definition, if substituted for the term defined, will always make good sense, and be congruous with all the words in connection.

"In order, then, to test the correctness of any definition, or translation, we have only to substitute it in place of the word defined, or translated. If, in all places, the definition makes good sense, that is, if it be convertible with the word defined, it is correct; if not, it is incorrect. Let any one unacquainted with Greek take the New Testament, beginning with the first occurrence of *baptizo*, or any of the family, and make substitute for it the definition or translation given, and if it be the correct one, it will make sense; good, intelligible sense, in every instance.

"We, then, read:—'In those days, the Jews of Jerusalem and Judea went out to John, and were sprinkled by him in the Jordan, confessing their sins.' To perceive the impossibility of such an action, it is only necessary to know that the word *baptizo* signifies to follow by the substance sprinkled, and next by the object. We can sprinkle ashes, dust, water, or blood, i.e., because the particles can be severed with ease; but we can sprinkle a man? We may sprinkle something upon him; but it is impossible for any man to sprinkle another in a river; and it is equally so to sprinkle the river upon him. The same reasoning will apply to your. This verb is also to be followed by the substance poured. Was it not impossible to pour the Jews in the Jordan, or anywhere else? And to pour the Jordan upon them would be as unacceptable to them as it would have been impossible for the Baptist. It remains, then, to follow the substance poured. That, too, is followed by the substance poured. It is intended, now, a man can be in a river in the Jordan, in sand, in grief, in debt, or in the Spirit, though it is impossible to pour him into any one of these. Having, then, subjected them three to the same law of trial, two are condemned and reproached: no only is possible, desirable, and reasonable.

"At the end of the volume; where ever the association may appear, and enough in style, it will always be not practicable in fact, but good in meaning. For example: Jews was to baptize in the Holy Spirit. The influence of the Spirit poured out fills some place; into that debt, in affliction, in any special trouble; but a person cannot be poured or sprinkled with the Spirit. Such an operation is always impossible, under any view, literal or figurative.

"Let it be carefully noted, in this most useful text, that the three words are all to be subjected to the same laws. Let the material is always to follow the verb. 2d. The place, or thing, or relation into which the action is to be

performed is to follow the material. In baptism, the material is a man; the element, water. As John cannot pour the material Jesus, neither can he sprinkle him; but he can immerse him in a river, in debt, in grief, &c. It is highly improper and ungrammatical to use such a phrase, unless by special agreement by the parties present.

"Some persons accustomed to a very loose style, see no impropriety in the phrase, 'sprinkle him—pour him,' because of the supplement in their own minds, 'sprinkle him with water, and pour him with water.' It is highly improper, say, sprinkle him, that is, sprinkle dust or water upon him. But, in testing the propriety of such phrases, the ellipsis must be supplied. There is no ellipsis in 'immersion'; but there is always in *sprinkle* or *pour* him.—The material is expressed, because it is to be supposed by the understood, as in the case—*sprinkle* him—*pour* him. Now, while the abbreviation may be tolerated, so far as it is concerned, it is tolerable in physical and grammatical propriety; because it is physically impossible to scatter a man into particles like dust, or to pour him out like water; and it is grammatically improper to suppress the proper object of the verb, and to place after it a word not governed by it.

"Before submitting my next argument on this proposition, I beg leave to introduce the special testimony of one of America's most eminent classic scholars. I believe I only accord with enlightened public opinion, when I introduce Professor Charles Anthon, of Columbia College, New York, as one of the most distinguished Greek scholars in the Union. His long devotion to the study and teaching of this language is not the only reason of this superlative. His laborious researches in ancient literature, his critical collection of copies, various readings, marginal notes, general criticisms, as editor of so many of the classical library in our colleges, and his excellent classical dictionary, have obtained for him this high reputation." S. K. K.

## FROM PALESTINE.

### NUMERUS XXII.

#### JERUSALEM.

(From the narrative from Josephus.)  
JERUSALEM was constructed, nearly all travelers approach Jerusalem by that road, and enter through the Joppa gate, which is the only gate on the western side of the city.

When you are within about a mile of that gate you obtain your first view of it, and of the street leading to it. You have already seen, a few minutes sooner, the hills of Mount, and the Mount of Olives, and you could see that part of the western wall of the city which lies north of the Joppa gate, but for houses outside of the walls which hide it. You are now on ground more than 100 feet higher than that at the gate, and the road descends by a very steep slope. The road before you really is a street; for it is lined with buildings by the walls of gardens and yards all the way. This is part of a new city, which has sprung up outside of the old one within the last ten years, and which extends all along the western and northern sides of the old city, and about a mile out on each side.

Passing from the street before you, you reach the Joppa gate. This gate is not an opening directly through the wall into the city, but a doorway 12 feet wide and about 18 high, which admits you into a square tower, 36 feet square and is high as the wall. When you get within this, you turn square to the left, pass through a similar opening on the side, and thus enter the city. The outer opening into the tower is supplied with folding doors of iron, which are thick, covered with iron, and thickly set with the heads of iron bolts. A Turkish soldier is always posted there with musket in hand, but he seems to have no business except to prevent any of his fellow-soldiers from going out with out of town. Turkish soldiers are famous for deserting at every opportunity.

When you are through the gate you see an open space of irregular shape, stretching about 70 yards before you towards the east, and varying from six to ten yards in width from right to left. Along this space on your right hand is a wall about three feet high, which separates the street from the deep moat surrounding an

immense old castle called the tower of David. This castle was spared by Titus when he destroyed the city, to show posterity how strong were the fortifications of the city which he succeeded in taking. On your left along this space, are a number of small, square, small houses. Through this space pass more than half of the people who go in and out of Jerusalem, and it is continually thronged. Beggers of every imaginable description swarm here like flies, and they put flies to shame by the tenacity with which they cling to every foreigner who passes along. If you stop to give one, they all crowd around you, and you are compelled almost to fight before you can get away.

Passing through this open space, you next have on your right a similar space turning to the right between the western side of the tower of David and a row of buildings in which is the American Consulate and Episcopal Church—the latter a handsome building. Further to the south this space contracts into a street which runs through the south-western part of the city.

On your left, at the point we have now reached, are two stores after the European style, and next to them the Mediterranean hotel. Passing these and still going eastward, you enter David street, which runs directly through the city to the principal gateway into the temple inclosure. This street is about 8 feet wide between the sidewalks, and the sidewalks are about two feet wide. It is paved with stones of every shape, which rounded surfaces are as smooth as glass, and you are compelled to watch your steps to keep from falling. You must also watch to keep from colliding with some of the crowd which constantly throng it, and with loaded asses and camels to whom the entire street occasionally must be given up. We rode through it two or three times, but we found it better to walk. The street is a fine example of the street, and one which characterizes all the streets of all the cities of Palestine, in that here and there it is entirely covered over by an arched roof, or by the upper stories of houses, and that at other places nothing is stretched across on poles above to shut out the direct heat of the sun.

On David street are the shops occupied chiefly by Jews, and called the Jewish Bazaar. The street descends rapidly, and runs advance to the east. The surface on the right hand starts off at first nearly on a level with the street, but as you descend, it rises; and the streets leading in that direction become steeper and steeper, sometimes having their steps to ascend them. All of this is the surface of Mt. Zion, along the northern slope of which David Street is constructed. The descending grade of the street was made necessary by the fact that Mt. Moriah, the temple Mount, is 100 feet lower than Mt. Zion. Mt. Zion is divided into two districts, or quarters, as they are called—the Armenian quarter toward the west, and the Jewish toward the east. Only about half of this mount, however, is now within the city, the southern half lying outside of the present wall. The city of the Jews, the city of David, Jerusalem is not more than half the size of the Mt. Zion of ancient times.

On your left hand, as you start down David street from the Joppa gate, the ground to the left, or north side, ascends all the way to the north-west corner of the city, where it is 100 feet higher than the top of Mt. Zion. When you have passed about half way down David Street, however, the ground in this direction runs off on a level. The higher ground to the left which you never now passed is the hill Agra. As you go still farther down David street, the ground to the left descends with a continually increasing slope into a valley out of which it rises again as it approaches the northern side of the city. This is the upper part of the Trenches valley. It is crossed in this point with a rapid descent all the way between Mt. Zion and Mt. Moriah; but where David Street crosses its original bed, and for a short distance to the right and left of this street, it has been entirely filled up. Further south it shows itself again, but even there, according to Capt. Warren's excavations, it has been filled up 80 feet perpendicular.

J. W. McARTHY.

GOSSIP TALES.—A four page tract. Forty cents a hundred, or three dollars a thousand.—Send for a lot and give them to your neighbors.















## "SOMEBODY'S MOTHER"

THE woman was old, and ragged, and gray. And bent with the chill of the winter's day. The streets were white with a recent snow, And the woman's feet with age were slow.

At the crowded crossing she waited long, Jostled aside by the careless throng. Of human beings who passed her by, Unheeded the glance of her anxious eye.

Down the street, with limber and stout, Glad in the freedom of "school let out," Came, happy boys, like a flock of sheep, Hailing the woman, pale white and deep, Passed the woman, so old and gray, Hastened the children on their way.

None offered a helping hand to her, So weak, so timid, afraid to stir, Lost the courage wheels or the horses' feet Should thrust her down in the slippery street.

At last came one of the merry troop, Two youngsters by all the group: He passed beside her, and whispered low, "I'll help you across if you wish to go!"

Her aged hand on his strong, young arm She placed, and so, without hurt or harm, He guided the trembling feet along, Proud that his arm were firm and strong: Then back again to his friends he went, His young heart happy and well content.

She's "somebody's mother," boys, you know For all she aged, and poor, and slow, And some one, sometime, may lend a hand To help my mother—you understand— To erip his poor, and old, and gray, And her own dear boy is far away!"

"Somebody's mother" bowed low her head In her home that night, and the prayer she said Was "God bless that noble boy, Who is somebody's son, and pride, and joy."

Paint was the voice, and warm and weak, But heaven lists when his chosen speak; Angels caught the faltering word, And "Somebody's mother's" prayer was heard. —St. L.

## A DELUSIVE IDEA.

BY ST. N. RHY.

"The gates of hell shall not prevail against it." Matt. 16: 18.

FROM the above passage of Scripture very many get the idea that God's protection over his church is such that it cannot err, that no evil or delusive doctrine can prevail against it, or do it any essential harm. This idea is confirmed by another passage, viz. "Whosoever ye bind on earth, shall be bound in heaven." (Verse 19.) Church infallibility is proven in the minds of many by these two passages. The Papal Church resorts to the same doctrine to prove the infallibility of the Pope. But this idea is not in harmony with the history of the church, even in the apostolic age; for Paul informs us that the mystery of iniquity commenced its devastating work in his day, so much so that all they of Asia were turned away. And before John, the revealer, left the sphere of action, he gave us a history of the seven churches of Asia, which is rather a sorrowful one, showing that evil, error, and false doctrine did prevail against the church to an alarming extent.

Now the delusion in that idea is this: The church may be careful in tradition, and doctrines of men, and many of the isms of the day, and yet feel perfectly secure, just as were the Landseers, saying "I am rich and lack for nothing;" none can harm us; hell cannot prevail against us; when they were miserable, poor, wretched, blind and naked, and ready to be spewed out.

God's protection is over the faithful—those who continue steadfast in word and doctrine, but apostates have no claim upon him whatever. The correct meaning of the first named passage is simply this: Christ's seed in the hell here spoken of Acts 2: 31, "that his soul was

not left in hell, neither did his flesh see corruption," but by the power of the resurrection he triumphed over death and Hell, *Hades*, grave, and thereby opened the way for his church to be rescued from under hell's dominion, (which hitherto prevailed against it).

In reference to the nineteenth verse, it is said the Jews made a man a doctor of the law, they used to put into his hands the key of the closet in the temple where the sacred writings were deposited, signifying that they gave him authority to teach and to explain the Scriptures and law of God to the people.

Likewise Christ gave to Peter this emblem of authority, which was also freely used upon the day of Pentecost and in the house of Cornelius; and further we have no account of any successor, except in the line of Popes, and these are not to recognize.

## "WHAT BECOMES OF THESE?"

BY ST. T. BOWENMAN.

IT is a query in the minds of many why so little success attends the efforts that are being put forth in the conversion of the sinner. The minister who spends his time, talent and a large share of his means in his calling, is sometimes made to mourn over his little success. In looking over his congregation he sees the approving smile, the falling tear and the penitent look. But oftentimes in other visits he sees works of indifference in those former mellowed hearts, and hopes of success not flattering. The members attend church regularly and seem to fill their places with credit to themselves and to the cause, yet their labors are seemingly fruitless. The unconverted even look with surprise at the little successes of the church, little thinking that the cause may lie within themselves. What then is the cause of all this fruitless labor? The reasons are obvious and not a few. It is admitted by all that great efforts are being made for the extension of Christ's kingdom. Time, talent and means, all are expended and everything available brought into requisition for the extension of Zion's borders. But with all this the success does not compare favorably to the means extended. In enumerating some of the reasons as heretofore stated, we will first notice the two kingdoms—of light and of darkness as of the church and of the world. The line of demarcation is so faintly drawn that it is scarcely discernible, hence the advantages of the church cannot be shown up.

It is a natural instinct in man to remain in his original position, unless he sees something better, and more desirable, and an advantage in the change. Implements of machinery of ancient manufacture are in disuse and give way to those of modern inventions because of their superior advantages. The farmers or mechanics being convicted of the truth, and seeing the utility of the change readily accept it. We cling to our native country with the utmost tenacity, are willing to live and die there unless we can learn of a better country possess great advantages in health, wealth, etc. When those facts are established we change. The line between the church and the world must be very conspicuous. Its advantages must be exhibited; its beautiful and saving influences must be taught in order that the sinner can readily see the advantages of making the change. Its saving influences must be seen and felt, then will conviction follow, and stepping over the line from

the world into the church will be the happy result. "I see no difference between the church and the world." "I am just as good as those in the church," are common expressions by some, and become so a necessity of a change. "The church has her 'festivals,'" so have we. She has her "public auctions," pretending to sell a thing of great value (1) when she has not, so have we. She has her "banquet" and "grab bags" at ten cents a grip, all to raise money for the Lord (3) so have we. They do things just as we who are called the "world," and we think there is some similarity that we would have but little change.

The fault may lie largely with individual members, who at home or abroad do not show that they have passed from death unto life by that fervent love, godly walk, and holy conversation as they should. In assembling at public worship instead of being earnestly engaged in secret prayer for the cause and for the success of their ministers, will sit and talk about their secular affairs, crops, homes, merchandise, and in this way the seed that is sown by the earnestly engaged saint, measurably, if not altogether, loses its effects.

Again, it may be the ministers are at fault. He is a speculative in his deliberations, theorizes much; but the practical part is neglected. In the pulpit he may be effective, but when out he destroys it all by his indifferent and thoughtless talk. This is the way the good seed is lost by many nothinking professors of the religion of Jesus. Why not bring about a much needed reform? (Cling to the old paths, get the world out of the heart, and more of Christ in, and live separate from the world, then can the line be conspicuously drawn, the church wield a greater influence and produce happier results. The sinner who looks surprisingly at the slow working of the church, let us look at him and see if he is not also at fault. There are too many superficial hearers among them, full of sentimentalism, having no depth. If they find a minister who will preach their pet theories, be full of sentimentalism, wit and humor; he is "just the man," but upon a more mature reflection will condemn him for it. They listen to a discourse of one more seriously disposed and are somewhat moved, "with joy receive the word," but on account of having no depth the plant withers and the seed is lost. Some are "compromising hearers." They hear the word, but when the thoro of persecution arises or of self-denial will compromise their religion, sell their birthright for a "mess of pottage" and allow the seed to be choked. Again, some are "hardened hearers," when the pearls (the religion of Jesus) are cast (preached) however plain and practical "because of the word, by and by they become offended and trample it under their feet and receive it not." Thus looking at the carelessness of many Christian professors and of the many agents that the enemy has employed we can readily see where the seed is going, and how lost.

We are still glad to know, there are some who are "practical hearers," the ground of whose hearts are ever mellow and receive the truth of Jesus and practice it in honor to his name and to the credit of the cause, and by their holy piety constrain others to accept the terms of the gospel and travel together on the highway to heaven. Follow Christian, let us ever try to keep our religion pure and unadulterated; let us ever be of the "ye are not of this world," that our light

may shine and be influential in winning souls to Christ. May we ever make a true exhibition of our faith practically, that others may see and know that there is a reality in the heridigion of Jesus Christ, and that there is a wide, and saving difference between the world and the church.

## PRIDE.

BY A. BUCKNER.

AND now shiddest pride, fashion, extravagance, these three, but the greatest of these three is pride, simply because it is the root of the whole matter. Destroy the root and the tree will die. It is hardly worth while to waste ammunition in shooting at fashion and extravagance as long as the root is alive. Most persons say that it does not matter how people dress, pride is in the heart. Very true, but straws show which way the wind blows: plain exterior may cover up a plain heart. Some rules cover two ways, but some will not. We are asked whether a person might not be fond of dress and ornaments without being proud? I reply, when you see the fox's tail peering out of the hole you may be sure the fox is within. Jewels, costly and fashionable clothing may all be innocent things in their places, but when hung upon a human form they give most conclusive evidence of a proud heart. But is it possible that a man can be found at this advanced age of refinement that dares to write or speak a word against pride and its consequences?

The pulpit has early all shut down on that style of preaching. The fact is, we have passed that age and are living in better times. Our fathers and mothers were far behind the times; they were good enough in their way, but they would not do now; they wore plain clothes, and sang old fashioned hymns; they talked and acted like some old pilgrims that were looking for a better country, and when they left the world they contended to the very last that they were going to a city where there is no night. But they are nearly all out of the way now, and the people have a mind to try a different route. We can be Christians now and do as we like. We can have fine churches, cushioned seats, costly carpets, a fashionable preacher, and all our singing done to order. Now if this is not signing with the spirit and with the understanding also, then what is it? That is the question.

I know it is a little risky to speak out against pride at this risky time, because the churches are full of it, and hundreds who occupy the pulpit whose duty it is to point out these evils plainly are like "dumb dogs, they don't even bark at it," and to proportion as pride gains in a church spiritual life dies out, they will not, cannot dwell together, for they are eternal opposites. It is a sin for men and women professing Christianity to spend money the way they do to gratify a proud heart, when ten out of every twelve of the human race are yet unsaved, and six out of twelve have not so much as heard of the gospel of Christ. There are many evils in the land and in the church, but I doubt if any evil is doing more harm than pride. It has made its way into the church by degrees, and now rules with a rod of iron. It seems that nearly all creation is kept busy in furnishing fashions to satisfy the erriogis of the depraved heart. There is no such thing in heaven or earth as a proud Christian. Pride is of the devil. It originated with him, and he is managing it most successfully in destroying souls. The world is running



crazy, the rich had the way because they can, while the poor strain every nerve to keep with them, and the devil laughs to see them rush on. The angels of God would shrink from the society of many fashionable Christians of this day!

#### A THOUSAND YEARS WITH CHRIST.

BY JANE ROBINSON.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall first rise; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thos. 4: 16, 17. "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20: 5, 6.

**B**LESSED BE GOD to be worthy if I tend to come with Christ, and if living to remain with him a thousand years. If a thousand years on earth with our blessed Redeemer were all that we would receive, it is not worth striving for! But this is not all, he still offers us more, and that is eternal life. Oh, what a dreadful thought to think of lying in the grave till the end of the thousand years, then to come forth to be cast into the lake of fire. Rev. 20: 14.

Brethren and sisters, let us be careful that we do not set our hearts too much on the things of this world, and so entangle ourselves as to be deprived of the first resurrection. To the sinner I would say, stop in your downward course, and think what a dreadful thing it would be to be cast out from all that is good and holy. Think, sinner, and flee to the Lord for safety, for he stands with outstretched arms to receive you. I ask you in the name of Christ to take his yoke upon you, for he says, "my yoke is easy and my burden is light." Matt. 11: 30. The day will come when you will say, blessed day that I fled to Jesus for relief, for then you are safe from the storms of this life, and when the monster death shall claim you as his, you can say, "I have fought a good fight, I have kept the faith." Oh, what a blessed thing to be able to say this, and to enter into the rest of the Father which art in heaven!

Brethren and sisters, may God help each and all of us to say this. Let us be sober and temperate in all things, and not let the flic of this world spot our garments; let us love one another as Christ loved us, ever looking to him for strength, for without him we can do nothing.

Unionville, Iowa.

#### GO, TEACH, BAPTIZE WHO? WHERE? THE PROMISE?

BY W. A. H. BAUMAN.

**F**IRST, the Savior's command is to go. This is imperative, and as long as we refuse to disobey one of the most positive commands of the great Law-giver, "If any man have not the Spirit of Christ he is none of his." When Christ was yet with the Father, the Spirit said, "Go." Yes, go and save a perishing world. Did not say wait till you are sent for; but go and be aggressive; force yourself upon them. The command to go there is given, not only by precept, but by example. No quivering, brethren, it will not do.

The second command of the great commission is just as imperative as the first. It says, "Teach." Let them strike,

but make them hear. "CRY aloud, spare not," says the prophet, and the house of Jacob, his transgression." All this is applied in the command, "Teach." Teaching the world the way of the Lord requires the same aggressive spirit that we find inherent in the command, "Go." The carnal mind being enmity against God, not subject to his will, etc. Men are not going to urge us to come and teach them a doctrine so contrary to their natural disposition. The world did not want Christ to teach the doctrine he did, but still he taught it, having their greed in view. Children, when sick, don't generally want to take medicine, and nurses must often use force.

In teaching the gospel we are not to use physical but spiritual force. Prove the hearts of men with the sharper than any two edged sword—"the word of God." Baptize comes in number 3. This is also imperative like the rest. No promise is given without it, and I'm sure like thieves and robbers want to climb into the fold some other way and claim the promises of God, aggressiveness on our part is also required in keeping them out. It may bring upon us trouble; but if these things were done in the green tree, what else need we expect in the dry. But who is to go? We answer, men full of the Holy Ghost—full of power—men who are apt (qualified) to teach. Men sound in the faith "once delivered to the saints." If short, men who have a saving knowledge of Christ. But who are they to teach? Answer, those who are susceptible of being taught, old or young, rich or poor, long or present, black or white. The dwellers in cities, towns, or country, whether found in Asia, Africa, Europe, America, or Australia. But what is to be taught? The word, the everlasting gospel of Christ.

The object of going, teaching, and baptizing is to liberate men from the thralldom of sin, and as the gospel of Jesus is a perfect law of liberty nothing else is necessary to be taught for that gospel. Yes, that gospel alone can save men. Paul says it is not the power of God unto salvation, etc. Teaching the gospel is what Jesus meant when he said, "teach them to observe all things whatsoever I have commanded you." The promise, I, am with you always, even unto the end of the world. Glorious promise, why should we fear to go teach, etc, when he who has all power in heaven or earth will be always with us—stand by us in six troubles, and not forsake us in the seventh.

With us when we toil in sadness,  
Sowing much and reaping none,  
Telling us of the future  
Golden harvest shall be won.

With us when the storm is sweeping  
Over our pathway dark and drear;  
Making hope within our bosom,  
Stilling every anxious fear.

With us in the lonely valley,  
When we cross the chilling stream,  
Lighting up the steps to glory,  
With salvation's radiant beam.

Going to law with a neighbor is not only unpleasant, and often mischievous, but dangerous. The correct taking time into the account, often amounts to more than the principal. It might be well to take a lesson from a certain judge who, when calling cases for trial, came to one of debt. He asked the attorney the amount in dispute and was answered "two dollars." The judge said, "I will pay that!" and handed it over.

Wisdom is the olive that springeth from the beard, bloometh on the tongue, and beareth fruit in the actions.

#### Home and Family.

Husbands, love your wives. Wives, submit yourselves unto your own husbands. Children, obey your parents. Fathers, do not provoke your children to wrath, but bring them up in the nurture and admonition of the Lord.

#### MY PUPILS.

BY MARY J. STEES.

**T**his morning as I started to school I felt both happy and sad. Happy because I am anxious to begin my new "wreath," sad because I must soon say good-by to the dear boys and girls with whom I have spent so many happy hours. Happy hours did I say? Yes, happy hours, for I assure you I have very good boys and girls. I have not heard a bad word on the play ground, nor any reported as having met bad words. I have had no quarrels, or disputes to settle during the term. All seemed to be perfect harmony.

It is lovable to watch them at play, for they play with all their might and strength and when they hear the bell ring to call them to work, they are all prompt in getting to their seats with their books all aglow; and as the gentle breeze sweeps through the room they seem to kiss each red cheek and wake the teacher's mind to study. Oh to see these beautiful little faces, and, too, the sweet sound of each voice as it joins in singing, lights and awakes the admiration in any hearer or looker on.

But with these, as with everything else I love on earth, I must sooner or later part, only to remember, Oh, could every parent and teacher only know that each child would attain to wisdom's ways, what a happy conclusion it would be! But this is impossible; we must part, wondering, for the future alone can tell. The good and industrious will find his friends among the wise, the honorable and learned. While the indolent will find his among the careless, the ignorant, and the unclean. Reader, will you be industrious, or idle?

#### THE RIGHTEOUS DEAD.

**S**INCE the transgression of our first parents death has passed upon all mankind. Who has not stood by the death bed of a relative or friend and watched the sinking form as death stole a march upon his victim?

The mother's tears of affection moisten the infant brow of death. Her farewell kiss is planted upon the lips that so often have been pressed to hers for the good-night kiss, and then the little one is laid away in its dusty bed to rest. The mother weeps for the child, the child weeps for the mother, the brother for the sister and the sister for the brother. All weep at the portals of the grave.

But why weep for the righteous dead for they have gone "Where the wicked cease from troubling and the weary are at rest." Beautiful thought! no feelings of animosity can pierce their way through that lonely mound. No cruel darts of sorrow, no keen arrows of false friendship can penetrate that pulseless heart. We often retire to the graves of our loved ones and the thirsty dust that covers their affectionate forms drinks the scalding tears of sorrow. But mourner, look up through that blinding mist of tears and see the eye of pity that looks down from above. Hear the comforting words that so many long years ago fell from those lips that once were silent in that mighty sleep: "I am the resurrection and the life, he that believeth on me though

he were dead, yet shall he live." The ear that has so long been deaf will catch the sound of the Life Giver's voice as it reverberates through the chambers of the dead, and those motionless eyelids that have been so long pressed down by the finger of death will open to behold their glorious reward. "The aged Christian who has plodded his way along the unmy thoroughfare of life until way-weary and weary he fell asleep, will hear that voice that bids the righteous dead arise from their dusty beds arise. The pious voyager whose bark sank beneath the waters while aniling in the Master's service, will respond to its welcome tones, and changing his shroud for the glistening robes of white, will meet in mid air, him who unlocked his prison cell." Then will he be brought to pass the saying that is written, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"—*Nel.*

#### GOOD CONDUCT.

BY J. G. SEXTON.

**G**OOD conduct is one of the most important things in life. It matters not how beautiful persons may be, how well they may dress, or how much wealth they may have in store, if their conduct is not good, their place in society is scarcely ever as they would desire. Knowing that this is true, we should ever strive to control our conduct, and thereby gain the respect and esteem of all surrounding persons. In order to do this we have many things to notice, a few of which we shall mention. We must attend to our own business, and if we do this aright, we will have enough to do without attending to other people's business. Avoid talking about ourselves, and praising our own works, or proclaiming our own deeds. If they are good, they will proclaim themselves; if bad, the less we say about them the better. Never tell falsehoods. There is no higher virtue than the love of truth. Avoid manifestations of ill temper; reason is given for our guide, and passion is the tempter by which reason is overthrown. A moment's passion has frequently cut off life's friendship, destroyed a life's hope, embittered a life's peace, and brought on unending sorrow and disgrace. We must be honest, for this is a duty to God and man. Avoid idleness, for it is the root of many evils. Be kind, polite, and sociable; remember that thought illumines character, and smiles win smiles. Be punctual. One moment too late has lost many a golden opportunity. Behave in the presence of all company with a feeling of high respect to all. In conclusion, we must ever strive and hope for the best, think only of the worst, and kindly bear whatever happens.

Decorah, Iowa.

The course of a drunkard is like a great stone started from the top of a hill. It first moves slowly, and a slight obstruction will often stay its course, but after it is fairly in motion it rolls, plunges and tears its way down, down, crushing and destroying whatever may be in the course of its flight, until the forces which draw it downward are exhausted, and it lies motionless and dead at the foot of the plain. There is but one exception to this rule, and that is when the grace of God enters the heart of man, and interposes its mighty power to save him.

Resolve to perform what you ought, and perform without fail your resolve.

[N giving an account of this portion of Kansas, I shall confine myself to facts, and not attempt to color these nor exaggerate. There have not been all over Kansas, nor will there be, any such scenes as are represented in the illustrations. Kansas is so and so simply because it is a few counties. We should be careful how we represent a country. To go into a

country in a State, and then regard the whole State from that standpoint is like reading the devil's words to Christ, and then condemning the Bible. There are, no doubt, disadvantages in Kansas as well as advantages; poor land as well as good; careless farmers as well as thrifty ones; but we should not be mislead by the fact that it is not gold and sunshine. Men sometimes run into Kansas at a few points, stay a couple of weeks, then go away and write naughty things concerning the whole State. That manifests poor judgment, and thinking people have their thoughts about such men. On the other hand, some will visit a county or two, become acquainted with the people, and then write for Kansas. These have set themselves down on the other side of the fence, and, like those who condemn all from a single standpoint, are not safe controllers.

Many of our readers are contemplating a change of location, believing that such a course would result in advantage to their families and to the cause of Christianity. It is a serious thing to leave old associations and the ties of kindred and go out to a new country to endure the hardships that usually attend those who strike the first blow. To aid those who desire to come west, and to build up the cause of Christ the writer came to Kansas, and now after considerable observation, and much interviewing, is ready to lay before the readers some things which may be worth.

Labeite county is in the south-eastern part of the State. It is bounded on the east by Cherokee county, on the north by Neosho county, on the west by Montgomery county, and south by the Indian Territory. The population in 1870 was 9,973; in 1878 it was 11,732, being an increase of 9,773 in eight years, and that makes a rate for this rapid increase of population. Certainly people will move here, remain, and improve a country and drive the Indians. The fact that so many have come here and remain is proof that it is a desirable part of the State.

Last year 35,135 acres of wheat were sown, 65,755 acres of corn, 1,311 acres in potatoes, 1,200 acres in beans, and 1,200 acres in 209 acres in clover meadow and 1,230 acres in timothy. There were 255,707 apple trees; 10,975 pear trees; 235,640 peach trees; 21,356 cherry trees; and 821,985 raisin, or nearly 2,400 miles of fence, the principal part of which is hedge. There are 35 school districts (about 99 school houses, and about 7,000 pupils). The average wages of male teachers is \$35.00; of females, \$20.00. This county in 1878 stood second in the State in acreage of all kinds of crops. There are facts given from the second Biennial report of the State Board of Agriculture.

#### FACE OF THE COUNTRY.

Eighty-eight per cent. of the county is upland prairie, two per cent. bottom land, and ten per cent. timber. The bottom lands lie in narrow streams and are from one-half to a mile wide. Timber consists of black walnut, hickory, hackberry, sycamore, red and white elm, bass, oak, cottonwood, maple and willow. The Neosho river is the principal stream, clear with rock bottom. Abundant with fish. Labeite river, Turkey creek, Deer creek, Snow, Big Hill, and Pumpkin creeks, and many other smaller streams may be found.

#### BUILDINGS AND CATTLE.

Corn is found in abundance in the south and east part of the county. Lime and sandstone are found in abundance. We never saw prettier building quality. They are smooth, large and of superior quality. They are found in layers from one to five inches in thickness.

#### TOWNS AND CITIES.

The principal ones are Parsons, Oswego (the county seat) Chetopa and Labeite City. At Oswego, the M. K. & T. R. crosses the Missouri and Western branch of the St. Louis and San Francisco Railroad. Parsons, is the "Infant Wonder of the West." A little over eight years ago, the present site was selected for a town and named after Judge Parsons of New York. It is now a city of 4,000 inhabitants, and is noted for its thrift and enterprise. The machine shops of the M. K. & T. R. are located here. The branch extending north to Junction City on the K. & P. road connects with the main line at Parsons. It is also the western terminus of the Memphis, Kansas & Colorado Railway. There are six church buildings, two large school-houses which cost \$15,000

each, and quite a number of brick business blocks, two or three stories high which denotes thrift and enterprise on the part of the citizens. In fact brains, culture, ambition and business fact are about as highly developed here as in most of our cities, and he who comes here with a view to show the people how to do, will find his money sitting allay in his pockets. The people are bright, intelligent, obliging and business-like. They have settled down here to stay; and have built fine business streets, commodious dwellings, and seem to enjoy themselves remarkably well.

#### WATER.

The faces tell of the plow, on stepping from the cars, to see such fair and healthy countenances. True, here as in all new countries, there are some chills and fevers, especially along the rivers, but I have not seen nor heard of any yet, and we all know that this is the reason for chills. From what I caught from physicians and others, I concluded that chills and fevers are the exception instead of the rule. In fact people who have chills do not have dry chills, but countenance amply conditions. Several have told me of their being cured of lung and throat diseases by coming here; and I conclude that I have been considerably benefited by my short stay in Labeite county.

#### SOIL AND COUNTRY.

There is the black limestone, the red limestone and white or other soil. The black soil is most abundant. Each kind has its friends, and I presume when compared with some of the "barren" in other parts of America, it will be found remarkably fertile. The best corn is on the black soil. We were informed that wheat does well on the white soil. The average yield of wheat this year was about 16 bushels; corn about 40 bushels, corn estimated at 15. Cattle weigh 15 bushels.

#### WATER AND FUEL.

Water in places very good, in others not very fresh, though not as hard as in some parts of the west. People say they like it, and by appearance it must be healthy. But in this there is much in usage. When we have become accustomed to the water in our "home" place, we can elsewhere do just as well. Coal from there and a half to two cents per bushel. It is found in large quantities in the eastern and southern portions of the county—good hickory wood delivered for \$3.00 per cord. Pools seven cents.

#### MARKETS.

Freight rates are less here to Chicago than from western points to Illinois in Chicago. Dry goods, groceries and the staple articles of life are about the same as in Illinois. Nearly all grain that shipped goes to Texas. Stock-raising is a leading business, and this generally pays. Milk climate, abundance of feed and other material advantages combine to make this branch of business remunerative.

#### VALUES AND FINANCIAL.

The first settlers, or rather most of them are still here. About nine-tenths of them worked their land thinking they could not get through safely otherwise, but also that was their short-sightedness. The mortgages are now coming due, and the land must be sold. Farms, hedged and ready for the plow, dirt and planter may now be purchased for \$30.00 \$45.00 per acre. Good land not very good, but most farms have good orchards which is just beginning to bear. No fruit this year. Here and there you will find a prudent farmer who would not mortgage his farm nor make debts, hence he is contented, and happy. So close to this to sell their farms. And then, too, in all this in all countries you will find those who are not so prudent. They have not a good deal of these are the ones who work two days the farm and spend four looking in town. These will sell cheap. Any one having from one to two thousand dollars may do well here. But bear in mind that you can not reap here unless you plow, and plant. If you expect to catch well-laden loads of bread from snails of industry, you will not succeed. But by industry, economy and contentment you may do well. And then if you think you can endure the hardships of opening up a new farm, you can find such chances in Labeite County, Kansas. If you cannot leave your old associates to find new ones; if you cannot pluck from your eyes the nooses for childhood, better not go west. Personally I could live in south-eastern Kan.

or rather Labeite County. Those who have been in Ogle Co., Ill., or Cedar Co., Iowa can have some idea how this country looks. The better way for those who think of moving there is first to go there and spend a few weeks. J. C. Galt, a native of Iowa, who has been in the country in the south part of the county, and S. M. Barlett and the Brethren and others will take pleasure in showing you the country in the north part. These persons will take you out free of expense, and when you go, observe soil, water, crops, fruit trees, stock, improvements, grain &c. Talk with some of the old and more experienced farmers, and ask for the truth without any coloring. Avoid imprudent. Brethren should select a good vicinity and settle there in order to build up a church. Houses to occupy are needed, and there are plenty of places where sound doctrine and holy principles can be made to blossom as the rose. There is also a church about eight or ten miles west of Chetopa. Brother Andrew Culp, near Mopac, lives in a good country, and would enjoy to have Brethren visit him. Should any one wish more information relative to this county and south eastern Kan., send for *Settlers Guide*, Chetopa, Kan. To Col. J. C. Garber and A. Wilson, J. Grimes, S. M. Barlett, Jos. Garber and J. J. Solomon I am indebted for favors while in Kansas, and to the Kansas & Texas Railroad for their aid in getting there. We found the officers of this road gentlemanly and kind, and as a through line to Texas and Kansas is worthy of our patronage. The company has about 200,000 acres of land for sale, and their agent A. M. Sommers of Emporia, Kansas, will take pleasure in giving information concerning their lands. This road passes through some very fine country, especially south of Missouri River. Usually Kansans pass through the roughest portions of the country, but I cannot say this of the M. K. & T. R.

#### M. W. E.

#### AMERICAN BIBLE SOCIETY.

Abstract of the Sixty-third Annual Report. May, 1878.

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Copies issued at home, 949,541; abroad, 538,040. Total, 1,487,581.

Bible for the Blind.—Volumes issued, 356; making an aggregate of 11,300 volumes in thirty-seven years.

Members of the society during 68 years amount to 30,022,160.

The Bible Society Record, with the monthly receipts from all sources, and its extracts from the domestic and foreign correspondence of the Society, is sent to each Life Director and Life Member who requests it, and to the pastor of every church taking an annual collection for the Society, upon his application. Copies circulated during 1877, 200,707, or an average of 16,889 each month.

The Gratulations Work for the year amounted to \$263,786.73. Of this amount \$109,815.77 was in cash appropriations to foreign lands, besides 34,320 copies of Scripture sent from this country.

Number of Auxiliaries Reported as engaged in supporting their fields during the year, 111. The Parent Society has employed 117 chaplains, chiefly in Alabama, Florida, Georgia, Missouri, Michigan, Nebraska, Iowa, North and South Carolina, Tennessee, Texas, and West Virginia. The combined results of these agencies for seeking out and supplying the destitute are as follows:

Number of families visited.....49,494  
" found in want of Scriptures.....47,614  
" destitute families supplied.....52,889  
Individuals supplied in addition.....27,629  
Sabbath schools supplied.....1,760

Operations in other lands.—The preparation and distribution of the Scriptures in foreign lands are every year becoming more systematic and satisfactory in connection with the agents employed to devote their time and energies to the work. Dr. Isaac H. Hall remains in charge of the Turkish agency, assisted by Mr. Edwin M. Bliss, who during the year has made several long journeys, visiting Egypt, Syria, Persia, and the Caucasus. In Greece, Egypt, and Syria, Dr. Bliss has had special aid from M. D. Klopachian, S. C. Ewing, and E. R. Lewis. G. H. Prince, Esq., of St. Petersburg, has having visited the latter country twice during 1878. The Board have established an agency in the city of Mexico, through which they hope for a largely increased distribution of Scriptures. H. P. Hamilton having been appointed to that field. The cordial co-operation of missionaries in foreign lands in promoting the object of the Bible Society is highly appreciated. One hundred and thirty-five colporteurs have been engaged in distributing the Scriptures.

A million of Bibles and Testaments circulated through the agency of the Society in a single year, means more than work can tell. Every one of those copies bears the impress of the Divine Author. Every one of those volumes repeats and proclaims the record, the commandment, the warning, the promise, given to men, ever ago, by the Father of our Father. Through these printed pages the law of the Lord has been published. Through these instrumentalities, which have no artificial value, it has pleased the Most High to have the gospel preached. They are more potent than the stars of the firmament to declare the glory of God. They have gone into all lands, converting the soul, making new the simple, rejecting the hard and embittering the mind.

#### MANUSCRIPTS.

"Tax Bible for Jews and Protestants," "Decey," "J. P. Kallio." "Forerunners," "Theology," "Prof. Sanford."

On the 24th inst. Brother Eschelman and wife left Laramie for the Bible house. They will probably not return for two or three weeks.



REINHOLD.—In Harrisburg, Pa., Aug. 18th '79, sister Mary E., relict of the late Benjamin Reinhold, of Lancaster Pa., aged 57 years. She was buried at Lancaster on the 19th. Funeral services by the writer from John H.



## Topics of the Day.

There are two thousand, eight hundred and eighty-six students in the University at Berlin.

Sixty-one More.

ON Tuesday thirty-eight colored missionaries and twenty-three colored teachers, were graduated at the Naval Academy at Annapolis, and turned over to the people to support for the remainder of their natural lives. Sixty-one young men of exceptional physical soundness and vitality, who ought to be especially well able to earn their own living, after having been maintained by the people for four years, during the period of their education, paid by them at the rate of \$500 a year, each, and trusted at the payment cost, with a corps of officers and professors to instruct them, devote to physical tests, and pay-masters to pay them, all drawing large salaries from the Treasury, and numbering about one hundred in total, are sent forth with long knives to continue a warfare on the people at an increasing scale of expense.

All of these sixty-one young men, with the exception of four only, who at times go to fancy days, are now at their homes awaiting orders—that is, waiting for the Ancient Mariner to wave up the omniscience of omniscience for them to do. When they are home, even if they are returned, they will each draw from the treasury the handsome salary of \$800 a year, more money than they could make in these days if they worked from morning until night at a trade or profession. It will then be the people to keep them from the pretty sum of \$800,000 a year, though they do nothing more in return for the money than show their faces at the watering places, when the Ancient Mariner is able to take care of them on ships or on land, and send them down with officers, the pay of these boys will be raised to \$1,000 a year, each or \$60,000 in total.

What do the people think about this? Do they feel themselves able to undertake such a charge and addition to the cost of the Government for the support of the crowd of officers already in the navy, who are trading on each other's toes in the few warships all at, or putting one another in the useless navy yards?

They must have to admit, too, that this alternative of support has only the effect of making a single year. Next June we shall have an other lot turned out at Annapolis, and the expense will keep on grinding. Let us work long enough, and instead of one navy officer at three or four thousand, we shall have three officers to a season, making our maritime establishment something unsoundly in history. With a score or so of ships fit to go to sea, we already have officers enough to fill nearly all the spaces they inhabit, and the same cost of a human cargo, and if the Annapolis mill keeps grinding, will be called on before long to build vessels to hold the steadily increasing number. When the executive officer looks out his orders they will be repeated along a subordinate line which will stretch from the prop to the bow, while the engine room will need to be spiced to hold the machinery doctors.

But, good or bad, we do not need the Naval Academy. We want no more navy officers, for we already have too many of them. If we stopped this costly luxury of turning out boys at Annapolis for a quarter of a century, we still should have a full supply. But the sound of drums, the glitter of epaulettes, the flashing of swords, and the booming of cannon are very apt to draw the heads of silly Congressmen, and the military people know it.—*New York Sun.*

From English River Church, Iowa.

Dear Brother:—

OUR Sunday-school was reorganized in April with eleven teachers, nearly all members of the Church. They are generally punctual in attendance and seem to take an interest in the work. Our average attendance has been 100. I think we have a good school, and one of its attractive features is, the interest that is manifested by our older members. It is very encouraging for us who are young in years and young in the Church to see our old fathers and mothers come and seek to increase their knowledge from the Bible. I think much good has been accomplished through the influence of the Sunday-school. We should remember the words of our Savior, "Search the Scriptures, for in them ye have eternal life, and they are they which testify of me." See to it, Brethren, the Sunday-school everywhere.

LESLIE M. BROWN.

From Ceylon, Ind.

Dear Brother:—

OUR Love-feast is among the things of the past, and we can truly say we had a season that will be long remembered. We are a young church, and our brethren and sisters of this congregation are not yet so numerous as to help to encourage us. Several ministers were with us. Four were willing to accept Christ as their captain, hope they may be bright and shining lights in the Church. On Sunday following, the G. E. Z. Y. went on a picnic, the subject of baptism, and made it plain to those who want to see. He is still among us; baptized last Sunday, and we have hopes of more coming to the fold before he leaves us. Brethren, pray for us that we be faithful.

EMMA WATSON.

From Alexandria, N. Y.

Dear Brother:—

I WAS thinking this evening of the many things that are done for us, and for the Herald of Life, and of the numbers that are dying without Christ, or even hearing the Gospel preached in its purity. We would be so glad to have some brother come here to preach. It would not only be a blessing to a number of our far foreign land, and much good might be done. I stand alone here, and I sometimes feel like one cast on an island to live and die alone. If any of the congregations in Iowa or Illinois will please drop me a word, I would be glad when they will have their Love-feasts I would like. I cannot take the paper and therefore do not know, and I would like to attend some of them. If any of the brethren think of coming to our part, come to Alexandria, inquiring for R. W. Ross. We will be glad to see you come.

Notes of T. Avel.

LAST my home was Toddville, Lin Co. Iowa, on the morning of the 9th of Sept. for a trip to Missouri to preach the Gospel and visit some friends. Thus far we have had six meetings, mostly well attended. Am now near Nathan, Warren Co., Iowa, at the home of Bro. Nathan. Many there on a small crowd of members living here as sheep without a shepherd, having no minister to preach for them only as one passes through. This is a good country, plenty of coal and timber and rich lands. I have seen a lot of good people, a large field and plenty of material for ministers who preach the pure Gospel to work on, and I would advise such as contemplate moving West to come here as they are needed as much as any place they can go.

JAMES C. MILLER.

The Debate.

WE have been watching Messrs. Stein and Ray for some time as they have been discussing the Tunker question and have examined their arguments from the lips of the standpoint. We thought we would be impartial and give our judgment according to the merits of the arguments, and we think we have. Mr. Ray has acknowledged his defeat by his style of language. No man will ever seek to outstep him as he has when they are on the right side and has solid proofs and unassailable facts at their disposal. No man can or should expect to win a contest by using malicious and spiteful language. It is a disgraceful and never brought any one out of a cowardly position. Let everything be done decently and in order." I am glad to see Mr. Stein go on in his work so faithfully. Surely he has great patience and forbearance. He seems to

realize that he has a Captain who will, by the assistance of the army of God, bring him on more than conqueror. May be on in the noble work he has assigned to him, ever trusting in him who is able and willing to help him. God's word must prosper in the things which he sent it. W. H. ROOS.  
Carson City, Michigan.

From Buchanan, Michigan.

Dear Brother:—

IN my letter to you, written some two months since, I vaguely expressed thoughts in one of my sentences. I said that I desired the companionship of a sister in Christ "who would not leave me when I was sick and my husband absent to visit the hall-room." I should have said, who would not leave me to visit the hall-room when I was sick and my husband absent. My husband has been a member of the Brethren Church for eleven years and his absence from home since that time has been in response to the calls of the Church. I desire to say to sister Lydia J. Allen that I am as well as I could expect to get by without a suitable girl who will stay with me.

On the 15th the communion meeting of Brethren Congregation was held at brother Jacob Weaver's home, five miles west of this place. I stated, with much interest, to brother Thurston Kimball, and his wife, instant upon the faithful followers of the Lamb of God, of the hope we have in Christ, and of the rest that awaits the children of God. Brethren Moss and Rice were advanced to the offices of minister and deacon.

LEILA C. INGEBRECHT.

From Fargus, Iowa.

Dear Brother:—

I WILL please send you some pamphlets that will explain the Brethren's doctrine. I had a conversation with a man from Missouri, and I discovered that he had very bright ideas about the dealings of God with man. I asked him if he belonged to a church, and he said he did not. He said that he was not a member of any church that he could not find a people or church that obeyed the principles of the Gospel as taught by the Savior and the apostles. I asked him to state what he understood these principles to be, and he said that he understood them to be the teachings of the Bible. He said that he had drawn a better picture of the Brethren's doctrine than I did. I then told him he could find such a people, and we would like to have him go with us. He said he was raised in the State of Iowa, and he was a member of the Brethren Church. He said that he was the first one of our faith he had ever met, and he had heard that there was such a people but did not know their doctrine.

Dear brethren, can it be possible that we claim to be the Church of Christ, the pillar and ground of the truth, and do not hold the truth and last communion of the blessed Savior when he said "Go, preach my Gospel?" I fear that this is a matter that we as a Church, when put in the balances, will be found wanting; and the ground of the truth itself will be found wanting. In the eternal world it would be said to us that we grasped the dollars and cents too hard and would not let them go to help the poor ministers preach the Gospel. May God help us to avoid from our lethargy and do our duty to ward perishing souls around us.

J. M. REEDGEE.

From Good Hart, Michigan.

Dear Brother:—

MY MANY times have I thought of the trials and sufferings of our dear brother George who is laboring for the Master in a foreign land, and as thinking and praying alone will not meet the approbation of God, can we not do something for him? That I may be said of "Come ye blessed of my Father, enter the Kingdom, for I was hungry and ye gave me meat; I was thirsty and ye gave me drink; I was naked and ye clothed me." I have a proposition to make. On the first Sabbath afternoon of each month let us meet at some suitable place for prayer and fasting. Let us support by each night, and at said place collect from each member the value of one meal and send the money to the Lord. This is for the benefit of brother George and family, and what remains over let him use for the Lord's work. Brethren and sister, this is for you who love the Lord enough to sacrifice one meal. We should rejoice in the opportunity which we have to do this. Let us be joyful in the joy and fruition of eternity in which we hope to participate. I offer this to the prayerful consideration of the Brethrenhood. I have been from the Lord's house, and am willing to bear the cross and make the sacrifice.

LEILA C. KANE.

She Hath Done What She Could.

To a Love Sister in Missouri.

A HIGH esteem. Coming from the Glimpse of a Mind, and the Heart of Esau's, I have, in worthy a record as part of the Evangelist, the story of the life of the Christian, Christian, Christian. Although you are fifty miles from Christian fellowship, you need not go that distance to find the feet of Jesus, nor expend three hundred years to fill "your slumber box with extract of spiritual wisdom." The Mission of Jesus in His Christian ministry was a "to the last sheep of the house of Israel." His feet never trod any part of the United States of America. But the Evangelist, the story of the life of the Christian, Christian, Christian. Although you are fifty miles from Christian fellowship, you need not go that distance to find the feet of Jesus, nor expend three hundred years to fill "your slumber box with extract of spiritual wisdom." The Mission of Jesus in His Christian ministry was a "to the last sheep of the house of Israel." 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## Gospel Success.

AND they that be wise shall shine as the brightness of the firmament; and they that have many wives and children shall be as the stars forever and ever.—Dan. 12: 3.

Mill Vernon, Va.—Two were baptized on the 24th of August, the old brother 83 and the sister 80 years old. Sept. 2nd, baptized two sons, young man and wife living in the same house. On the 14th baptized on old lady 70 years. May the Lord best be with us.

J. R. GIST.

Oakland Church, Ohio.—Went, had a season of rejoicing and encouragement. Bro. S. B. Beaman with us on the evening of the 30th of August, preached 21 sermons. There were twenty-one baptisms. We hope this will encourage others to do likewise. **MAIRY HARMAN.**

Burr Oak, Kan.—Our Love-feast is past and I hope will be long remembered. Brother Seltzer from White Rock, and brethren Decker and Montgomery from Elmore, were present. Two were received into the church, one by letter and one by baptism. **H. E. FAIRLEY.**

From Brother Huber.—Our meetings closed at Oakland Church last week with over a score of additions, and many who promised to come, but promises are easily broken. We can depend on what we do; what they promise is uncertain.

We came here on Tuesday night and have labored only in the evening since. Yesterday we went out to the house, several hellions were buried in baptism. Our meetings close here to-night just as a good interest is being awakened. I am sorry, as it would be wise to stay, but Christians should call us on. We hope our appointment regards for all the workers with you.

Pleasant Hill, Ohio.

### Notices.

The District Meeting for the Southern District of Mo., will be held in the Brush Creek Church, three miles south of Osceola, St. Clair Co., October 16th and 17th.

S. S. MOORE.

### Missionary Meeting.

THE Board of Evangelism of North-eastern Ohio will meet at Oak Grove church, five and one-half miles north-west of Carey, Oct. 4 to 10 A. M., to transact business and exchange views. By order of a majority of the Board.

S. W. LEONARD, Secy.

### From Burr Oak, Kansas.

THE scattered non-members of the Burr Oak Church, situated on the Blue in Adams Co., Neb., at Silver Lake, fifteen miles from Hastings, purpose holding a communion meeting at the residence of friend W. Drebbel, on the 10th inst. at 8 A. M. The church has been unable to be with us, especially ministerial brethren, as we have no ministers among us. Brethren, remember us, and come over and help us.

H. P. BRINKWORTH.

### From St. Martins, Mo.

Dear Brethren:—Our Love-feast is past. Brother Hilkey was with us—came to us on the 4th and preached two telling sermons, benedicting offerings at our Love-feast. The church has been unable to be with us, many good impressions were upon the fold. The meeting closed with a good interest prevailed, and could be have stayed longer we believe there being a large number in the hope of eternal life.

D. BOWMAN.

### From Marshall Co., Illinois.

MANY brethren expressed their anxious desire to hear of our arrival in our new field of labor. We landed in Henry on the morning of the 15th, all stood the trip well. The brethren here of the Piquon Creek Church, will hold their Love-feast on the 4th of October. We would be glad to have a good meeting together. We would be pleased to meet Bro. D. E. Price, or some of the brethren from the north end of the district. We would feel at home and be glad to meet some of those whom we last saw.

C. S. HOLCOMB.

### Fragnments.

WE have had three successive frosts but no serious results. Our Lord has blessed us with good crops, and

having railroad facilities, our coal-shippers are refunding themselves of the opportunity which brings labor to the shore and cash in his pocket, which brings prosperity to our homes. We may not forget our debt to God.

Old brother Joseph E. of the Meyersdale Congregation, was killed Tuesday, Sept. 15th, after a few days illness. He was taking his horse to pasture, and in the way found he was getting dizzy, and trying to get off the horse he partly fell, and in that condition, with a paralytic stroke he was found, able to tell the story but not soon again taken and thus remained a few days and passed away.

S. C. KREX.

### From Bremen Bluff, Va.

Dear Brethren:—ENCLOSED find \$1 subscription to the R. A. W. P. This is all I am able to send now. Not having seen the paper for more than twelve months I do not now know the present prices. I think it is the duty of all lovers of Christ to have a paper in their church, whether for or against them, that they may see and know for themselves, and thus "prove all things."

The *Progressive Christian* has been shamefully served; and some of the progressives have found themselves not unjust to condemn. I have just defined the "new way" by many or by few. I neither jump at conclusions nor guess at things. Calmly, zealously, prayerfully, perseveringly and most cautiously I stand at my post of Christians duty to "speak or be silent for judgment, mercy, faith." These weightier matters of the law have been sadly and glaringly neglected in some sections, and that too by those who rank as pattern! I operate upon facts, predominantly opened up for me. I know in your church, whether for or against them, that they may see and know for themselves, and thus "prove all things."

When I am told some to feel that I am doing God's will, I can endure anything even if it be martyrdom. I know wherein I speak. Naturally I am kind; but for truth, justice and mercy, I am bold as a lion; but feel as harmless as a dove. My God has all lawful efforts for good in devoutly prayed by your well-wishing sister in Christ.

JULIA A. WOOD.

## Announcements.

Notices should be brief, and written on paper separate from all other business.

### LOVE-FEASTS.

- Oct. 4.—Piquon Creek Church, 15 miles S. W. of St. Martins, Mo., 10 to 1 P. M.
- 4.—New River Church, Meigs Co., Ia. 8 A. M.
- 4.—Brother's Church, Harrison Co., Ia. 10 to 12 P. M.
- 4.—Cedar Grove Church, Boone Co., Ia. 10 to 12 P. M.
- 4.—Franklin Church, Logan Co., Ohio, 10 A. M.
- 4.—Logan Church, Logan Co., Ohio, 10 A. M.
- 4.—Brother's Church, Gray Co., Mo., 10 to 12 P. M.
- 4.—Piquon Creek Church, Ia. 10 to 12 P. M.
- 4.—Mill Creek Church, Adams Co., Ill., 10 to 12 A. M.

- 4.—Good River congregation, Florence Co., Mo.
- 4.—Nelson Church, Marion Co., Ill., 10 to 12 P. M.
- 4.—Thompsonville Church, Meigs Co., Ia. 10 to 12 P. M.
- 4.—New River Church, Boone Co., Ia. 10 to 12 P. M.
- 4.—Brother's Church, Harrison Co., Ia. 10 to 12 P. M.
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- 4.—Cedar Grove Church, Boone Co., Ia. 10 to 12 P. M.
- 4.—Franklin Church, Logan Co., Ohio, 10 A. M.
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# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."—LUKE 2: 10.

Vol. IV. Lanark, Ill., October 6, 1879. No. 41.

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### SHADOW AND SUNLIGHT.

BY MARY LOUISE HOWARD.

SHADOWS dark and gloomy often gather around life's pathway, and bright visions of happiness are not always realized. Our faith is sometimes sorely tried, and all that we possess is requisite to sustain and keep us from falling by the wayside; but our shield and comforter in every hour of darkness and gloom, is ever near, to support and strengthen, if we sit lean confidently on his all-sustaining arm.

In every age of the world's history, and in mingled with sunlight, have been shadows of gloom gathered over the bar garden of Eden, enveloping in its gloom our first parents, and since that hour, every day of sunlight has had its corresponding shadow.

The greatest benefactors of our race have had their hours of anguish and bitter trial, when fondly cherished visions for the future seemed ready to be blasted, and the day star of hope was almost quenched in a true and solemn darkness, and with almost superhuman strength, against the darkside of adversity, and finally surmounted every obstacle. The sunlight which to them had long been hidden, they were at length permitted to behold, its splendor appearing greatly enhanced, since it had just emerged from behind a dark cloud. Shadows always become darker before dawn.

There are many joys mingled with the cup of sorrow that it will be ours to drink while journeying through this vale of tears. There are enjoyments within the reach of all, which but few experience, because they are not ardently and perseveringly sought for. That which we

greatly desire, we make strenuous efforts to obtain, and seeking earnestly for happiness we will experience much, even in this world. Here and there, along life's pathway roses bloom, but we must diligently search, if we would find them and the thorns.

Did not our existence extend beyond this life, it would not be worth our while to patiently endure the trials to which we are subject. There would be no incentive to good and noble deeds, for with life all would be ended. But we have the blessed assurance that there is something beyond all the strife and turmoil of this life in which we strive for. A noble crown, and a glorious robe await those who in the end prove worthy. Beyond the earthly shadows and sunlight of earth, there is a land where flowers never wither, but where all is unending sunlight. Then there will be sweet rest for the weary, felt that have walked in the narrow way. Earth's sunlight we know is not unending; but that which radiates from the great white throne and the Lamb, shines with undying light, illuminating Jehovah's boundless empire with a light that will dazzle the eyes of earth-born spirits; while the clear crystal storm that flows from underneath the throne shall quench all thirst, and the white robe of glory shall cover all, and the white robe of glory shall cover all, and the white robe of glory shall cover all.

### GOD IS LOVE

BY H. S. BUTTERBAUGH.

LET us read and think on the mysteries relative to our eternal welfare. The exercise of the mind is one great blessing God has given to his creature, and when brought into action by reflecting upon heavenly things, it is employed on primary purposes. "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Matt. 6: 33. Let us call on God, the disposer of all blessings that he will have mercy on us, and teach us the proper mode of worshipping him that is most pleasing in his sight, and ask him to point out to us that which is right, and to teach us that holy wisdom that discovers our truest interest, and implants his heavenly grace to strengthen our resolutions to perform his will, and walk in his ways with sincerity, thus to find a better way.

"If I am right, thy grace impart,  
Still is the right to stay;  
If I am wrong, oh, teach my heart  
To find a better way."

Yes, our first thoughts should be the case of the soul, and our first treasures laid up in heaven. Our souls never die, but our bodies daily hasten to the grave. However, we know that if "our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." 2 Cor. 5: 1. If so, we should lighten our hearts, and no longer live in darkness and in the shadow of death, but we should ask God to forgive us our unworthiness, help our infirmities, and prepare us for his abode, and beseech the Lord that we may fix our hearts, our thoughts, our hopes and our desires upon heaven and heavenly things. Yes, we ought to teach us to pray with sincerity, to walk with humbleness and docility of mind, and speak by his holy Word, and to be a true and faithful servant of God, and preserve us from the great sin of praying to him with our lips only, and not with our hearts.

Let us not forget to ask God to give us power from this time to lead a life of faith and holiness, and to make it the great business of our lives to keep ourselves in his fear and love, and when we from the pleasure of this world, and keep us from its evils and temptations, and draw us (by grace) to his will, so that we may serve him in spirit and in truth forever.

I entreat the good Lord to assist every reader of this article to prepare for the dying hour. O! how necessary is for all of us to think of death,

and yet how few consider their latter end till it is hastily approaching. We are others dying around us, we witness our friends and relations passing into the grave, and because we are strong, we imagine that our turn will not come, or be at some far distant period. But my friend, the strongest man in a moment can be cut down, by accident or disease. Yes, the command of God may summon our spirit in the twinkling of an eye before his eternal majesty. "It is appointed unto men to die, but after this the judgment." Heb. 9: 27.

North Manchester, Ind.

### PLAIN VS FASHIONABLE DRESSING

WE are pleased to learn that plainness in dress is beginning to be considered good taste in some fashionable circles. It always has been admired by intelligent, thinking people, and the reason there has been so little said against it, is because the masses of the people refuse to think fairly on the subject, and thinking people refuse to condemn it because it is popular. It must be very encouraging to that class of Christian professors, who labor so zealously against the sin of foolish, fashionable dressing, to see the prominence that plainness is beginning to occupy in the minds of the people, and the outspoken way in which they are all this fascinating, cost-devolving evil—fashionable dressing. Below we give a remark in reference to the marriage of a certain couple which we copy from a secular paper of Virginia:

"The bride was attired in the plainest possible style, a handsome dress of white tulle, and some pure sweet flowers in her hair being the only ornaments of her person. The beautiful simplicity and modesty of her plain wedding-trousseau was in striking contrast with the absurd and ridiculous exhibitions of costly dresses whose elaborate description has sometimes cropped the columns of some of the city and rural press to the disgust of all sensible, well-meaning persons. If we could have our way, we would abolish the 'fash' and 'fashers' of fashionable, costly weddings, in which silly descriptions of ladies' wardrobes occupy so much space in the rural press, some of whose editors display the vulgarity of their brains in their unseemly forcing at the shrine of fashion."—Sci.

### NATURE AGAINST SKEPTICISM.

THAT brilliant genius, Thos. Star King, said: "If I were in danger of becoming skeptical, I believe that a fresh and clear apprehension of the scientific revelations concerning our globe would pull me into faith. To think of this ball whirling and spinning about the sun, and to see a sketch; its covering less in comparative thickness than a peach skin, and its pulp a scorching fire, and to feel that we are at the mercy of the forces that launch it a long and perilous voyage, and at the racing flames that burn and heat for us; not more than an eighth of its surface inhabitable by man; sea roaring around him, tropic heat smiting his brain, polar fire threatening his back, inland air laden with fever, sea winds charged with consumption; hurricanes hovering in the sky, earthquakes shuddering under his feet; the tendency of life dependent on the most delicate oscillations of savage power over which the wisest man is powerless as a worm, to think of these and not to have any confidence or belief in a power superior to these pitiless forces, not to have an inspiring faith that the land was made for human habitation and experiences, and is sheltered by a considerate God, the manager of the elements. Why, I could as easily conceive of a person making his home unconcerned in an ungodly menagerie, as of a man at rest in nature, unaged what it is, and not feeling that it is his duty to God. Go to nature, my brother,

and tell me of the ungodly menagerie; go to the awful pages of science, and to learn your religion, but to learn your need of it—to learn that you are homeless without the sense of God's over-arching you by his power, pledging his care to you, twisting his furious forces of immensity into a protecting tent for your spirit's home."—Sci.

### THE DOCTOR AND HIS PATIENT.

BY W. Q. CALVERT.

NOT long since we heard a Dr. relating that he had told one of his patients that he must die yet, the patient persisted in cursing at a great rate, saying that he knew they were scared about him, but at the same time assuring that he was not afraid. A Universalist was listening to the doctor's talk, remarked that the patient must have been beside himself. The Dr. said that he was not beside himself, but that he had the right use of his mind.

The Universalist thought it impossible that one in his right mind would curse and swear while death was staring him in the face. The doctor said, "That was nothing." "If it would do to live by, it would do to die by."

This last remark seemed to contain quite a good moral. Would to God, we could induce all persons to turn their attention to the manner of living, rather than the manner of dying. Life is that which we have to do. The case of death is not our business, any further than it is governed by the way we live. The manner of death is in our hands, then, and it is ours to mold our lives, and let God determine what death shall be.

It is to be feared that we are too often preoccupied to right acts through fear of death. True, it is enough to frighten us when we think of dying unprepared, but the promptings of the Christian should be of a higher character. The love of God should constrain us. We should strive, not to see how we can die, but to see how well we can live.

Reader, did you ever think what your life is worth? Ask yourself this question: When I am gone, will the world be any the better that I have lived? Will my life leave a mark on the world of time, or will it be said that I lived and died, and that is all of my record? Did you ever think that any thing that will do to live by, will do to die by? Or in other words, that which will not do to die by, will not do to live by. No one expects a tree that has grown crooked to be straight when it falls. We never think of a man who has always had some disease, dying like and sound; yet these are no more absurd than to make calculations to live wrong and die right. Let us devote our attention to making life what it should be, and death is sure to be what it should be.

A single word may destroy a soul. It is not impossible that a single utterance may be the means of destroying a soul. Such may not be the intention of him who speaks, but the words may, nevertheless, go forth to save or destroy. A child, for example, may utter the word, "God," from the father's lips. They are words full of sin, but, nevertheless, are the words of father, and, as such, sick and poison the character of the child. The germ is sown and it springs up, bringing forth much fruit, but, alas! evil fruit—the fruit of death, eternal death. When the final exposition of human deeds is given, it will be when this child is back to memory, what must be the agony of that poor soul, who was thus instrumental in the eternal ruin of his child. The possibility of such a result is a fearful warning.

Great is power; it is to the land what leaves is to the dog.



## ALWAYS LOOK ON THE SUNNY SIDE.

ALWAYS look on the sunny side.  
 And though life checkered be,  
 A light heart finds his care depart,  
 And tunc his pleasantly.  
 Why sit and mourn o'er fancied ills,  
 When danger is at hand?  
 Care is a self-consuming thing,  
 That hastiest never can wear.

Always look on the sunny side,  
 And though you do not find,  
 All things moving to your wish,  
 Be not disturbed in your mind.  
 The greatest evils that can come,  
 Are lighter far by faith and strength,  
 When met by fortitude and strength,  
 Instead of doubt and fear.

Always look on the sunny side—  
 There's health in banishment just,  
 And much to soothe our worldly cares  
 In hoping for the best.  
 The gloomy path is far too dark  
 For happy feet to tread,  
 And tulle of pain and solitude,  
 Of friends estranged and dead.

Always look on the sunny side,  
 And never yield to doubt,  
 The ways of Providence are wise,  
 And faith will bear you out.  
 Why fret and make things seem worse,  
 And in its strength abide;  
 Believing all is for the best,  
 Look on the sunny side.

Selected by MARY M. BROWN.

## IS SIN HEREDITARY?

BY LEWIS O. HUMBLE.

IT will no doubt seem strange that a man that was schooled to the affirmative side of this question should come forward and face all the theological learning of this advanced age by taking the negative. And while I am engaged in tearing down what I formerly believed to build up, I am acting from convictions of years of hard mental labor, and a thorough analysis of all the facts; and not from hasty conclusions. To my readers who perhaps never thought that there is a negative side to this question, and who may not fully understand my position will consider my efforts very weak. But unless there is something at the bottom of this matter that I have overlooked, I am sure I am right. I do not claim perfection, and I know that it is an easy matter to be mistaken—yet there is such a thing as reducing argument into axioms.

I will now state my position so all can understand me. Adam was a poor, weak creature just as we are, and fell at the very first temptation that presented itself. The serpent implanted falsehoods which formed the false impression, and the false impression produced sin—this sin *ruined* the conscience of Adam, and this stain was not transmitted to his offspring. Organic hybridization is impossible; so that if Adam was born holy, his offspring must also be holy. While the fruit of a tree may be hybridized, and the kind may be perpetuated by using scions instead of the seed of the apple. If God intended Adam to multiply, the seed in embryo was in Adam at his creation, and not put there by the serpent. We are not hybrids, but scions. We are not from a seed produced by the serpent's pollen, but belong to the old original stock. Was not this the fact, Christ never could have redeemed us. It is after all the seed of the woman that bruised the serpent's head. It requires a perfect human sacrifice to redeem a sinful nature. We are sinners by nature, not by virtue of being born a sinful man or woman, but by virtue of being born susceptible to sin.

A child when it is born has no inher-

ent power to conduct either good or evil influence, and therefore succumbs to its environment, hence the necessity of correct training—bringing our children up in the nurture and admonition of the Lord, and keeping them from evil influences. The child is born susceptible of impressions, but not *impressed*; was capable of education, but not educated. At our birth there is no predisposition to either good or evil, so that our environments really form our nature. The child adapts itself to its environments and not the environments to the child. And as we are surrounded by the atmosphere of evil as well as of good, we imitate both—which really composes our individualities. If there were no law there could be no abnormal relation. I had not known lust except the law had said, Thou shalt not covet." Rom. 7: 7.

I admit that Christ meets us with salvation at the same point where Adam meets us with corruption, for there is no such a point in existence. I say Christ meets us with salvation at the same point where the Devil meets us with corruption, and that point is in the school room, and not in the loins of Adam nor Christ. Do we revert through the loins of Christ as we come through the loins of Adam? Can you run sin through the loins of Adam, without running salvation through the loins of Christ? If sin is inherited, what becomes of our free agency? I would like to know how Adam's organization was affected, so as to make the transmission of sin possible? What kind of a body had he? Was he composed of flesh and blood just as we are, or what kind of a being do my Christian brethren who believe in this hereditary sin imagine that he was? If sin changed the organism from incorruption to corruption then salvation must also change the organism from corruption to incorruption, and obliterate death. Did Christ die to redeem a depraved human nature, or did he die to give efficiency to a law whereby corruption could redeem itself from the pollution of sin, and transform itself into the life that now is, and is to come, or a glorious immortality? Herein lieth the mystery of godliness. Herein lieth the justice of God in executing judgment.

It certainly ought to be apparent to all, that Adam's intellectual faculties were corrupted, and not the organic man. What we learn we receive through the organs of sense, and the soul is the governor of the immaterial attributes, as the stomach is of the material. I can see no way to make sin hereditary and salvation optional. Had Christ not fulfilled the law, he never could have abolished it and instituted a new and living way. "My yoke is easy and my burden is light"—all may come that will and partake of the water of life freely. It is easy to go to Jordan and be immersed in the name of the Father, &c. This is the salvation of Jesus, and if there is any other, where is it to be found? If infants need a Savior, how does Christ save them? If a well person needs a doctor, how will he save him? If infants are born into the kingdom of Christ, and need no Redeemer, or until they get lost, or get out of the kingdom, they need no one to plead their case while unconscious of sin. The law is imperative where there is no knowledge of law. Infants belong to Christ by creation, but not by redemption. If knowledge and conscience were innate then no just grounds of adjudication can exist. If sin is transmissible, would not faith and repentance also be

transmissible? Consistency, fellow Christians. Our nature is not the soil from which springs sin in its relation to instituted law, but the soil is susceptible of germinating and manifesting fruits of the seed that is sown on the soil. In corrupt seed is not in the child at birth, but the Devil sows it, and when it has once been germinated and its roots fully developed, God alone can save us, and that by grace that it might be by faith.

When we arrive at the period of capability of choosing and refusing, individual responsibility sets in, and not before. God holds the parents responsible for the manner in which they bring up their children, and not the children. If there is any way to run sin and death through the loins of Adam, without running life and immortality through the loins of Christ, I will thank any one for the reason. If one is a natural result of Adam's transgression then the other is a natural result of Christ's obedience—which is universal salvation. If sin is inherited, how can a man repent? You might as well try to repent of the finger nail or hair on your head, as of sin. I understand that all law on the Deific side is the same, and that they are opposites to us on account of our abnormal relation; but the relation does not exist in an unconscious child. We are by nature the children of wrath, and yet this nature is not inherited, but is a second nature formed by our environment. If we are conceived, not because the mother had inherited sin, but because she arrived at that period when we were born, as to constitute her a sinner. There is no one that lives to be 18 or 20 years old but what is a constitutional sinner—but this constitutional sin is not caused by being born of sinful parents, but by being surrounded by sin and our adaptation to these surroundings. If any one can point out a sinful sin that is not produced by our environments let them do it, and I am ready to be converted. "As in Adam all die, so in Christ shall all be made alive." We die in Adam by disobeying like Adam, and we are made alive in Christ by obeying like Christ. I know of nothing that looks like hereditary sin, yet I have no desire to be odious, for it is nothing to me more than to all others that desire to know the truth. Get this idea of hereditary sin out of the minds of the people, and infant baptism is at an end, as well as a host of other errors that are husks for skeptics to feed upon.

## OF THE REVOLUTION.

BY VESOP, W. R. LOCKMAN.

IN looking back through the history of civilization and noting the great revolutions in forms of government and religion, in modes of thought, social sentiments and methods of education, the thoughtful mind will be deeply impressed with the fact that no one man ever yet accomplished a revolution natural in its influence.

The names of Galileo, Columbus, Luther and others stand out on the pages of history as great discoverers and reformers, as men, who, by their own individuality, changed the supposed facts of science, re-drew the geography of the world and changed the religion of nations.

To the superficial reader, hundreds of years after the events described, so it doubtless seems. But to the careful student of history, who dives deep into the thoughts and feelings of the people among whom these men lived, a different state of affairs will be apparent. In-

stead of being the *originators*—they were themselves the outgrowth of revolutions having their origin in the wants and struggles of the people. The theory that the world was stationary and that the sun revolved around it, was found to be inconsistent with known facts before Galileo started the nations and called down on himself the anathemas of the church by proclaiming that the world moves.

Columbus had doubtless heard the traditions of the Northmen in reference to a strange land lying to the west across the seas before he launched his bark on the stormy Atlantic. And Luther had echoed the voice of generations of priest-ridden people when he started a rolling ball of the Reformation. He but touched the spark to the train that had been laid, little by little, through ages of silence and suffering.

Lying just beneath the surface of the water in New York Harbor, rocky shoals had existed for ages. They had long been the dread of seamen, and a source of great loss to merchant princes whose vessels were dashed upon the hidden rocks. It was determined to remove them. For weeks and months science gave her best resources, and labor bent sweat to undermine them. At last when tons of giant powder were enclosed within the rocks and wires from all the blasting holes were connected with a powerful battery on shore—it was the tiny finger of a little child that loosed the electric spark and sent it along the trembling wires on its work of destruction. Instantly an explosion occurred. The sea was tossed like mountains high, and for a moment all was dismay and confusion and dread. But when the tumult subsided it was found that the largest ship could ride in safety through the hitherto dangerous passage. The shoals were gone.

As the little child loosed the electric spark that blew up the shoals of Hell Gate after the mines had been laid deep beneath the placid surface of the water; so these Luther and Galileo but lit with the fire of their own genius and enthusiasm, the hearts and minds of millions who indistinctly felt the truth, and waited only for a leader to free themselves from the bondage of ignorance and superstition. There must be a long accumulation of grievances before the sluggish nature of man will arouse and throw off abuses. Eruptions of Vesuvius occur but once in centuries; but when they do occur the face of nature is changed, the bowels of the earth are purged of its noxious gases; and though ruin marks the course of its rivers of fire, and buried cities tell to future ages its destructive power, yet who shall say that greater peace and security and happiness were not thereafter dwelt around its base and within its influence!

Reformations are moral volcanoes. Reformers are the craters through which the seething, boiling fires of the popular mind find vent. We hear the rumbling and feel the trembling long before the upheaval comes. Long abuses require a long time for their correction; that is, it takes a long time to get ready to correct them. But when the time of action comes, it comes like the burst of oceans in the earthquake, like the belchings of Vesuvius, like the bursting of a thousand tons of giant powder. And if we do not read amidst the signs of the times, the time is not far distant when very much of our present system of popular education will be relegated to mated obscurity along with the false and barbarous of fast ages.



The winds of truth begin to blow. Already we hear the low wail of the breakers as they beat upon the rocks of error. The best of our modern thinkers are taking up the cudgel against a system which they claim is false in theory and harmful in practice. And when the times are fully ripe for action, when the undercurrent of thought becomes sufficiently strong, it will bear to the surface some man, who, embodying himself the best thought of the age, will head a successful revolution and lead the people up and out of the present, into a true, a more natural and a rational life.

#### CHOOSING MINISTERS.

N. T. THOMPSON.

THE office of a minister is a laborious but a good work; they who desire it as such from proper motives, do well, and if duly qualified they should be encouraged, assisted in obtaining their object; but to desire authority in the church by intruding into the sacred office with out qualifications suited to its important duties is a vile prostitution, and merits the deepest condemnation. Let none who desire this office or have entered into it, or who have any concern in admitting others, forget that nothing can compensate for the want of proper motives, or a blameless conduct. The ministers of the Lord's flock should be vigilant, sober, of good behavior, given to hospitality, apt to teach, and remote from violent passions, and every kind of covetousness. No man can be a fit person for this office in the most obscure situation, who is unwatchful, frivolous, licentious, given to wine, greedy of filthy lucre, disposed to furious anger, selfish, averse to hospitality, and unable to teach.

It however behooves us to look to ourselves and those with whom we are concerned. It is incumbent upon ministers to rule well their own houses, and to have their children in subjection with all gravity. If they find this too difficult for them, how shall they take care of the church of God? The folly of ostentation, conformity to the world, or godlessness will surely lessen his influence. It is also very wrong for novices, however, eminent for abilities and gifts, to be pushed forward prematurely into this sacred work. This has ruined many promising men, by putting them up with pride, and casting them into the condemnation of the wicked one. Another great concern that ministers have a good report amongst those that are with-out. Professed Christians should therefore be proved, and found blameless here, before they are admitted to any office of the church. The wives of ministers should be grave and sober, no slander, but faithful in all things. They who have acted faithfully and diligently in inferior matters are best qualified for more important duties, especially when, by enduring hardships and great boldness in the faith. The importance of these things is therefore unspendable, and our watchfulness ought to correspond with it. If so, they may be instruments in the hands of God that they may hold forth and adorn the doctrine of truth as pillars and supporters of it. Let us remember that God was manifest in the flesh to take away our sins, to destroy the works of the evil one; to redeem us from all iniquity, and to purify us unto himself, a "peculiar people, zealous of good works."

Knowledge is power.

#### EXPECTATION IN GOD.

BY PIERRE A. FRAVET.

THE less we expect from this world the better for us. The less we expect from our fellow-men whether of spiritual help or of inspiring example, the smaller will be our disappointment. How often do we feel that our dearest friends forsake us in time of real need! Those whom we think are true and best of all, will sometime forsake us in time of adversity; therefore we should not expect so much from earthly friends. If that leans on his own strength, leans on a broken reed. We are always going to something stronger, purer, and holier; somewhere in the future there always hangs to us a golden ideal of a higher life that we are going to reach, but as we move on, the dream of better things move on before us also. It is like a child running over a hill to catch the rainbow; when he gets on the hill top the rainbow is as far off as ever. When our day-dream of a higher Christian life keeps floating away from us, we are left to realize what frail worthless creatures we are. We rest on expectation of growth and victory over evil in ourselves. "My soul wait thou only upon God!" My expectation is only from him. God never deceives us. When we pray to him aright, that is, with faith, with perseverance, with submission and with an eye single to his will. Our heavenly Father makes no mistake in his dealings with supplicants. He is a Sovereign, but not a despot. If it pleases him to keep us waiting for the trial of faith then we must wait.

#### POSITION AND ABILITY.

HE who would have position should first seek fitness for it. Many persons forget this, and hence we see incompetent men depending upon their subordinates for skill and wisdom to exercise their proper functions. Such men are generally despised by those beneath them. He who would control and direct matters needs to have, not perhaps all the special knowledge which the whole of his subordinates combined possess, but a general understanding of the management of affairs, more extensive than that of any one of those beneath him. In that case, instead of looking upon him with disguised contempt, as an intruder and interloper, they turn to him with confidence for direction and for aid in time of emergency. He who fills any place of responsibility should have such acquaintance with his affairs as to be able to respond to any call which shall be made upon him by adverse or dangerous circumstances. He should be a man to whom men can cling, and in whom they can trust in time of trial and calamity; unshaken in his integrity, unblemished in his life; with a mind quick and ready for any special need. Such a man will command the respect and win the love of his associates, for they will see that he has ability as well as position, that he occupies a place of honor because he is fit to bear its responsibilities.

A college student being examined in Locke, where he speaks of our relation to the Deity, was asked, "What relations do we most neglect?" He answered, "Poor relations, sir!"

Do not stand in a place of danger, trusting in miracles.

The salt of money is blighting.

#### Home and Family.

Housewifery, love your wives. Wives, submit yourselves unto your own husbands. Children, obey your parents. Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Obeying is obedient to them that are your masters.—PAUL.

#### LOOK UP, NOT DOWN.

LIFE, to some, is full of sorrow.—  
A half's real, half they borrow,—  
Full of trouble and full of weeping,  
Corsets sharp and cutting edges.  
Though the joy bells may be ringing,  
Not a young soul'll bear them singing.  
Singing never makes them wise,  
Looking out from downcast eyes.

All in vain the sun is shining,  
Whereas spunking, blooms to teeming;  
They but see, through those same windows;  
Sad to-day, and worse to-morrow;  
See the clouds that must pass over;  
See the weeds among the clover;  
Everything and anything,  
But the gold the sunbeams bring.

Drinking from the bitter fountain,  
Your mole-hill makes a mountain;  
Down the slope and down the side,  
Swell into the mighty main.  
All in vain the blessings shower,  
And the mercies fall with power;  
Gathering shall, ye tread the wheat,  
In it and royal, tread your foot.

Let it not be so, my neighbor,  
Let us up you fare and labor;  
Not for one alone we'd strive,  
Every man has cares and trials,  
Joy and pain are linked together,  
Like the rain and cloudy weather;  
May we have, oh, let us pray,  
Faith and patience for to-day.

—Sel.

#### CHILDREN OR DOGS.

MODERN fashionable society by some tacit agreement, limits the household to one or more, and shrugs its shoulders at families as large as its fathers had, as if there were some shadow of the unbecoming throw over the past by its great households. And so it becomes apparent, in the numerous examples before us, that there must be an agreement in this direction; and thus society is in conspiracy against God's creative fiat, substituting of small households, or next to these, as the proper order of a well lived family. But akin to this, and proceeding from this conspiracy in public sentiment, is the substitution of dogs in the children's place. The Savior said to the Syro-Phœnician woman, "It is not meet to take the children's bread and cast it unto the dogs;" and, what seemed to have only a local application, has come, through the mutations of custom, to be a command which ought to be accompanied with the thunder of Sinai. It is a wrong against childhood to bring the dog into the place in the family circle that God has, ever since creation, given as the home of infancy and childhood life.

To see a dog on the lap of a man or woman who has the ability to support a child is a crime that the judgment will avenge. Children are as accessible and abundant as pups, and as good-looking, and require no more care than multitudes give their dogs. Nor do they cost any more to support; and in the possibilities of their natures for good, why, an angel would be outraged if required to make the comparison. In the one case it is to preserve and hand down the course of time the image of God; in the other it is to bestow the time and pains which ought to be devoted to his glory and the good of the race on worthless curs.

How have the mighty fallen! How has the fine gold become dim, and the divine image become marred, who a new

and women become foster mothers and fathers to rat terriers! And the worthless beasts have driven the children into the houses of refuge or orphanages. We are confounded and disgraced, in public conveyances, in being compelled to see a woman, who ought to be leading or caring a child of her own, or one of hers by adoption, carrying a long-haired, brindle-looking dog in her bosom, sometimes kissing the despicable thing, or lifting it on the seat where some child ought to be; or to see a great, stalwart man, who ought to have brains to be absorbed in human affairs, holding to a chain, at the end of which is a dirty-footed, soulless Spitz, while hundreds of children are homeless, who are putting out their little hands for some one to do for them a mother's or father's part. Or what is, if possible, more pitiable, is to see an unmarried woman of health and cultivation, at that age when she ought to be interested in her kid, walking behind a dog with a chain in her hand, worrying herself in keeping the dog on the sidewalk, or in extricating the limbs of her fellow travellers on the wayside from the chain by which she attempts to guide the beast according to the latest style. Is there to explain, with us lying on its cheeks, motherless and neglected, that could take that dog's place, redeemed by the love of that woman's heart from its wretchedness, and led to Jesus Christ to ever bless the queenly person and noble heart that re-nacted the generous impulses of Pharaoh's daughter! Not if the Queen of the Pharos had lived in this age, the baby Moses might have shrieked until his face was as red as a cherry; and if he had been offered to her favor she would have said, "Servants, pitch him back to the alligators. I would rather have a tailless poodle, with a blue ribbon round his ears."

Sometimes we are compelled to see these wretched dogs carried out on their airing expeditions. A grand turn out whips by and gay and dashing steeds prance along the highway. Two stalwart men guard it in front and back. Inside a richly-robed beauty, with dainty fingers and immaculate gloves. The richest silk covers this splendid make-up of dust and ashes, and in her lap has an exhausted dog, so overcome that it can scarcely raise its languid eyes to the loving face that is pouring her motherly instincts upon it. And how many babes there are, the very beauties of creation, God's divinest work, pining in asylums or wretched homes, to whom a breath of fresh air would be as the balmy breath of Paradise, who could smile even though the face were marked by pain if chirped by a living woman. But as, she prefers to bring to her inanimate dog. One-half the children might be taken from the dreary hospitals and have homes where love reigns did the dog-catchers do their duty. It costs no more to feed and clothe a child than a dog. Why, then, is the children's bread cast to the dogs?—Sel.

Adam Clarke, when once requested to give thanks at a feast of which pork constituted a conspicuous part, met the following words: "Lord, bless this bread, these vegetables, and this fruit; and if thou canst bless under the gospel what thou didst curse under the law, bless this swine's flesh."

It is a heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of truth.

Why stand with unsed blade,  
Until the night draws round thee  
And day begins to fade?











## Gospel Success.

AND they that he was slain alive, as the brethren of the resurrection; and they that turn down his righteousness, as the stars before the sun.—*Psalm 121:3.*

From Nazareth, Ill.—Meetings still in progress—four conversions to date and prospects good for more. Meetings well attended. A man and his wife, aged seventy years, and two young girls were baptized to-day. Brother D. B. Gibson is conducting the exercises.

T. D. LEON.

Sept. 27, 1919.

From Bazirk, Okla.—The saints at Eagle Creek rejoice once in the addition of another soul to the church by holy baptism. How calmly and hopefully the dear sister trusted her Master in yielding obedience to his commands. May the Holy Spirit continue to direct her, other may also trust their Savior in hopeful obedience.

S. T. BERNARD.

Sept. 27, 1919.

From Union Center, Ind.—Yesterday evening we held our Love-feast and truly a feast of love it was, and to-day we held an election for officers. John H. Miller and Daniel Whitehead were chosen. Daniel Nell was advanced to the office of bishop, and Alexander Miller to the second degree in the ministry. Within this week four were received by baptism in this district. May the Lord work in us all in every good work. Blessed be his holy name.

F. A. SCHULTZ.

Sept. 26.

From Panama, Iowa.—At Dallas Center, Love-feast two little girls just emerging from the morning of childhood were baptized. A wise mother. How easy, comparatively, to return to the Father's house before they have gone far in the ways of sin. The weather was fine and there was a very full attendance. About two hundred and forty counted. E. J. Moore, Jr., and about twenty-five other ministers were present. Less than fifteen years ago we had our first feast, with only ten members, and no speaker within fifty miles. Only those who have passed through the trial know the joy we feel. It is a foretaste of heaven.

J. D. HARTGEN.

From Elk Lick, Pa.—Our Love-feast passed off pleasantly on the 20th, with four more added through baptism, making fourteen for this month. Brother Johnson Kelo and I leave home Monday Oct. 6th, for a tour of the West. We will visit Berta Co., Pa., at which place all communications to us should be addressed while we remain there. Bro. Kelo's health has been much impaired, and is now fully restored, we go there armed that it will not have the evil powers restored. We will not speak of our annual visit to our friends in W. Va.

S. C. KIRK.

Sept. 30.

From Ceylon, Ind.—You closed his series of meetings yesterday, and at the close of the services baptized eight. Among the number were two young men and three young sisters, the youngest being but twelve years old. Her parents opposed her going but she went so lightly they relented and she was baptized. After the baptism and they had returned a short distance, her parents made application, when they again went to the water-side and, like their little daughter, were led into the flowing stream and took upon them the name of Christ. What a time of rejoicing! Surely the angels rejoice when others turn to God in the mysterious ways of His love. He sometimes proves the lamb to get the sheep to follow.—Three baptized last Wednesday, making eleven in one week. The work is just fully begun, and we have the assurance if none better than we have in a short time we will have more would come into the fold of Christ. Brother Young leaves to-day for another point in our district. May God be with him and bless his labors.

BENJA WATSON.

Sept. 22nd, '79.

### Missionary Meeting.

OWING to the fact that the general Missionary Meeting is to be held near Milford, Indiana, October 24th, the brethren of Spring Creek Church, Kaufman Co., have changed the time of their communion from the 24th to the 23rd of October.

A. W. BOWMAN.

### Notices.

The District Meeting for the Southern District of Mo., will be held in the Brush Creek Church, three miles south of Osceola, St. Clair Co., October 15th and 17th.

S. S. MOGLER.

### From Dunninga Creek, Pa.

#### Dear Brethren:

I request, I will give a few of the many kind feelings, and love and fears that were manifested before the parting of our beloved brother, C. S. Holsinger and his kind family. Had we not believed he was needed more in Illinois than here, we would not have consented to let him go. He gave the church his farewell address on the evening of the 14th of September to a large number of brethren friends and neighbors. At the close of the service it was sad scene to see the people give the family farewell. They accompanied to our home where they spent Monday preparing to leave. Friends and neighbors were coming and going all day, and in the evening about forty were together, many bringing presents for the sojourners of love. At 9 o'clock they were all invited to come together to have a season of prayer, and sing some songs of Zion. In the morning three spring-wagons drove up but they could not take all that wished to go along the Baltimore creek was eleven miles distant, and at the station some more and members and friends came to bid them farewell. Nine of the crowd stepped on the train to accompany them a short distance. In the company were C. S. Holsinger and his wife, and his brother with wife and three sons; and Levi Holsinger, (a nephew) and wife, all clinging together as long as they could, but it was not long until we had to take the parting hand, which was done with the blessing of many tears.

THOMAS S. HOLINGER.

### AN APPEAL.

THE following Books and Tracts are much needed, and respectfully solicited for our Reading Room, viz:—

1. "Doctrine of the Brethren Defined."
2. "Light on Freemasonry."
3. "Campbell and Owen Debate."
4. "Passover and the Holy Supper."
5. "Breadbreaking Debates."
1. "Voice of Seven Thunders."
1. "Through Bible Lands."
1. "The Prince of the House of David."
1. "The Pillar of Fire."
1. "The Kingdom of God."
1. "Union Bible Dictionary."
1. "Ancient Antiquities."
1. "Biblical and Modern Egypt."
1. "Mystical Sacred Heavens."
1. "Dicta of the Holy Trinity."
1. "Map of Palestine."
1. "Sabbatism."
1. "Our Baptism."
1. "Trine Immersion Traced to the Apostles."

Will not some of the dear brethren and sisters who are interested in the spiritual welfare of the young men and women of today, be so liberally kind-hearted as to donate the books named in the above catalogue? And thus be the means of giving principles and joy to the brighten in glory and in bliss throughout the endless cycles of eternity. All such donations will be acknowledged.

Respectfully,

W. C. TEEPLE, Box 241,

Corresponding Secretary,

Mt. Morris, Ogle Co., Ill.

### DANISH POOR FUND.

- |                          |      |
|--------------------------|------|
| Astoria Church, Ill.,    | 2.00 |
| May Sandberg, Ill.,      | 1.00 |
| Bear Creek Church, Ill., | 5.00 |
| Brown Sword Church, O.,  | 1.00 |
| Panther Creek, Ill.,     | 2.00 |

Lamar, Ill., Sept. 29th, 1879.

P. C. Please Copy.

### SOUTHERN KANSAS MISSION REPORT.

- |                           |        |
|---------------------------|--------|
| Cedar Creek Church, Ill., | \$5.51 |
| Cottonwood,               | 5.00   |
| Edgett Mills,             | 2.20   |
| Washington,               | 3.85   |
| Proby,                    | 5.00   |
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E. HUFFARD, Treasurer.

Gurati, Kansas, Sept. 25, 1879.

### Danish Mission Report.

- |                                 |        |
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C. P. ROWLAND, Treasurer.  
Lamar, Ill., Sept. 20th, 1879.  
(P. C. please copy.)

### Books, Pamphlets, Tracts, etc., for Sale at this Room.

- Any religious or historical work printed on receipt of publisher's order. In sending for books always give the name of the book, 2nd. The names of the authors, 3rd. The names of the publishers, 4th. The price of the book, 5th. The name of the book, 6th. The name of the publisher, 7th. The name of the publisher, 8th. The name of the publisher, 9th. The name of the publisher, 10th. The name of the publisher, 11th. The name of the publisher, 12th. The name of the publisher, 13th. The name of the publisher, 14th. The name of the publisher, 15th. The name of the publisher, 16th. The name of the publisher, 17th. The name of the publisher, 18th. The name of the publisher, 19th. The name of the publisher, 20th. The name of the publisher, 21st. The name of the publisher, 22nd. The name of the publisher, 23rd. The name of the publisher, 24th. The name of the publisher, 25th. The name of the publisher, 26th. The name of the publisher, 27th. The name of the publisher, 28th. 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# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."—LUKE 2: 10.

Vol. IV.

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No. 42.

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## HOW IT IS IN DENMARK.

BY ENOCK EBY.

IN our last written at Leeds Landing, Minn., we confided our remarks to a few of the customs in Denmark. In this we shall speak more particularly of their religion, which is dominated, Lutheran. In fact it is very much resembles the service of the Episcopal church in America. It is conducted exclusively by the government. Priests (as they are called) receive their positions, their fixed salaries, and their respective orders pertaining to their several churches from the government, to which they assist with reverence and loyalty, and in their blind and lead the masses with a rigor and spiritual tyranny which is particularly peculiar to that class. The lady is usually prelatid and, in their ignorance, have a great deal for God, but not according to knowledge. As in Germany and many other European countries, the government controls the priest, the priest, the school teacher and the child, hence the children are reared in the cradle of a State church hierarchy, fed and nourished by the milk drawn from the breasts of their spiritual mothers, who, though they promise liberty, are themselves the children of bondage and corruption, their religion being a work of the head and not of the heart—a mere matter of training and not of conviction.

In order to give some idea of the tenacity with which the people cling to their religious training in the school, we here relate a circumstance which came under our notice while there. A certain man having conscientious scruples in learning war, refused to send his son to school in which he would be taught the art and necessity of war. For this he expected to suffer a

heavy fine or imprisonment. While it is a fact that we can never expect religious influence to govern our American Protestant schools to the same extent in consequence of the divided and corrupt views of Christianity, we nevertheless feel that it would be a great blessing to our country and an advantage to the church if all our school teachers possessed a true Christian character; from the simple fact that the school room and the family circle are inseparably connected—the one can always feel the effect of the other more or less, in a moral, intellectual, and even religious point of view, and from that consideration we would be pleased to see every school in the country taught by a true, faithful brother or sister, for just as the parent models the character of the child, so does the teacher the pupil.

From the above considerations, the difficulties which our dear ministering brethren in Denmark must labor under to establish a fully the true doctrine of the cross, can be more easily imagined than expressed. We think the 36 faithful standard-bearers of the truth, which have been saved and brought from the power of darkness and brought into the glorious light of the gospel in the short period of three and a half years, forever settle the question of the propriety of supporting the Danish Mission.

Furthermore, it might even be remembered that to set up the standard of truth anywhere in America is nothing to be compared with a foreign mission, where not only blindness prevails to a much greater extent, but where facilities for preaching the gospel are much inferior. The State church has a sufficient number of churches for worship, but we cannot under any circumstances be obliged to those who are yet far from a limited in circumstances to build houses of worship for themselves; hence our dear brethren with all other dissenters must hold their meetings in private houses, (sometimes a public hall) which are generally small and inconveniently arranged for meeting purposes. (They do not have graves for summer use.) A text would be a good service to the dissenters. M. E. may truthfully say, the difficulties of a missionary in that country are little understood by us who have not been there. My pen fails to describe. If our ministering brethren in Denmark could see Babylon's as to go to their appointments it would be to their weary limbs what a cup of cold water is to the thirsty soul.

My dear brethren, when you start to meeting and are permitted to jump into a splendid spring seated coach drawn by a pair of lively steeds, sailing along the road on "flowery beds of ease," so to speak, soon to arrive at a good, large, comfortably seated and heated room to worship in, furnished with plenty of lights, and books to accommodate every desire, so much so that a great part of your congregation can indulge in sleep while you are speaking, even to be assisted by the doxology. Services over, you are now met by half dozen or more warm-hearted brethren and sisters pressing you to go with them and with such exuberant enthusiasm that you become perplexed to know what to decide. Soon we are in brother or sister A's parlor with sofas and arm-chairs sufficient to accommodate all, while the speaking stands, or we sit next to cold-stoves with many beautiful pictures on the wall to meet your gaze, and you are pleasantly entertained till hand by, say from one to three hours, the sisters come in with a red lip smiling face indicating the hard task of preparing luxuries is now performed, and you are well-come to the evening concert, which is conducted in a comfortable room, to a beautiful hall bedecked with coverings of tapestry with carved walls and blue lines. For 10.

Now turn around and imagine you see our dear ministering brethren in Denmark take their staves in hand giving a farewell kiss to wife and children, the door now closes against

a God bless you, they hand down their heads against the storm of snow, certain, as the case may be, singing in their hearts.  
"Woe for the lost soul who weeps."  
And toil with ceaseless care.  
To save our friends, can get their pain.  
That point of deep despair?

thus wending their way, not knowing just where they are going, or how they will meet the door of the day, whether it will be a friend to take them in or an enemy to cut them off, but at received at last, to meet in a little damp house, with not one little fire in one corner to warm by; but to be invited to supper consisting of black, hard, rye bread, with perhaps a little cold meat, and sometimes butter, and when eating, a cup of strong coffee soon to be to be a simple meal, with scanty covering, and perhaps another occupant, so they seldom have any spare beds. In the morning arise and say, Can I have a meeting at your house this evening? Answer, perhaps, yes, or no. If yes, he starts out, walks another day to invite people to meeting, evading some the brother returns, weary and perhaps discouraged, a half hour later. He proceeds, inquires about another appointment, perhaps he receives another invitation, and perhaps not, but returns his energies, till his hand over all discommodations, perseverance, the seed is taking root, a few plants come up, the light is beginning to shine, numbers gather in now. Small rooms, few, if any beds, perhaps one light people stand and listen for one hour, afterwards, after walking from two to eight miles, and now, at last around Hjørring, the people that sat in darkness are a great light; thirty-at-thirty now, some of whom we know by personal acquaintance are shining lights. The sheet edited by Brother Hope is stealing a silent march all over Denmark, and has found its way over to Norway and Sweden. The silent messenger is knocking some of their hearts, and the Macedonia cry is heard from across the Eastern Sea, "Come over and help us." But who can respond? Our brethren cannot do it at home. O may the Lord send many laborers into the great Scandinavian harvest field and may the united prayers of our readers, Brethren arise in behalf of the Danish Mission, and enter the sword of the Lord of Sabbath rest, and may our hearts swell until our pulse strings break, and we donate that which is required of us according to what we have, and not according to that which we have not, and the Lord will all his blessing.

## HE DIDN'T WANT TO HEAR IT.

HE didn't want to hear a sermon on covetousness as it looked although the preacher was a singing man. And he should not preach on style and fashion, as the richest neighbors were very fashionable, and would stay away from church. He didn't want to hear the preacher reprove people for bad conduct in church, especially the brethren's children, as it offended them and looked too rough. He didn't want the preacher to say much about dancing and Sabbath breaking, as the young people would not come to church to hear the preaching. He didn't want anything said about Sabbath schools or missions, and no one should ask him for the poor, as he paid for what he wanted, and worked for his money and others could do the same. He didn't like to hear the preacher talk so generally, as it might bring some into the church before they were ready, and they might fall back into the world. More than three or four sermons he did not want to hear in one place, as it would keep people away from the church, and might bring a "lot" into the church before they had counted the cost. He did not want a preacher to visit him that was not a member of the church, and was not a member, and all—because it had too much worldly influence, and he did not want any one to look only as he did, as he dressed just right. He would not go to a church where curates were

in the cities; for the poor parties were spread with Brussels, and the farmers the windows. He was one of the strictest of the strict, but where were his children? Ours of Christ had their never heard their father pray? Because.

Gospel Preacher.

## DO YE EVEN SO TO THEM.

BY NILES GILBERT.

"Therefore if things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7: 12.

THE Scriptures meet us in many ways, and the observance of it will keep us walking in the humble pathway of Jesus. This terrible self of ours will have to be gathered up, clam and put on the altar and offered up to God; it is not, the enemy of our souls will kill us to sleep. As this command meets us almost daily we should give it much careful thought. Jesus says, "It is the law and the prophets." It meets us by having sick neighbors. If we were sick—unable to help ourselves, what would we want our neighbors to do? Stay at home? No; we would want visits from them and a word of encouragement—their endeavors to make a cure for us.

Let us all do likewise—it meets us in our financial affairs. We do buy and sell with our neighbors as we would they should with us; or do we wait and search till we find some one in a financial embarrassment and then act about getting their property under value. The world has such cases, but we should set them a better example. While there are many in the world that would do so, there are many that would be firmer too.

There is many a thing in the way of others, if we were not very careful on this point. The world is watching us and if they should see some one cross in the church the Devil will use them as a bug-bear to keep good, moral men out of the church. Then we have the poor cripple, the poor widow, the orphan children. Do we ever get their situation fitted on ourselves? Think of the thousands settling down below sea, their many children, their old mothers, their wood almost gone, what would we want? Surely, a more vivid testimony of love than "be ye warm and clothed." Such would be opportunities to lead to the Lord, and when we learn them we need not be afraid of the severity, for we can get a Ten on heaven.

Our last words as in our duties in the church. We elect our ministers, we expect them to attend meeting, rain or cold. Do we do as we want them to do? What would we think of our ministers if they did not attend meeting more regularly than some of the deacons and laymen? Is there any excuse for us? I say no. Some of our ministers have many hardships to encounter. Some are called away so much that they cannot carry on business successfully; so their income is very little.

Now would not a visible testimony of bearing one another's burden according to (Gal. 6: 2), be in harmony with our subject? There we have ministers who are able to spend much or all of their time and many are the cries to come and help us, for we are starving for spiritual bread. There is their opportunity to fulfill this Scripture. "If ye would be in Christ, do this." We would the good minister in that state at home? Very rarely. There we have churches that are abundantly able to send those that cannot go themselves and for a place to commence sending them we need not go to some distant land. Have half the consoling in Ohio—where churches are so many and every one of them think of the many souls that are going down to the terrible abyss of eternal destruction, and then apply our text to ourselves! May the Lord speed the day when not only in Ohio, but in the East and West, North, and South, the Lord's truth may be preached and obeyed.



# "WRITE THEM A LETTER TO-NIGHT."

DON'T go to the theatre, concert or ball,  
But stay in your room to-night;  
Dress yourself to the friends that call,  
And a good long letter write—  
Write to the old folks at home,  
Who sit when the day is done,  
With faded hands and downcast eyes,  
And think of the absent one.

Don't scribble scribble, "Excuse my haste,"  
I've scarcely the time to write."  
Lest their brooding thoughts go wandering back  
To many a by-gone night—  
When they lost their needed sleep and rest,  
And weary hearts were a prayer,  
That God would leave their delicate babe  
To their tender love and care.

Don't let them feel that you're no more need  
Of their love or counsel wise  
For the heart grows strangely sensitive  
When age has dimmed the eyes—  
It might be well to let them believe  
You never forget them, quite;  
That you deem a pleasure when far away,  
Long letters home to write.

Don't think that the young and giddy friends  
Who make your bedtime gay,  
Have half the anxieties thought for you  
That the old folks have to-day.  
The duty of writing do not put off;  
Let joy or pleasure wait;  
Lest the letter for which they looked and longed  
Be a day or an hour too late.

For the old folk at home,  
With locks fast turning white,  
Are longing to hear from the absent one—  
Write them a letter to-night.

—Sd.

## THE KINGSHIP AND KINGDOM OF CHRIST.

"Filate saith to them, Shall I crucify your King? but Christ Jesus answered, We have no king but Caesar." John 19: 15.

THERE are two great principles of interpretation of Bible truths, adopted by Christian ministers—the *spiritual* and the *literal*. Those, or at least some of those who adopt the spiritual, reject the literal; and *vice versa*. Both classes, in our opinion, are wrong. The true plan is, to adopt and apply both principles of interpretation, according to the nature and course of the subject. The application of either principle, exclusively, leads directly and unavoidably to errors and absurdities.

Among the various errors into which men have fallen, by the adoption of the strictly literal principle of Biblical interpretation, is the theory or doctrine contained in the text, to wit, the denial of the royalty, or kingship of Jesus Christ, the Son of God. This no king doctrine is here asserted for the first time. It originated, as you perceive, with those ignorant and malicious Jews, who accused Christ of being an impostor, and upon the charge of treason, blasphemy had him arrested and put on trial; first before Caiaphas, the high priest, and then Pontius Pilate, the Roman governor of Judea. It was then and there, at the trial of Jesus Christ, that this *no king and no kingdom doctrine* was first conceived and proclaimed. For when Pilate, who appears to have been a believer in the doctrine of the Kingship of Jesus of Nazareth, asked the Jews, "Shall I crucify your King?" they immediately replied, "We have no king, but Caesar."

Here then, we have the original and first proclamation of this singular doctrine. And inasmuch as this old Jewish doctrine is still believed and preached—not by the Jews alone, but also by some professed ministers of Christ; and especially because this doctrine has been frequently and boldly proclaimed among the churches of God, of late, by different persons; we feel it to be our duty,

and wish, in accordance with our feelings and sense of duty, to briefly examine and test this doctrine by the word of God; and by so doing, ascertain whether those who thus speak, speak and preach according to the oracles of God.

And now, in the performance of this duty, we shall endeavor, briefly, to show.

I. WHAT THIS NO KING AND NO KINGDOM DOCTRINE IS.

II. EXAMINE AND TEST IT BY THE ORACLES OF GOD.

III. REVEAL IT, BY SHOWING THAT JESUS CHRIST IS KING, IN A TWO-FOLD SENSE, AND THAT HE HAS A TRIPLE, OR THREE-FOLD KINGDOM.

According to this argument, we shall attempt to show.

I. WHAT THIS NO KING AND NO KINGDOM DOCTRINE IS.

The advocate of this doctrine hold and teach that Jesus Christ is no King, and that he has as yet no kingdom. They admit that he is both the Prophet and Priest of the Church, but that he has not yet entered upon his kingly office, and never will, till all his people are converted, and all his enemies are destroyed. And this, they say, will not take place until he shall come again in the clouds of heaven, with power and great glory, to raise the dead, to change his living saints, to destroy the world, to create a new heaven and a new earth, and then set up his everlasting kingdom. They say they, and not till then, will receive and profess the kingdom, and be crowned King of his Church, and Lord of all. This, then, is an outline, or a brief sketch of the so-called *no king and no kingdom doctrine*.

Now is this doctrine in accordance with the teachings of the Bible—or is it a new-fangled and man-made system?

II. THIS IS THE NEXT QUESTION WE PROPOSE TO EXAMINE AND TRY, BY THE ORACLES OF GOD.

That Christ is no King, and that his kingdom is yet future, is argued,

1. FROM THE IMPORT OF THE TERM KING AND KINGDOM.

The term King is defined to mean, the sovereign ruler of a kingdom; and the term Kingdom is explained to signify a town, district, or country, governed by a king, and implying five essential elements, viz: king, territory, capital, subjects and laws. Hence, then, the argument is, that Christ can as yet be no king, because he has as yet no country to govern; that is, he has no territory, capital, subjects and laws, all of which are essential to the formation of a kingdom.

Now, can this argument be met and overthrown—if not, it stands good; if it can, it falls, and must, of course, be given up. Let us try its validity, first by analogy.

1. Christ is called Father.—(Isa. 64: 6.) Father is a patronymic term, and commonly signifies the head of a family. A family implies a wife, children, house, law and order. But Christ can be no Father, according to this no king doctrine, because he has, as yet no such social communion; or in other words, no wife, children, house and law, or order, in no associated state.

2. Christ is called a Redeemer. A redeemer is one who rescues, or accomplishes redemption. Redemption is its theological sense, implies sin, forfeiture, servitude, ransom, restoration. But the Christ of this no king doctrine is not a Redeemer, because sinners are not yet delivered from the bondage of corruption, and restored to the glorious liberty of the sons of God.

3. Christ is styled a Shepherd. A shepherd is a keeper of a flock of sheep; and this keeping or tending of sheep, implies a fold, feeding and protection. But according to the no king doctrine, Christ cannot be a Shepherd, because he has no certain sheepfold, no pasture fields, and no place of defence.

4. Christ is called a Physician. A physician signifies one who practices the healing art. The healing art implies patients, medicines, the administration of remedies, and the healing of diseases. But this no king theory forbids that Christ should be a Physician. And why? Because the health of the daughter of his people is not yet recovered.

Now this may suffice to illustrate the fallacy of the argument that Christ is no king, and that he has no kingdom, simply because the constituents or elements of his kingdom are not yet completed. This, we say, does not follow, and therefore the argument is fallacious. But, second, it is argued from *positive proof texts*. Let us test the validity of this argument, by examining some of the strongest proof texts by which this doctrine is wont to be supported.

"My kingdom is not of this world." (John 18: 36.) This text is offered in evidence of the alleged doctrine. But does this prove that Christ is no king, and that he has no kingdom in this world? We think not. Christ said to his disciples, on a certain occasion, "Ye are not of the world, even as I am not of the world." Did he mean that they were not in the world? By no means. He merely meant that they were not *like* the world, even as he was not *like* the world. Just so, when he said, "My kingdom is not of this world," he meant My kingdom is not *like* the world, but a holy, spiritual and heavenly kingdom. "If," said he, "my kingdom were of (or like) the world, 'that is, carnal, and founded on the purse and the sword, and sustained by gaudy equipage, battery, rams and steel-clad armies,'—'then would my disciples fight with me.'—'I should not be delivered to the Jews; but now is my kingdom not from hence.' This passage, then, is far from proving the no kingdom dogma. Again,

"A certain nobleman went into a far country, to receive for himself a kingdom."—(Luke 19: 12.) This parable is also offered in proof of the doctrine under consideration. But when rightly understood, it will be seen, that it proves no such thing, as they imagine, and that it tends not the least countenance to such an idea. The word kingdom in this parable denotes kingly authority, or an installation to the kingly office. The parable refers too well known custom in the Roman empire, at that time, which was this: When men, who by hereditary succession, or otherwise, acquired claims to royalty, or the government of a country, they were accustomed to visit Rome, to be invested with authority, by the emperor, and then return to administer their government.

Now, then, did not Christ go into a far country? Did he not go into Paradise after his death on the cross? and did he not return again on the morning of the third day, saying, he had received all power in heaven and on earth; and after speaking to his disciples for forty days, of things pertaining to the kingdom of God, did he not commission them as his ambassadors, to go into all the world and preach the gospel to every creature, teaching them to observe all things whatsoever he had commanded; and did he not command them, among other things, to seek first the kingdom

of God? Here then, we have a literal fulfillment of this parable, and a *bona fide* establishment of his spiritual and pre-millennial kingdom, in all its essential parts and elements.

III. WE SHALL NOW PROCEED TO SHOW AND ESTABLISH THE FACT, THAT CHRIST IS KING IN A TWO-FOLD SENSE; AND THAT HE HAS A THREE-FOLD KINGDOM, VIZ: A NATURAL KINGDOM, A MEDITERRANEAN KINGDOM, AND A HEAVENLY KINGDOM.

The points to be established, under this head, are as follows:

1. THAT CHRIST IS KING IN A TWO-FOLD SENSE.

1. *He is King by nature.* Being by nature, God over all, he is also King over all. Hence we read, in the Psalm, "The Lord is a great God; and a great King over all gods."—(Ps. 95: 3.) In Jeremiah it is said, "The Lord is the true God; he is the living God, and an everlasting King."—(Jer. 10: 10.) As God, therefore, he is the sovereign ruler and King of the universe.

2. *He is King by appointment.* The Lord Jehovah has said by the mouth of the royal Psalmist: "I have set my King upon my holy hill of Zion." (Psalm 2: 6.) The "holy hill of Zion," in this text, denotes the "Church of the living God, the pillar and ground of truth." Over this redeemed and sacramental host, Christ is the appointed King. Already under the Old Testament, he was repeatedly proclaimed and acknowledged as such. "I have set my King, . . . mine eyes have seen the King, the Lord of hosts," &c. (Isa. 63: 6.) It is further said, "The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us." (Ez. 33: 22.)

Moreover, Christ is particularly set forth as the appointed and acknowledged King of his Church and people, under the New Testament dispensation. This might be strongly argued from the types and prophecies of the Old Testament. But waiving all this right and privilege, let us content ourselves with hearing a few gospel witnesses.

First, let us hear the magi, or wise men of the East. What is their testimony? What say they upon this subject? "Where is he that is born King of the Jews—for we have seen his star in the East—and are come to worship him."—(Matt. 2: 2.)

Next, let us hear the testimony of the disciples. What said Nathaniel? "Rabbi, thou art the Son of God; thou art the King of Israel." (John 1: 49.) What said the whole multitude of the disciples, at the descent of the Mount Olives? They all with one accord, and with uplifted voices, cried, saying, "Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest." (Luke 19: 38.) This text is a fulfillment of the prophecy of Zechariah, "Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem; behold thy King cometh to thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass." (Zech. 9: 9.)

Again, let us hear the testimony of Christ himself, which he gave before Pontius Pilate, where, as the apostles say, he "witnessed a good confession." 1 Tim. 6: 13.) When Pilate asked him, "Art thou the King of the Jews?" Jesus answered, "Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness to the truth." John 18: 37.

Messiah's claims to royalty were fully understood and acknowledged, not



only by his disciples, who hailed him as their King, but also by some of the Jews; so that they said, he that maketh himself a king, is not Christ's friend."

In conclusion on this point, let us remind you of the testimony of the angel and of the heavenly hosts at the time of our Savior's birth, and at his ascension to heaven. At the time of his birth, the angel of the Lord came down and appeared to the shepherds, and proclaimed their flocks by night, and proclaimed to them: "To you is born this day in the city of David, a Savior, who is Christ the LORD." (Luke 2: 11.) At the time of Christ's ascension, the hosts of heaven hailed him as the King of Glory, saying: "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord of hosts, he is the King of Glory." Psalms (24: 7, 10.)

From all this strong array of evidence, it is undeniably clear and manifest, that Christ is King, as we have stated in a two-fold sense; viz: by *nature* and by *appointment*.

Selected by R. WYTHE,  
(Concluded next week.)

#### SPEAK NOT THE BITTER WORDS.

SPEAK not the bitter words,  
When anger rules the breast,  
Or swift the sting may turn;  
And cause thee wilt unrest;  
The cruel, burning words,  
Then ever most regret;  
Though friendship may forgive,  
It never can forget.

Speak not the bitter words,  
Let silence bind thy tongue,  
Ere thou in needless wrath,  
A loving heart hast wrong.  
Whatever be the wrong,  
Be not thy duty thus to fling;  
Speak gently, or speak not,  
Till thou dost exoner flame.

Speak not those cruel words,  
In life's short fading hour,  
Cast not a withering light,  
On pure affection's flower.

To-day is time to live;  
With tenderness and care;  
To-morrow who can say,  
What shall be thine—or where?

Speak not the cruel words,  
Let those in woe shut stand,  
Over a coffin bowed,  
Clamping an icy hand;  
With the saddest tears and fall,  
A grief of living fall;  
Born of cruel burning words,  
Hurled back by stern remorse.

—Sel

#### EULOGY ON PUBLIC SCHOOLS.

BY PROF. W. L. DOWARD.

LET me cavil say that we are at war with free schools. We love them, and because we love them we shall denounce unparaphrasingly with whatever we think is wrong or useless in them. We want to see them grow and spread and exert a still greater power for good in the future than they have done in the past; yet we shall not hesitate to condemn the many faults that have grown up with them, and become in a measure a part of their life. In doing this we expect to do violence to the feelings and prejudices of many earnest workers in the cause of education, for falsehood grows venerable with age has all the force of tradition, but only in the way of a system, but only in the way of a system. For it is not to say that without it our nation could not have survived through a hundred years of such storms as have swept over this young republic. It has done a grand work for

the nation and for humanity. It has made America the shrine for the oppressed of all nations, the beacon light of liberty to all people everywhere struggling to be free. To it we owe whatever of greatness we have achieved as a nation. To it, inscribed in the hearts of the people, we owe our marvelous growth in science in morals and in the social sentiments. To it we owe our agricultural and commercial prosperity. To it we owe our liberty as a nation, our character as a people, the peace and security of our homes, the good will of liberty-loving people everywhere, our own approval and the favor of God.

Our free school system is able, in and of itself, to work out the problem of self-government and the universal brotherhood of man. No nation can long be free, nor long deserve its freedom, without some system of general education. We see this fact illustrated in the past and present condition of the two sections of our own country. Here in the North where free schools have obtained, we find a sturdy growth of all the virtues; honest toil with honest recompense; a manly independence; a general respect for the rights of others; due regard for law; a land of pleasant homes where white-winged peace sits brooding over every door. Look at the South and mark the contrast. There, the very reverse of all this is and has been true. In a land where it was a crime to teach the poor to read, what else could be expected? Slavery and free schools could not exist together, and therefore schools were not tolerated. There, the few always lorded it over the many. A general sense of dependence and insecurity always possessed the poor and lowly. The rich and educated ruled roughshod over the illiterate poor, whose ignorance and poverty they themselves had caused. The rights of man, as man, had no place in their creeds, and even religion was pressed into service to support a monstrous crime.

It is safe to say that no such battle of the wrong against the right as exemplified in the late Rebellion, could have occurred had the free school system been there, as with us, woven into the very structure of their political economy. The free schools of the North saved the nation in its time of peril. The school made it possible to eradicate slavery. It has been the conservator of peace and order, the tutor to intelligent citizenship, the destroyer of caste and the promulgator of the gospel of fraternal love. It is the bulwark of our liberty, for it gives to our youth self-defensive knowledge; and as long as that is afforded them American institutions are safe.

If with all its faults it has done so much in the past, what may we not predicate of its future, when freed from its worst faults, it is left free to work out its grand mission? "With its arrows of thought, winged by the fire of progress" it will triumph over wrong, superstition and oppression every where, and prepare the world for the millennium which is to come.

"If Ireland with ever increasing force is demanding liberty; if France has become an enduring republic; if Spain is making strenuous efforts to show that personal merit, and not birth is the balance of social government; if the world is learning that Christ did to make man, not only holy, but free; if these great convictions are leavening the world to-day, let it be said that the common school system of America, sustaining and backing up the truths of the Declaration of Independence, has opened the

doors to the new era of grand humanitarian freedom and high impulses; noble conceptions and lofty deeds.

#### ORIGIN AND GROWTH.

Our free school system originated while the country was yet new, was only calculated to meet the wants of an agricultural people, battling with forests, wild beasts and Indians. Their course of study was very limited. They had none of the modern appliances for saving the people the necessity of thinking. Learning was not then made easy. They had not discovered the royal road to knowledge in which the favored children of this generation are treading. The high school was a log house. The furnace was a huge fire place, and scholars took turns at lugging in "back logs" and "fire stick." Puckish fables; benches made of split logs, without backs; long boards fastened to the wall for writing desks; teachers who were scarcely able to do the "sums" required of the scholars; no maps, charts, globes nor apparatus of any kind; these were the conditions under which our fathers and grandfathers received their schooling. And yet from those old log school houses went forth men, who, for vigor of mind, originality of thought and keenness of analysis would put to the blush many of the graduates of our modern high schools and colleges.

And this is so as a direct result of the methods of teaching pursued then and now. Then the path to knowledge was a hard road to travel; now it is a way of pleasantness strewn with thornless roses. Then the few difficulties encountered and overcome added rugged strength; now the facility with which knowledge may be acquired enervates the recipient and defeats the purposes of all education. "We eat, but we do not digest. Our mental pabulum is administered in much the same way in which turkeys are fattened in France, viz: by our instrument fashioned like a sausage stuffing machine, so that willing or unwilling the turkey's crops are filled.

Then, while their limited facilities circumscribed the curriculum of study, they more fully mastered what they undertook to do, and thus made the subsequent acquisition of knowledge comparatively easy. But as the forests were cleared away and machinery began to supply in a large measure the want of muscle, it was felt by many educators that some advance might properly be made, both in the extent of the course of study and in methods of teaching.

The advance once begun, conservatism was uprooted. Old methods were laid aside because they were old. The age began to pride itself on its advancement and claimed to be a peculiar sense, the age of progress. Everything that was old was interdicted while everything new was received with rapturous delight. Every statesman had his plan for a model government. Every philanthropist his plan for the amelioration of human ills, and every pedagogue, his pet theory of how to teach the young idea how to shoot. Under the stimulus of these ideas innovation followed innovation.

The wonderful improvements in mechanics upset all ideas of conservatism. More change came to be considered as progress. The wildest theories were accepted as truth. And so it came to pass that the most enlightened of the later centuries became the most gullible. No man dared to question the claims of would-be reformers, or straightway he was called an old fogy, and told to "clear the track for young America."

No crazy brained reformer met with a rebuff without calling to mind the trials of Columbus and Gaius, and consoling himself with the reflection that all great men have been treated in the same shameful manner by an ignorant and unsympathizing world. His supposed ill treatment called to his side supporters, sympathizers and followers, and forthwith his theories began to grow. We need not look far for instances in support of this statement. They are familiar to all students of history. Opposition and persecution will give life and vigor and vigor to the most pernicious causes. We say persecution adversely, for violent measures in all time, have failed to suppress ideas. In the language of Emerson: "The highest glory of human nature is to love right better than life, and to obey the dictates of conscience at every conceivable hazard. Truth, when uttered from the stake, or on the scaffold, becomes absolutely irrevocable, and even falsehood, when sealed with blood, or strengthened by opposition, acquires, not uneternally, for a time, an irresistible power." And so, betwixt these two causes—the lack of opposition to change for fear of standing in the way of real progress, on the one hand, and a stubborn opposition to all change, on the other, an opposition, too, not always conducted with candor and fairness and bordering on persecution sometimes—our school system stands where it does, and as it does to-day—magnificent in its proportions containing much of good in its composition, and also some evil—grand and powerful in its means of doing good, and also, to a certain extent exercising a pernicious influence over the minds and lives of those nurtured under its care. Divesting ourselves, therefore, of all prejudice, let us calmly and reasonably examine the conduct of our public schools and see wherein they overreach their purpose, that we may intelligently set to work to supply deficiencies and lop off superfluities.

Mr. Morris, III.

#### NO TIME.

THERE are persons who have no time to read the Bible, so no time to pray, no time to serve the Lord. They remind one of that old shenanigan who, commencing his work in the morning, was in such haste that he had no time to put a bribe on his waxed end. The result was he toiled long and accomplished nothing. There is a story of a soldier pursued by his enemies who was seen mending the girth strap of his saddle while the foe was in sight. He labored diligently, but yet carefully, until at last the work was done, and then, springing into his saddle he fled on the wings of the wind. Had he in his haste sought to escape without mending the girth strap, he would surely have been overtaken and destroyed. So in this world's care and business, we have no time to lose, but we have time to pray, prayer and providence hinder no man's journey. A thousand dangers are averted by prayer; a thousand difficulties are prevented by prayer; a thousand hindrances are removed by prayer.

What emergencies may confront us, what temptations may assail us, what trials may come upon us, no man can tell. In watchfulness and prayer is all our security; and if we make God our refuge and turn to him continually, we shall find him a present help in time of need, and his prospering hand will bring us safely through the world and bring us home at last.—*Christian*.

## The Brethren at Work.

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The Editors will be responsible only for the general course of the paper, and the insertion of an article does not imply that they endorse every sentiment of the writer.

Contributors are requested to secure prompt insertion of their articles, but please not misuse in person and unbecomingly language.

A. THE BRETHREN AT WORK will be sent to subscribers in the United States or Canada for \$1.00 per annum. For the leading characteristics of the paper, as well as terms in agents see eighth subscription for 1910.

BRETHREN AT WORK,  
1. Emma, Carroll Co., Ill.

LANARK, ILL., OCTOBER 13, 1920.

BROTHER EISENLMAN is expected home this 14th instant.

Now is the time to make a donation to *Brethren's Tract Society*.

BROTHER P. R. WHITMAN expects to be at Abilene, Kansas, until the 20th instant.

ELDER JOHN BARR has changed his address from Dixon, Mo., to Hannibal, Mo., Mo.

We are thankful the Brotherhood is on the eve of some great events—a fearful crisis. Rumblings are heard in the distance. May we all "watch and pray."

We instruct our mailing clerk to take all names out as soon as the subscription expires. If any get the paper longer than they have paid for, it is because the clerk overlooks it.

If there are any who have been acting as agents for the B. at W. in the past and do not intend to do so this year, they will confer a favor on us by sending us a card to that effect and suggesting some other reliable person for the work.

Not long since a friend was riding with a brother, and he said he regretted that while he had not said about the sick, the little of it was done. People should practice what they preach. The rebuke was probably accepted.

Do not forget to ask those who are not members of the church to subscribe for the paper. Thousands there are who appreciate a paper that is frank and bold in its utterance for the truth of Jesus. Give them opportunity to subscribe.

Some tell us not to stop their paper when the subscription expires; but of the hundreds of subscribers we have, we can not tell who they are. We hope no one will think hard of us for stopping the paper, even if they have told us not to do it, knowing that we cannot remember everything.

From the report given by the *Prophet Preacher*, we would infer that the S. S. Convention at Abilene, Ohio, 26th, 27th, and 28th ult., was a very interesting meeting. A large number of subjects were discussed by many different brethren and sisters whose names are familiar to the readers of the *Brethrenhood*.

BROTHER J. J. SOLOMON, of Parsons, Kansas expects to labor considerably in the ministry the coming winter. He will act as agent for the BRETHREN AT WORK, and wherever he goes in that line will be acceptable to us. As a tract distributor and a subscriber he has already given evidence of being successful.

We are glad to learn that Bro. B. B. Drumhough, of the *Primitive Christian*, contemplates, as the Kansas *Preacher* has said, that "there is out there a truly great and laborer are in great demand. May others be moved to go forth in the name of Jesus with the Sword of the Spirit to maintain the doctrine of the Cross.

## BEHAVING OURSELVES

PAUL met great plainness of speech, so that his brethren might understand him; for where is no understanding there can be no quarreling, no strife, and the absence of strife means love, peace, and harmony. "I care not," says the apostle, "what I eat, nor how I live, and justly, and unblushingly we behaved our dearest among you that believe."—1 Thm. 2:10. Was this boasting? Nay, verily; it was

remining. Paul had walked boldly among his brethren. Not an impure act could be charged to him whilst in the church at Thessalonica. It was a fact that he behaved himself justly while there; and many he behaved unbecomingly. This he could say and did without boasting. He spoke as one that dared to please God who "tried his hearts." No "flattering" words were used while among them, nor "a cloak of convenience." Still more, he did not seek glory of men, nor of his brethren. "But we were gentle among you," is his declaration, and it is without boasting. "We were as gentle as a lamb," and he did not quarrel with any. He wrote as one that was gentle among them, what would be our first expression? Would we say Paul is boasting? Would we say he is proud; puffed up? Perhaps. Well, but Paul was an apostle, therefore could thus speak and write. Admitted; but was he more than a child of God? Was he not dwelling in a fleshly temple, subject to all the ills and weaknesses of a corrupt body and mind? Was he not enabled to say he behaved unbecomingly among his brethren by the same means that we are enabled to behave? When he obeyed God from the heart, he behaved unblushingly. When he preached, in all gentleness, the word of God, he also behaved unblushingly.

That minister who claims not to preach the Word is behaving in the house of God. That minister who lives boldly and justly, behaving unbecomingly. These two words, *boldness* and *justice* embrace the whole of a sacred Christian life. It is not questioned whether the man who is holy will be saved; in this we all are one, even as the Father and Son are one. The man who is living justly is not regarded as a dangerous man in society. He is not shunned in the markets, on the streets, and among his neighbors. Of no, he is a warm and tender. He does not set himself up as a judge in Israel, but labors with the church, with all long-suffering to maintain its purity and simplicity. He is not "lorded" over God's people, neither is he apologizing for ruffles, flounces, worldly fashion and superiority. When from home he is not troubled of his brethren and sisters and he is not asked about his plain clothes. He knows God is before, hence behaves. Pity and pray for those who are more concerned for fashion and filthy lucre than for holiness, truth, and righteousness.

Why do troubles arise? Because somebody does not behave in the house of God. Why must quiet and peaceably disposed members sit all day long and listen to things that should not even be named among them? Why are we because some do not behave? Why are we because could call a long distance, money, time and mind expended? Because somebody is not unbecomingly—somebody has not behaved. How often we forget that "it is better to suffer wrong than to avenge." It is wrong to strive and contend from day to day about a trivial matter, and at last stop just where we began; or, perhaps, feel ourselves away from the fellowship of our brethren. All this comes of not behaving ourselves.

How many of us, when a brother misbehaves, go about to restore him "in the spirit of meekness." Do we reason thus, "Now Bro. B. has erred, and whatever we do must be done for his good, and the purity of the church. We pity you Bro. B.—and desire you to be saved from your error. O come and walk with me! Be patient, be humble, and we will all be happy together, dear children. Will you turn again to God as in former days, and enjoy the blessings of your Father." Is this how we talk to the erring? Or do we say in our hearts, "Bro. B. has trespassed, and so my husband, or my fleshly brother, or my father, (as the case may be) will vote to expel him, and I will do all I can to put him out, and in low that he can never rise in the affections of others; in short I'll do all I can to degrade and disgrace him. Now is my time. I have long sought just such an opportunity and I will embrace it." Is this the way we reason? O gain and darebared heart! O why will we permit Satan to trouble us thus? When we go to thinking that way, let us remember the Savior's teaching; and at once use the Sword of the Spirit. Brothers, do not deceive yourself with the thought that you can trample your brother under foot and not be noticed. Your very actions tell on you.

You cannot hide it; and though you may try to weave a net around your brother's character in order to destroy him, your setting will in due time break and expose you. Behave as you are blessed.

Parsons, Kan., Oct. 6th, 1920.

## IN HEAVENLY PLACES.

DEAR BRETHREN AT WORK—  
THINK our last communication to you we have been sitting with our brethren and sisters in heavenly places in Christ Jesus. After the Neosho County Feast the meetings were continued in a school-house several evenings, and about the time that some were almost felled by persimmon, we were obliged to leave. How we enjoyed the association of those of "how previous faith" at this place! Bro. Sidney Hodgden is the Elder, and is assisted by Bro. J. J. Solomon in the ministry. More laborers are needed at this place, and we after the united sentiment of the church in Neosho County, when we say that an active, zealous minister would receive a grand welcome among them if he were to locate in this beautiful field.

On Tuesday night, Oct. 6th, and we were in Chetopa with M. B. Barker, Brethren David Bane and A. J. Hixson who had been spending several days in looking over Labette County. They expressed themselves as being well pleased with the appearance of things in general. An appointment had been made for us somewhere west of Chetopa, but by some misunderstanding we did not reach that place. We returned to Parsons on Friday afternoon, where we remained until Saturday, the 4th, when we went to Paint Creek Church, Bourbon Co. This church held its Feast Sept. 30th. Brethren Neher, Edgemoor, and Hess were present to assist. Three loved ones were received by baptism during the meetings. After the Communion, Bro. Edgemoor remained and held meetings during the week, until the winter arrived on Saturday evening. When we assembled at the large school-house near John Boinger's, and met many old friends and associates from Carroll Co., Ill., we concluded that this was also a heavenly place. As attentive audience on Saturday evening. Met on Sunday at 11 A. M. and notwithstanding another society had a meeting in a church near by, the school-house at the doors and windows attractively interesting. After meeting many went down to the stream to witness the baptism of one dear soul who boldly came out and confessed Jesus.

At 4 P. M. met to have a talk with children. A heavenly place again! The children looked so pleasant, behaved so well that we concluded that this was a heavenly place. How much we owe to the truth and would share in the future how often they may feel properly taught. The older ones enjoyed the occasion no less than the younger ones. What father or mother will refuse to partake of the joys which are always found in heavenly places? None are so cold and hard-hearted that they cannot be touched with the love of offspring.

After the service was over many came for want and kindly bid us farewell. A few and they would soon turn to the Lord; and O! may He give the useful help to enable them to go on and complete their resolution. The same old story, "summers closed too soon." Another week's meetings would, no doubt, enable a number to reach the Father in the Father. Dismissed with the word, "We will, it will, up to us, and it requires long continued efforts to melt the heart that is hardened in sin. It was so in the days of the apostles and so it is yet. Our meetings closed leaving duty called on elsewhere. Gladly would we have remained un-

der to work with the brethren of the Paint Creek Church, but we could not. This church has about thirty members. M. T. Bane is the Elder, assisted by Brethren Nemo, Reynolds, Stockmeyer and Watson. The church is located at the lowest recently held at its residence. God bless all the faithful ones in Christ Jesus our Lord.

St. Scott, Kan., Oct. 6th, 1920.

## THE LANARK CHURCH.

THE *Primitive Christian* of 7th instant contains the following:  
A correspondent of the *New Jerusalem Messenger* writes the following remarks about Lanark and our people there:

"It is a town of 1,200 inhabitants, surrounded by a rich farming country. A peculiar religious sect called 'Dunkards,' flourish here. They make good citizens, settle all their own disputes, without recourse to law, judge even in their own poor, and dress exceedingly plain. The men wear broad-brimmed hats, and coats of a singular cut. The women wear dark sun-bonnets in all weathers and dress in calico. They have little or no association with the world. They neither vote nor go to war. The church is a small, plain building, with no steeple, but is furnished or shanty. No steeple is allowed on the top. They taught a church in the neighborhood of the Lutheran church at Abilene. They took it down and they would worship in it. The preachers are not paid, and some of them do not receive worth paying for. They are generally thrifty farmers, and well-to-do in the world, we say."

"How strange is it that the cost generally worn by our brethren should be considered 'singular cut,' when there is nothing singular about it. Indeed, there is nothing strange about it, at all, as it is the same as the hats worn in America for the last hundred years, and yet it is so 'singular.' Our brethren are foolish, and do not know how to dress. The world would wear many 'singular' cuts, but they are not so considered because they are fashionable. We have much to do in making things look 'unsingular.' As to our sisters, under wearing 'violet-bonnets' and 'dressing in calico,' we are not quite sure that the correspondent is right. Possibly some of them use a more costly material for 'Sunday dresses' than they do for their 'week-day' dresses. Having no 'association with the rest of the world,' it seems to us as we were told they are quite 'singular' in the way they dress. They come from home, especially our publishing brethren at Lanark. We hope they will rise to explain the matter, and then let them have a word of their own own there."

"We dare say that the views of this correspondent in regard to our people are about as singular as the cut of our coats, but it does not make a particle of difference to us, as we are not the least ashamed of such singularity, except our attire should cause any scandal."

The correspondent to the *Messenger* is about correct. However, few of the sisters wear "violet-bonnets," not because they are too proud to do so, but because such bonnets are difficult to keep in order. Many of the sisters—some of the wealthiest—do wear calico dresses to church on Sunday. They do not visit much in calico, but they do not quite know the practice what their preference is. They look by example rather than precept. Indeed we have never heard our very plainest sisters say anything about dress, not that we would say they never have; but from this we take it for granted that they do not make it a hobby to parade whenever an opportunity is presented. Some people think that to live in towns or among rich people is to make one dress any one thing, and to be acquainted with the Lanark Church can see the futility of that notion. We have been here over a year and have not yet heard in church a complaint about dress.

The brethren and sisters here are as noble as in most places. By some they may seem hard to get acquainted with. Our ministers frequently remark as that we should be contented and content with what we have, and a word of welcome is always given any who favor our meetings with their presence.

Our house for worship is enclosed by a good fence; and nice evergreen and other ornamentals there are growing in the yard. The house is very plain, yet it is neat, comfortable, well lighted, and the floor is kept scrupulously clean. Our brethren and sisters think heaven, to be beautiful, modest and clean, and so they try to themselves and houses.

The star on our preaching falls to the ground by its own weight. Christians do not say "sermons are not worth paying for." The Lanark Church does not pay sermons with gold and silver, but it tries, "to visit the faithful and widows and to keep itself unspotted from the world."

S. J. B.

FROM PALESTINE

## NUMBER XXXVI

(From the "Statistics Standard" by model James)

WELL, the Caliph Omar, to whom Jerusalem surrendered, cleared away the rubbish and filth about this holy rock, and built over it a dome, thus making it a place of prayer. Several of his successors enlarged upon and improved his work, until it grew into what is now improperly called the Mosque of Omar. But it is not a Mosque, and its true name is, The Dome of the Rock. A Christian Church had been built at the south-western corner of the old temple court; this was turned into a mosque, and bore the name El Akhsa.

The Door of the Rock is an octagonal structure, varnished by the household dome. I suppose, in the world—basedom, not in its ornamentation, either outside or inside, but in its form alone. The spring with which it leaves the drum on which it sits, and the peculiar taper with which it approaches its crescent-crowned apex, are inimitable. I will not here attempt a description of it, or of the building which supports it. Suffice it to say that the building has no significance except as a support to the dome, and the dome none except as a cover to the sacred rock. The inside diameter of the dome at its base, is 63 feet, and this is but little more longer than the longest distance across the rock.

None of the writers whose books I have read, saw this rock uncovered. For centuries it has kept continually overhung by a canopy of the richest soil, the gift of the Sultan. Since the last of these were cut, the rock has been uncovered. I suppose that the present poverty of the Turkish government, together with the general indifference now prevalent among Mohammedans to the maintenance of their shrines, has caused the neglect to supply a new canopy. We were allowed to examine the rock at our leisure, but not to climb over the wooden platform, about five feet high, which surrounds it. It is a part of the natural rock of the hill-side, just projecting when the surface all around it was leveled. It has the shape and irregularities of a natural rock, showing a growth of vegetation on only one side. It is about six feet high at the highest point, and at lowest, not one foot. It extends about 32 feet from north to south, and about 25 from east to west. Under its south-east corner there is an opening, through which a flight of steps leads into no artificial cavern, about 20 feet in diameter and 8 feet high. A circular hole, two feet wide and three feet high, is cut into the rock above the top of this cavern, and nearly under this hole there is a hole of nearly the same size in the floor of the cavern, which is covered by a slab of marble nicely fitted into it. This last hole, according to Mohammedan belief, is the entrance into the place of departed spirits; and good Mohammedans can sometimes hear the voices of their departed friends speaking from there through the hole. On the day of judgment, when the hour of death comes, we had not the privilege of looking under it.

This curious rock, thus left above the surface, when all else was carefully leveled, thus supplied with a cavern beneath it, an opening from its top into this cavern, and an opening from the cavern floor into some other receptacle beneath it: rock so strangely reared by the Mohammedans from the beginning of their history, has been an object of much thought and speculation to the learned Christians of the East. The most prevalent opinion among those who have turned a definite opinion on it, is that it is the very rock on which Isaac was offered; that it stood within the three-story floor of Aramiah; that David offered his sacrifice on it; that Solomon, on account of this previous sacred use, left it projecting when he leveled the mountain, and that it was the altar on which he offered with his great altar of brass, which was 30 feet square; that the hole drilled through its top into the cavern, and the one from the floor of the cavern into a receptacle below, were intended to allow the blood of the victims to flow through and into an underground channel, and thence into the valley of the Kedron. To my own mind this theory appears altogether plausible. I have not time to go into it, but I am tempted to think it is a rock of no unimportant value, and its want of historical support, Ancient history, both sacred and profane, is silent in regard to it.

Around the Dome of the Rock is a level space, paved with smooth slabs of limestone, nearly rectangular in shape, and extending 387 feet from north to south, by 460 feet east to west, measured through the middle. It lies about 70 feet higher than the surrounding area, and is reached by two flights of steps on every side. Scattered about over this platform are numerous praying places, episcopes and pulpits, which I can not stop to describe. The Dome stands nearer the southern end of the platform than the northern, and nearer the western than the eastern. I suppose that this platform corresponds very closely to the "Court of the Jews," in the temple.

The entire area outside of the platform and within the inclosing wall, is about 35 acres in extent, and about 1,500 feet long, by about 1,000 in width. If, like the platform, lacks a little of being rectangular, its eastern side being a little longer than the western, and the northern than the southern. The eastern side is nearly all cypress trees, except the few more southern palm trees, which are scattered here and there, and lower than elsewhere. In the southern part there are half a dozen cypress trees of rather ragged appearance, and two or three downy oaks, of still more appearance. Woods are allowed to grow everywhere except where the tramping of feet keeps them down, and grass grows up between the stones in the pavement of the platform. The Mosque and the Dome are both in the center of the inclosing wall, and the broad (they allowed us to wear our slippers, but boys were playing ball in the large portion) the Mosque. The entire area is a place of prayer; but we saw more people gazing about and laughing and talking, than we did praying. Everything visible about the place has an air of neglect and decay. This is true also of everything Mohammedan that we have seen, both in Mecca and in Egypt. The system, with all that belongs to it, is crumbling and ready to fall.

The wall around the Hiran, or, as the Arabs call the temple area, is in most places not more than ten feet higher than the surface on the inside, though it is from 40 to nearly 90 feet above the surface on the outside. The northern wall, near the north-west corner, is of the natural rock which was originally higher here than the level to which the area was reduced, and partly the wall of Turkish barracks and Governor's house. The chief part of the wall is of masonry, and is made of the same stones as the houses that are built against it and the upper stories of these houses stand above it, so that their windows looking into the area. Along the southern part of this wall, the Tyropoeon Valley is not so much filled up, as elsewhere, here it is seen, near the ground, some of the original wall built by Solomon, or at least some of the large stones which he used. Here is the Jewish washing place, where the Jews meet every Friday afternoon to bathe the loss of their sins. The water is brought from the Jordan, in April, half past four in the afternoon, and found the spot, which is 90 feet long and 14 feet wide, full of Jewish men and women, the women predominating. Some were standing, some were sitting on the ground, many were leaning their foreheads against the ancient stones, and were reading aloud from the books in which their lamentations are printed. I copy a brief specimen of the lamentations:

For the palaces that they destroy, we are in sorrow.

"For the palace that is destroyed, we sit, etc.  
 "For the walls that are overthrown, we sit, etc.  
 "For majesty that is degraded, we sit, etc.  
 "For our great God who is despised, we sit, etc.  
 "For our precious stones that are buried, we sit, etc.  
 "For our friends who have stumbled, we sit," etc.

As I looked around upon the mourners, I saw many who gave evidence of the deepest feeling. Tears flowed down their cheeks in abundance. Some with broken utterance, and occasionally one wept aloud, and poured forth fruit from sympathy, and I mentally exclaimed, Poor people, I pity you, and gladly would I hope for your consolation; but all of you pray ever in vain. You reject the only One through whom you can come to God, and your prayers will not be heard until you turn to Him. I am here, with a soft heart, and was led to remark, "He is the Father, I am the stranger," the place, and the unwelcome fact that, the strongest people that ever lived.

J. W. McGRADY.

### Our Bible Class

*The Worth of Truth no Tongue Can Tell*

This department is designed for asking and answering questions, drawn from the Bible. In order to promote the Truth, all questions should be brief, and clothed in simple language. We shall accept questions to our contributors to answer, but this does not exclude any others writing upon the same topic.

Will some one please explain Rom. 11: 29 which reads as follows: "Therefore if these enemy hunger feed him; if he thirst give him drink; for in doing thou shalt heap coals of fire on his head."

Will Bro. R. H. Miller please explain Rom. 14:17, 18. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serve Christ is acceptable to God, and approved of men."

Will some one please explain Jer. 12:5. It reads as follows: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses; and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan."

C. E. M.  
 served, how long continued? Is it a command?  
 If so why is there not more preaching and writing  
 done on that subject? And why is not our  
 served more by us and especially by some of the  
 men. If it is not a command what does Matt. 9:15,  
 16, Mark 2:18-21, Luke 14:28-30, Acts 13:2, 5, 16,  
 21, 23, Mark 9:27, Luke 8:27, Acts 14:23, 16:30,  
 Cor. 7:2, 5, 2 Cor. 6:5, Matt. 6:16-18, 4, 2, and Luke  
 2:2 mean?

Wm. C. Newell

Will some one please explain the 4th and 6 verses of the 6th chapter of Revelations? It runs as follows: "And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

As the numbers seventy, forty, and three are very often in Scripture, can any brother or sister tell me through the BROTHERS AT WORK how often these numbers are in the Holy Bible? And have they any particular sacred meaning?

A. NELSON GRANTLEY

QUERY ANSWERED

What does the phrase "least in the Kingdom of Heaven" mean? In particular we would like to know who is the least and why called the least in the Kingdom of Heaven?

[illegible]

QUESTIONS ON TRINE IMMERSION.

BY PETER WINDBERGER.

FIRST. I ask our Tunker Brethren to give us one example of true baptism in the New Testament. *There are none.*

2. Give one precept or command for true immersion. Nowhere does it say "dip three times for one baptism."

3. Why do you say, when you baptize, "I baptize you in the name of the Father, and I baptize you in the name of the Son, and then say that the candidate is not baptized until the third dip is completed? Why tell two untruths before you arrive at what you call truth?

4. Why don't you use the ceremony, in baptism, just as it is recorded in Matthew? Why add words to it? Why put words into the

5. Your adding words to the commission

certainly proves that your doctrine on baptism is not contained in it as it stands in the word, does it not?

6. Your trine baptism not being contained in the Bible, neither in precept nor example, then why do you condemn all who differ from you? Remember Christ will judge all.

SKILLY TO THE ABOVE.

1. I think you must have been very inattentive while reading the New Testament, or you

certainly would have found some example of trine baptism. All baptisms administered by the apostles, after the commission was given, were administered in accordance with the commission. They either administered baptism in accordance with the commission, or else they were disobedient, *were they not?* The commission teaches nothing but trine baptism.

2. Have you been preaching all this time without having read the commission? If you have please turn to it now and learn that no one is authorized to baptize any other way than, in the name of the Father, and of the Son, and of the Holy Ghost. Here thou, all who are authorized to baptize, are authorized to baptize three times for one baptism; or if baptism means to dip they are authorized to dip three times for one dipping.

3. Tankers as you call them, never use the language you charge them with. Hence this needs no reply. They don't tell the two untruths you charge them with neither, but you do that yourself. You tell your candidate that you will baptize him in the name of the Father, but you don't do it. After this you tell him that you will baptize him in the name of the Son, but you don't do that either. It is you, then, who tells the two untruths instead of the

4. Those among us, who are authorized to baptize, do use the ceremony as given in Matt. 28: 19. Hence this needs no reply.

6. The first part of this question has been answered in my reply to your 1st and 2nd. Hence I need only say that we condemn no man. The word of God condemns the doer. All that we do is to point out the manner in which men and women may disobey God's word; and although we may see the dishonour that word, we do not condemn them, but are willing to aid them by pointing to single incommens and every other invention of men as dangerous perversions of the teachings of Christ. If you charge us with condemning others may not we, with equal propriety condemn you for your 4th question an insinuation of condemnation? I hope his reply may prove satisfactory. If others wish to let me know in what particular and I will write again.

E. URBAN.

## WINEGRANERS REPORT.

*Dear Brother:*—Not one question have you answered; you simply beg the question, and deny that you condemn others while you must know that your fellowship none but your trine immersionists. No my brother there is no trine immersion in the Testament. You can show none. Who did you not?

50 DOC? F

**REPLY.**

Dear Friend:—You say I have not answered  
one of your questions. If *your assertion* is  
true, it is not *my* question. To make a  
man's assertion is required to establish a fact.  
You are wrong. You say I beg the question.  
I do not. I only ask you to establish what  
we can both agree. I do deny this. Should  
we fellowship any but those who obey the  
true Word of Christ and His apostles? You say  
there is no true immersion in the Testament.  
I told you, that all the baptisms administered  
in the name of Christ and His apostles, are  
done in accordance with the commission. You  
could really infer from my answer to your 3d  
question, that I was not a baptizer. I said  
that, really any of the apostles said, "I baptize  
you in the name of the Father," &c. they either  
baptized in the name of the Father, or the  
could not say any and not do, but instead of  
doing that they said they would, say they will  
baptize in the name of the Father, without  
being disobedient, we who live in the age  
are cannot do so without being disobedient.  
I am not a baptizer, I am a baptizer, I have more  
liberty in this respect than the apostles.

P S Although this last reply was sent to friend Winebreuner 3m outsize he has not yet replied, the reason for which is, we conclude, that he cannot tell why he should have an objection to the matter.







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## Announcements.

## Announcements.

Notices should be brief and written on paper separate from all other business.

LOVE-FRASCS.

- [illegible]

LOVE-PEAS.

Oct

" 18, Ninesham Church, Ross Co, Ky, at 2 P M.

" 22, 23, 24 West Church Church, Ogle Co, Ill, at 10 A M.

" 22, 23, 24 West Church Church, Ogle Co, Ill, at 10 A M.

— — — — —

Delegates and others attending the District Meeting at Hudson, Illinois, can stop off at Oneida Crossing, two miles north of Hudson, by asking the conductors. This will be granted on Monday and Tuesday, the 27th and 28th of October, and those coming on Saturday will stop off at Hudson.

THOMAS D. LYON.

28. Spring Creek Church, Rosewater Co., Ind.
29. Lewis Field Church Church, Madison Co., Ind., at 30
30. St. Mary's, Elletts Co., Iowa.
31. Marquette, Pa., Marquette.
32. Old Cold Water Church, Better county Iowa.
33. Freeborn, (uncl.) Indiana, at 18 & 34
34. North Park Church, Clinton Co., Mo.
35. St. Waddell's Church, Springfield Co., Ill., at 1 P.

Sum

1. Oliver Church, Pitts Bl.
2. E. Newman, Newton Co., Mo.
3. Careyville Ill 3 P, M.



# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."—LUX 2: 10.

Vol. IV.

Laanark, Ill., October 20, 1879.

No. 43.

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SEVENTH PAGE.—From Elkhart, Iowa.—S. M. Goughner; From the Antioch Church, Ind.—J. W. Southwood; From Moscow, Va.—R. F. Southard; Milford, Ind.—J. H. Miller; Longmont, Colo.—J. S. Piller; Naperville, Ill.—Noah Early; Maple Grove Colony.—R. H. Hubbard; Pleasant Hill, Ind.—Stark Gosh; Ripon Wisconsin.—H. H. Swapp; Montague County, Texas.—J. H. Swapp; Doakt's Meeting.—District Clerk.

EIGHTH PAGE.—Among the Brethren in Mo.—M. E. Missionary Work.—Daniel Silvey.

## STEIN AND RAY DEBATE.

Prop. 2d. Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ.

D. B. RAY, Affirms.

J. W. STEIN, Denies.

RAY'S 1ST AFFIRMATIVE.

THE church question is emphatically the question of the age. Long and painful has been the controversy over rites and ceremonies—modes of worship—and abstract theological speculations; but the time has fully come for the "battle of the churches." The questions, "What, and where are the churches of Jesus Christ?" and "What constitutes the character of a Christian?" are the central issues of the Christian era. The question of the church is the question of the world, "the salt of the earth," and "the pillar and ground of the truth."

Our proposition is so definitely stated, that there is no room for controversy as to its meaning. The term churches is here used in its primary sense. Bible signification, to describe local congregations. In the New Testament, we read of "the seven churches which are in Asia" (Rev. 1: 4); of "all the churches of the Gentiles" (Rom. 16); and that such are called "the churches of Christ" (Rom. 16: 16). Our word

church is a very imperfect translation of the Greek word *ekklesia*, from *eklein*, to call, and *ekleto*, chosen. Literally, it means the called out. Liddell & Scott, in their Greek lexicon, define the word *ekklesia*, an assembly of citizens summoned by the *prætor*, the legislative assembly. "There is no controversy about the existence of 'of churches of Jesus Christ' somewhere on earth."

It is almost universally admitted, throughout Protestant Christendom, that Baptist churches are churches of Christ. In denying our proposition, our friend denies the salvation of any Baptist. He thinks that all Baptists will be damned, unless they become Unitarians. Surely, those of us who are diligent to teach all Baptists the way of the Lord, more perfectly.

We believe the truth of our proposition as firmly as we believe the truth of the Bible. We expect to introduce several Bible characteristics possessed by Baptists, which will show that Baptist churches are churches of Christ.

CHARACTERISTIC 1. Baptist churches possess the Bible characteristic which demands spiritual regeneration as the birth—and spiritual life as an essential to baptism and church membership.

This characteristic is so essential, that no organization, which denies its truth can be regarded as a true church. The testimony in its support is overwhelming.

Arg. 1. This Baptist characteristic is proved from the fact, that regeneration is essential to baptism and church membership. Those that came to John's baptism were required to bring the "fruits worthy of repentance." Luke 3: 8. "Go ye therefore, and be baptized, every one of you." But repentance reaches unto spiritual life. "Repentance is the fountain of life." Acts 11: 18. It is repentance *into* *new* life. We state the argument thus: (1) Repentance precedes baptism; (2) Repentance reaches unto spiritual life; (3) Therefore, spiritual life precedes baptism. Again, "For godly sorrow worketh repentance to salvation"—*is* *conversion*—unto salvation. (1) Repentance precedes baptism and church membership; (2) Repentance reaches unto salvation; (3) Therefore, salvation precedes baptism and church membership.

Arg. 2. This leading Baptist characteristic is proved from the fact that heart-faith precedes baptism and church membership. Every man believes upon spiritual life, and, therefore, in a state of justification. (a) Testimony of the prophets: At the house of Cornelius Peter said, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts 10: 43. Every true believer has remission of sins. It is agreed that this heart-faith is essential to baptism and church membership. Again, "He believed in the Lord; and he accounted it to him for righteousness." Gen. 15: 6. Paul embraces the sense in the New Testament, where he speaks of Abraham believed God, and he was counted unto him for righteousness. Now to him that worketh, is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as it was imputed to Abraham, righteousness was imputed unto whom God imputed righteousness without works." Rom. 4: 3-6. The faith was reckoned to Abraham for righteousness when God called him out of Ur of the Chaldees, long before his circumcision and justification by works, when he offered up his son on the altar. He was justified in the state of pardon when he believed, and was justified before men by works when he offered his son.

The apostle further enforces the doctrine of justification by faith in the letter to the Galatians. He says: "Even as Abraham believed God and it was accounted to him for righteousness. Know ye therefore that they which are of faith,

like unto the children of Abraham." Gal. 3: 6, 7. This settles the question that the plan of salvation which saved Abraham, is still the plan by which sinners are saved. This plan, which is held by Baptists, is further taught by the prophets, Hab. 2: 4; Is. 28: 16; and is quoted by Peter and Paul as the New Testament plan. 1 Peter 3: 6; Rom. 9: 30. Thus we have the testimony of all the Old Testament prophets, and adopted as the New Testament plan, that every true believer has the remission of sins, and is a spiritual child of Abraham. (b) In the New Testament we have the testimony of Jesus that the believer is saved and has spiritual life. "And he said to the woman, 'thy faith hath saved thee; go in peace.' Luke 17: 50. Our friend does not believe this doctrine taught by the Master. Jesus said: 'Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come unto condemnation; but is passed from death unto life.'—out of death into life." John 5: 24. One must be a true believer prior to baptism and church membership. Every man before he is baptized out of spiritual death into spiritual life. In the interview with Nicodemus, the Savior sets forth the same Baptist doctrine, that the believer in him has eternal life, and is not condemned. John 3: 13-15. Paul affirms, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10: 9, 10. The testimony in support of this Baptist characteristic is overwhelming.

We state the argument as follows: (1) Every man must possess heart-faith prior to baptism and church membership; (2) But every one that possesses heart-faith has regeneration and spiritual life; (3) Therefore, every man must possess regeneration and spiritual life prior to baptism and church membership. This our friend has admitted. In spite of the doctrine of his church he has surrendered this question so as to admit that none but the "regenerated" are to be baptized. Yet for the benefit of others, we continue our proofs.

(a) Peter testifies: "And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." Acts 15: 8, 9. Also, Peter says: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unexpressed and full of glory, receiving the end of your faith, even the salvation of your souls." 1 Pet. 1: 8, 9. The true believer has his heart purified and his soul saved, according to Peter. 1. True faith must precede baptism and church membership. (2) But every one that has true faith, has his heart purified and the salvation of his soul. (3) Therefore, every one must have the purification of heart and the salvation of the soul before baptism and church membership.

(b) The testimony of John stands thus: "Whosoever believeth that Jesus is the Christ is born of God." 1 John 5: 1. Also, "He that believeth on the Son of God hath the witness in himself." 1 John 5: 10. The true believer is "born of God" and has the witness in himself. This is Baptist doctrine. 1. True belief must precede baptism and church membership. (2) Every true believer is born of God, and has the internal witness. (3) Therefore, every one must be born of God and have the internal witness prior to baptism and church membership.

(c) Paul testifies that he was sent by Christ to the Gentiles "To open to them eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in me." Acts 26: 18. Yet Paul says: "For Christ sent me not to baptize, but to preach the gospel; not

with wisdom of words, lest the cross of Christ should be made of none effect." 1 Cor. 1: 17. Mark it well. Paul was sent to turn men from darkness to light, from the power of Satan to God; but he was not sent to baptize. Therefore, baptism is not essential to the turning from the power of Satan unto God. Let true faith must precede baptism and church membership. 2. Every one that has true faith is justified by faith in Christ, prior to baptism and church membership. Paul testifies: "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13: 39, 40. All must be believers in Christ prior to baptism and church membership. 3. "All that believe are justified." Therefore, all must be justified prior to baptism and church membership.

Once more, the trembling sinner cries out, "O Lord, what must I do to be saved?" And they said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16: 30, 31. Every one must believe on the Lord Jesus Christ prior to baptism and church membership. 2. But every one that believes on the Lord Jesus Christ is saved. 3. Therefore, every one must be saved prior to baptism and church membership.

The New American Cyclopedia (edited by Geo. Ripley and Chas. A. Dana; published by Appleton & Co., New York) under the head of "Baptists," says:

"The Baptists, properly defined, are those who hold that the baptism of Christian believers is essential to salvation."

"Suppose Baptist churches, unassisted, the fundamental Bible characteristic which demand spiritual regeneration—the new birth—and spiritual life as essential to baptism and church membership."

## SERIOUS QUESTIONS.

1. Will the road in which I am walking lead to heaven or hell?
2. Will the imaginary advantage of sin here be a sufficient compensation for the eternal loss of my soul?
3. Going on as I now do, shall I run no risk of being condemned forever?
4. Have I not committed many sins against God and provoked his anger?
5. If God should this moment call me to his bar, would I be prepared to meet him?
6. Am I born again?
7. Do I rest my hopes of heaven on my doings, or on the merits or mediation of Christ?
8. Do I honestly and diligently read the word of God, for the purpose of knowing his divine will and learning the way to heaven?
9. Do I believe the Lord Jesus Christ with all my heart and are my sins forgiven?
10. What evidence do I give of my faith in Jesus?
11. Do I pray sincerely, fervently and earnestly in all humility of mind?
12. Do I heartily repent of every known sin and hate it and endeavor to flee from it?
13. Do I desire holiness as much as happiness?
14. Do I hate vain thoughts and vain company?
15. Is it my desire to be like Jesus, in the temper of my mind and the whole course of my life?
16. Do I avoid all temptations and constantly watch and pray against them?
17. Do I love Christ sincerely and obey him conscientiously?—No!

A fully missionary teacher of Utah, said at the Saratoga Assembly, last week, that the degradation of Mormon women there is as great as that of women in China.

## THE DEATH OF A CHRISTIAN.

BY A. W. BOUTWORTH.

Mid to mind a Summer evening,  
When the sky is all serene,  
When the sun has just departed,  
And no clouds are to be seen

When the gentle zephyrs whisper,  
And the twilight gleams appear,  
Then the heart is filled with gladness,  
For the scene hath nothing drear.

But 'tis crowded with peace and quiet,  
To the faithful of the day;  
So they can in sweetest slumber,  
After they to God pray.

Thus the evening's very pleasant,  
To the laborer of the day;  
Who has wrought and toiled most nobly,  
And doth not with duty stray.

So it is with his who labor,

It is his who has labored,  
Working hard in Jesus' calling,  
And his teaching all obey.

When their sun of life is setting,  
There will not a cloud appear;  
They can pass from earth to glory,  
Having sought to make them here.

Blessed thought for dying Christians,  
That no clouds shall intervene;  
To depart their dying slumbers,  
Or molest the parting scene.

Let us live, so when we're dying,  
It will be but slumber sweet,  
That will glide us safely o'er,  
Where we can our Savior meet.

## THE KINGSHIP AND KINGDOM OF CHRIST.

"Pilate saith to them, Shall I crucify you King? the chief priests answered, We have no King but Cæsar." John 19: 15.

CHRIST, IN KING, HAS A TRIPLE, OR THREE FOLD KINGDOM: A NATURAL KINGDOM, A KINGDOM OF GRACE, AND A KINGDOM OF GLORY.

1. *Christ has a natural kingdom.* This natural kingdom is the universe, and his universal dominion, as the Governor of the universe. In reference to this kingdom it is said, "His throne is established in the heavens, and his kingdom ruleth over all." All the works of his hand through the vast and boundless universe—the planetary systems, the stellar systems, the lofty heavens above, and the bottomless beneath—all are included in the immense empire of which Christ is King. The kingdom of nature and providence belongs to him as God, in which he would have reigned with a sovereign and universal scepter, as one with the Father and the Holy Ghost, though man had never fallen, and there had been no need of a Redeemer.

2. *Christ has a kingdom of grace, or a mediatorial kingdom.* This kingdom is divided into various eras or periods. The first period extends from the first to the second Adam. The second period extends from the time Christ was manifested in the flesh to his second advent. The third and last period will extend from the time of his second coming to the end of the world; which is commonly called the Millennium, or his personal reign for a thousand years. Each of these periods is called his kingdom, and the kingdom of God. Hence, it is idle, and unscriptural, to talk, as did the Jews, and as some do now, that Christ is no king, and that he has, as yet, no kingdom. It is equally unscriptural to speak of his millennial kingdom or the last period of his mediatorial kingdom, as his only and everlasting kingdom. It is neither his only nor everlasting kingdom. He is as much a king now, and has just as much a kingdom now, as he will be a king and have a kingdom during the millennium. That he is King now, we have already shown, and that he has a

kingdom now, will be no difficult task to establish. In evidence of the fact, we offer the following proofs:

1. *The teachings of Christ.* "Jesus," it is said, "came into (talior), preaching the gospel of the kingdom of God, and saying: 'The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.' (Mark 1: 14, 15.) In his sermon on the mount, he said: 'Seek ye first the kingdom of God and his righteousness.' (Matt. 6: 33.) And again, when speaking to the multitude concerning him, he said: 'Among them that are born of women, there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force.' (Matt. 11: 11, 12.)

Such were the teachings of Christ concerning his kingdom. If then, he declared his kingdom at hand—if he taught men to seek it, and if those who did so, properly took it by force; then it was most certainly his present kingdom of grace, and not his future and everlasting kingdom of glory. But, we offer in evidence of the same thing.

2. *The doctrine and teachings of the apostles.* They all studied and graduated in the school of Christ. He taught and instructed them carefully for more than three years in the things pertaining to the kingdom of God. He also endowed them with power from on high, and sent them forth to preach, in all the world, "the things concerning the kingdom of God." It is therefore fairly presumable that they were well acquainted with the nature and doctrine of Messiah's kingdom. Hence their teaching on this subject must be true, and in perfect harmony with the teachings of the Master. What then, do they teach in regard to his kingdom? They teach us that Christ has a kingdom; and they tell us also, what it is, and where it is established. "The kingdom of God," says Paul "is not meat and drink; but righteousness and peace and joy in the Holy Ghost." (Rom. 14: 17.) "This kingdom of God cometh not with observation. Neither shall they say, Lo here, or lo there; but behold," says Christ, "the kingdom of God is within you." (Luke 17: 20, 21.) The heart is the throne of Messiah's spiritual kingdom. Those who will not allow him to rule over their hearts and consciences, are accounted children of the wicked one, and not children of the kingdom. Hence, Paul, speaking of the latter, says: "Who hath delivered us from the power of darkness, and has translated us into the kingdom of his dear Son." Col. 1: 13; Matt. 12: 28. These, and many other passages of like import, clearly demonstrate the fact, that Christ has a kingdom of grace, and that the saints, or his regenerated children possess and enjoy this kingdom. We offer in further evidence of this fact,

3. *The experience and testimony of all God's people.* In every age and country where God has had a people, they have borne their uniform testimony to the fact that they sought and found the kingdom of God to be, as Paul defines it, "righteousness, peace and joy in the Holy Ghost." This is the kingdom, or grace of God in the heart. This is the one thing needful, and the good part which Mary chose; this is the blessedness that every new-born soul feels and speaks for, and that makes it a fellow citizen with the saints and of the household of God.

But, again,

3. *Christ has a kingdom of glory.*

This kingdom is variously designated. It is called: "His heavenly kingdom," 2 Tim. 4: 18. "The kingdom of Christ and of God," Eph. 3: 5. "The everlasting kingdom of our Lord and Savior Jesus Christ," 2 Peter 1: 11. "The kingdom prepared for the righteous, from the foundation of the world." Matt. 25: 34. "My Father's kingdom," and "the kingdom of their Father," Matt. 26: 29; ch. 12: 43. "A kingdom which cannot be moved," Heb. 12: 28. "His endless and everlasting kingdom," Dan. 7: 14, 27; Luke 1: 33. It is also called: "The third heaven," "everlasting life," etc. Matt. 19: 29; ch. 23: 46; 1 Cor. 6: 9, 10; 2 Cor. 12: 2.

These texts show conclusively that Christ has a heavenly and eternal kingdom, as well as natural and mediatorial kingdoms. These kingdoms are all separate and distinct from each other, and ought not therefore be confounded, and spoken of as being identical. The kingdom of grace is temporal, but the kingdom of glory is eternal. The end of the one is the beginning of the other. Hence, the apostle says, speaking of the resurrection and the end of the world: "Then cometh the end, when he shall have delivered up the kingdom [i. e., his mediatorial] to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he has put all enemies under his feet." 1 Cor. 15: 24, 25.

As to the time when all these things will be fulfilled, that is, when Christ will conquer all rule and authority and all authority and power, and put all enemies under his feet: we understand the Scripture to mean, the end of the world and the last general Judgment. Up to the time of that notable day, Christ will occupy his mediatorial throne, and exercise his all conquering power.

But when the time of the end shall have come, and he shall have finished the great work of human redemption, then will Jehovah Jesus ascend to the throne of his glory, and by his omnipotent power, judge and slay all his enemies that would not have him to reign over them. And then, having saved and justified and glorified all his ransomed host, and subdued and destroyed all his enemies, he will give up his mediatorial kingdom to God the Father; and the Son himself, that is, his humanity will also be subject to him who put all things under him, that God may be all in all.

INCUMULATIVE AND APPLICATION. Now, then, we have briefly and frankly given our views and opinions on the doctrine of the KINGSHIP AND KINGDOM OF CHRIST. We have first briefly stated, examined and refuted the no kingdom doctrine. We have also established the fact that Jesus Christ is King in a twofold sense, and that he has a triple kingdom, and a kingdom of glory.

We have sought to define these kingdoms, and show that they are separate and distinct from each other. We have also shown that the kingdom of grace is divided into three different periods. The first period extends from the first to the second Adam; the second, from the first to the second advent of Christ; and the third, from his second advent to the end of the world. Then, at the end of the world, as we have stated, when Christ shall have finished his mediatorial work, and put down all his enemies under his feet, he will surrender his mediatorial administration, and enter upon the possession and government of his everlasting kingdom of glory.

If we are correct in our views upon

this subject, it follows, of course, that the millennium belongs to his reign of grace, and not to his reign of glory. In other words: that Christ's mediatorial kingdom will not terminate, as some believe and teach, at the time of his second coming. But at the time of the resurrection of all things. After the second and last resurrection and at the close of the great Judgment Day, the King of life and glory will say to those on his right hand: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The kingdom here referred to, is Christ's everlasting kingdom of glory. This will be awarded to the righteous and blessed of the Father, of his happy, glorious, and endless home.

Accordingly, we are naturally led to the conclusion, that when the grand drama of human recovery is fully accomplished, and Messiah's mediatorial throne finally vacated, then the world's destiny will be fixed and sealed forever. The righteous will then shine forth like the sun, in the kingdom prepared for them from the foundation of the world; and the wicked shall be punished in hell, to all eternity. This is the plain doctrine of the Bible, in relation to man's future destiny, and which cannot be denied. And as a summary thereof, on this point, the Revelator says: "He who is unjust, let him be unjust still; and he who is filthy, let him be filthy still; and he who is righteous, let him be righteous still; and he who is holy, let him be holy still." Rev. 22: 11.

How awfully grand and impressive is this subject! Sinner, ponder it well in your heart, and seek the kingdom of God, whilst the King is waiting to be gracious.

## A CLEAR CONSCIENCE.

BY MARY C. MILLER.

"And herein do I exhort myself, to have always a conscience void of offence toward God and toward men." Acts 24: 16.

CERTAIN writer says, "How bravely a man can walk the earth, bear the heaviest burdens, perform the severest duties, and look all men square in the face, if he only bears in his breast a clear conscience, void of offence toward God or man. There is no spring, no spur, no inspiration like this; to feel that we have omitted no task, and left no obligation unfulfilled; this fills the heart with satisfaction, and the soul with strength."

Was it so with the apostle? He exercised himself to have a clear conscience. Was he able to be brave, bear burdens, perform duties and look all men square in the face? The strength that is to be obtained by being in possession of a clear conscience was surely his. He pleased his Master, and therefore was strong. He did his duty toward his fellow man, and though many were offended, yet he gave them to cause to be so, and told them plainly that they could not prove the things that they accused him of doing. God holds no man guilty for sin he has not committed. In the twenty-fourth chapter of Acts we read about Paul being accused before Felix. But was he found guilty? And in the next chapter when he was placed before Festus, the Jews had many and grievous complaints against him, but they could not prove them, yet they desired to have judgment against him. How unfair! how unlike Christ they acted! And it was the same way when Christ was accused. It was their prejudices which made them so, and not because they had

reason to be offended. Christ says "blessed is he who ever shall not be offended in me." Then we may conclude that to be offended without a cause is not right, and the Christian is not accountable for such offence. When King Agrippa had come, Paul was again required to make his defense. Now when he was brought before the king he was found innocent, and he was found innocent once or twice before. He has done nothing worthy of death or of bonds, he had, as he says, exercised himself to keep his conscience void of offence both toward God and man, and when judged by the king was found innocent. So it will be at the great day when "the books will be opened and another book will be opened which is the book of life, and the dead will be judged out of those things which were written in the books according to their works." The old prophets, who labored to keep their consciences clear and clean will be found innocent. Though some of them were slain and others shamefully treated by their brethren, the Jews. "Oh Jerusalem! Jerusalem! thou that killest the prophets and stonest them who are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you desolate." So it is, for God had sanctified the temple by his presence, but now he says he will leave it unto them, desolate. Why did he depart from the house? Ah, it was because they had departed from him, they had not kept themselves void of offence toward their God, but had defiled his holy sanctuary, killed his prophets, and built their sepulchres and filled up the measure by crucifying Christ and his followers.

Yes, at that great day of judgment, those who have kept their consciences clear, those who have neither offended God by trampling his word beneath their feet, nor men by disobeying the laws between man and man given also by God, they will be found innocent. Though persecuted by their brethren, by governors, by kings and emperors; all this will only be in their favor. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." Matt. 5:11, 12.

"Unto the pure all things are pure; but unto them that are defiled and unbelieving nothing is pure, but even their minds and consciences are defiled. They profess that they know God, but in works they deny him, being abominable and disobedient, and unto every good work reprobat." Titus 1:15, 16. The minds and consciences of the class spoken of above have become defiled. They have not exercised themselves as diligently as they should to keep them pure.

To sum up the whole matter, if we would keep our minds and consciences pure and clear we must "present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service." Rom. 12:1. We must humbly learn to obey in all things, and know nothing but the will of our Master. Our own opinions are worth nothing. They will never change God's immutable laws; but they will bring condemnation upon us if they do not agree with the word of truth.

Keep thy heart with all diligence.

#### LAND OF BEulah.—Parodied.)

IN A SONNET.

Earth's latest son is sinking fast,  
His race is nearly past;  
The trials now are almost past,  
The crown is almost won.

O come, glorious Lord,  
Soon come, fulfill thy word;  
O gather us all from these scenes of sin,  
To our eternal home.

I know we're near the solemn day,  
We see Jesus shall appear;  
The light shines brighter on our way,  
The morning must be near.

We've almost gained our heavenly home,  
Ahead for joy we sing;  
The angel-reapers soon will come,  
The harvest-hour to bring.  
All praise and honor be to him  
Who bled and died for me;  
Whose blood now cleanses from all sin,  
And gives the victory.

#### THE LORD'S FREEMAN

BY C. H. BALDWIN.

To Brother J. R. Spacht, of Dunkirk, Ohio:—

SIN liberates. Nothing else does. Truth liberates. God is free not only to good but in good. Liberty and bliss are synonyms. Not all sadness is unhappiness, else God would be the most unhappy of all beings. He knows and sees all the sin and misery in the Universe, and feels it too. God is a Spirit, and not stone or iron. His sensibilities are infinite. All wrong wounds Him, dishonors Him, grieves Him. His deepest, most ranking wounds are those He receives "in the house of His friends." But He is free because True. All evil is objective. The past has nothing to grieve Him, the future nothing to terrify. "I AM" takes in all that was and is and that is immutabile. There is no peace for us, no freedom, till God's *now* is ours. The past must somehow be annihilated, as a *quilty* past, and the future disrobed of its mien of horror, before the present anticipates the glad Eternity of the All-holy. It is in the present we apprehend God, and are apprehended of Him. Faith is retrospective and prospective, and sheds the low-light of the Godman over our past and future. "Faith is the substance of things hoped for." "I live, yet not I, but I Christ live in me; and the life which I now live in the flesh I live by the faith of the Son of God." Let us powder the word of after faith. That inaugurates "the liberty which we have in Christ Jesus."

Faith in Christ, as a Divine historical Personage, is not salvation; but the faith of Christ is the infusing of Deity. These only are free who the Son makes free; and He cannot impart by the infusing of His Deity properties. He is enslaved by the lust of the flesh in any form, or by money greed, or desire for competence, or reputation, is not the Lord's freeman. One who is not master of his appetite, or passion, or carnal propensities, is in bondage to the flesh. They that "walk after the flesh" in any of its promptings, "and not after the Spirit," are the vessels of corruption, no matter how securely they may be sheltered by conventionalism, or ecclesiastical lenity. Christ did not bestow his kingdom by sensuality any more than He yielded His other members "as instruments of unrighteousness unto sin." He did not worship mammon although all the gold and the silver are His. Hag. 2:8. He did not make "a God of His belly" by stuffing with the dietetic abominations of modern christianism, but kept his body under, and brought it into sub-

jection. Philp. 3:19. 1 Cor. 9:27. Matt. 4:2. 4 John 4:32. "He was rich, yet for our sakes became poor." His missionary enterprise so impoverished Him that he had not where to lay his head. Why are we so niggard in the prosecution of his ends and the extension of His Kingdom? Why so lavish in promoting our own interests, augmenting our own comfort, or maintaining our popularity, while the claims of Jehovah are disregarded, or opposed, or even treated with contempt? Our lack of sympathy with His aims betrays a small measure of the spirit of Nazareth, the Wilderness of Gethsemane, and Golgotha; and this accounts for the absence of that freedom which renders the elect a "peculiar people." Jesus "made Himself of no reputation." Philp. 2:7.

Is not our want of likeness to Him in this respect another stumbling-block to our liberty and progress? No soul can be free but in the Truth and that means surrender of body, soul, spirit, honors, lands, stock, friends, all that we are and have, for the consummation of the Divine purpose in Christ Jesus. He that is not free enough to give himself and all for a Savior who left the bosom of Infinite Love, and Power, and Bliss, to endure the measureless horrors of a cross that aggregated the sins of the whole world from Adam to the lastborn, evinces nothing of the majesty of sacrifice which cleanses the soul to God. He that has not consecrated his all to the Cross, can not give ten per cent, nor five, nor one, to the glory of God.

If Jesus has a right to the whole of our possessions, why should we grudge the tenth? If we would enter into the spirit of the incarnation, including all that lies between the Manger and the Cross, and between the Cross and the everlasting Divine-human reign of Emmanuel, what a stripping off of jewelry and flesh-pampering apparel there would be for the advancement of the interests of the Cross! What a disposal of world-furnished furniture and glittering equipage! What a purgation of pantries and tables of dress-gendering, and of sumptuous dishes that belong to the other side of the Red Sea! What a spewing out of filth and mud! What a demolition of Cross-enclosed pipes! What a bonfire of novels and poisonous thistles, and other literary trash. All these dispute the sovereignty of the Cross, and are abhorred of God. When the time is here for God to build, it is time for us to sacrifice. Gal. 3:21, 22, 23, and 38:8, first chapter of Haggai. There is no liberty for saints but in Christ. There we cannot be too free, His liberty was self-immolation. When self is consecrated, all that self owns is included. In such souls God will verify. 2 Cor. 10:4, 5. On such characters hangs the triumph of the Cross and the success of the missions.

#### THE WEALTH OF JESUS.

EDMUND READING.

I DO not envy the wealth of this world, but the wealth of an eternal home beyond this vale of tears. Then how careful must be to enter in at the door of the sheep fold. Our Savior says, "Verily, verily I say unto you, he that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber." Oh! how many have passed away without healing his words. We too must die; we are our friends and neighbors due; but how seldom does it occur to us that our kinsmen may want give the warning to the world. To the Christian, life seems

as though it isn't a dream, a vapor that appeared for a little time, and then vanishes away. Ah! life is full of troubles, full of partings and of tears.

The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him. What comforting words to the penitent, "he knoweth them that trust in him." How many souls have lain under the sound of the truth for years, and yet gone astray. When we look around us, we see so many unconcerned souls; only that they would receive instruction and obey the truth. With the poet I must say,

Teach me the way, O Lord,  
To do thy holy will;  
And with a clean, unselfish heart,  
Abstain from all that's ill.

Teach me to walk humbly only  
The strait and narrow road,  
And shun the broad and staid one  
That leads from heaven and God.

Teach me to bow in penitence  
Before thy mighty throne,  
And with a humble, contrite heart,  
My many dark sins own.

#### BETTER LATE THAN NEVER.

IT is not an uncommon thing to hear young men complain that their early schooling was deficient in quantity, poor in quality, or—if neither of these—was wasted through boyish indifference and folly. They would get on better in life if they knew more, they are free to admit, but they do not see that they are daily wasting opportunities, which, if improved, would in a few years give a fairly good education. They think themselves too old to learn, and spend more time regretting their lack of knowledge than would suffice to give them the knowledge they need. It is said that the father of Professor Sumner, of Yale College, could neither write nor read when he came to this country, a young English mechanic. Within twenty years thereafter he was known as one of the best read men in Hartford, one of the most cultivated communities in the country. Instead of wasting his time in idle regrets for his deficient schooling, he learned to read, and read to good purpose. In a similar way many of the best, most honored, and most successful men our country has known, have begun their acquaintance with letters after reaching manhood; and there is no reason why the most illiterate mechanic in our land, if possessed of natural ability and a sincere purpose, may not increase his enjoyment in life, his opportunities for improving his social and financial condition, and the chances of his family for the highest success in life, by an honest effort to retrieve by study the disadvantages by which early poverty or lack of educational opportunities has surrounded him.

"Gibbon, Voltaire, and Chesterfield, distinguished infidels, labored earnestly to overthrow the cause of Christ. How low God in his providence thwarted all their plans! Gibbon's house at Lake Lemans is now a hotel, in which there is a room for the sale of Bibles; Voltaire's printing press, from which he scattered widely his infidel tracts, has been appropriated to printing the word of God, which he sought to destroy; and Chesterfield's parlor, where an infidel club used to meet and rail at religion, is now a vestry where the songs and prayers of the penitent go up to God. This God makes the wrath of man to praise him, and the remainder, he restrains."

Truth is mighty and will prevail



This specification was sustained with only one dissenting voice. The adjoining churches here alluded to as striving with Mineral Creek Church on the points of said petition mean that they were practising precisely as the Mineral Creek Church, and the only plea for accommodation seemed to be, because the church would not agree to go into conflict with the adjoining churches.



## Home and Family.

## HOME RELIGION.

Husbands, love your wives, *Wives, submit yourselves unto your own husbands, as the church, they are your heads.* Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. *Servants, be obedient to the Lord, as unto the Lord.*—*PAUL.*

## PRAY FOR THE ERKING.

AS thy brother goes astray,  
How dark clouds obscured his way  
Casting him to stumble? *Pray.*  
Prayer may lift the stricken up;  
Prayer may give the hopeless hope;  
Prayer may win thy brother back  
To the straight and narrow track.  
Prayer will save the mighty Arm  
That alone shall stand from harm.  
How thy sister goes astray?  
Suffer not thy heart to say  
Hard, unchristian things, but *pray.*  
Thou may'st still give prayer and tears.  
Not of moments, but of years.  
One poor struggling soul to aid,  
In its hour of direst need.  
For thy sister goes astray,  
Pray, in tender, pious, pray.

Ho a Christian gone astray?  
How thy purest fellowship  
Weeks of condemnation; *pray.*  
Hast thou been as sorely tried,  
Thou hast wondered for more wide.  
Pray with meekest charity,  
For thy purest fellowship.  
Pray: his soul cannot be lost  
And thy heart need not the cost.

'Tis his hour of sorest need,  
Show thyself a friend, indeed;  
For him with the Savior plead,  
For God's strength, without having  
May deliver him from harm.  
Pray, for him the Savior bleed,  
Shall that blood in vain be shed?  
Lead him to the narrow way,  
Plead for him at Jesus' feet.

Leave for something. Do good and leave  
behind you a monument of virtue that the  
stone of time can never destroy. Write your  
name in kindness, love and mercy on the hearts  
of the souls you come in contact with year  
by year; you will never be forgotten. No, your  
name, your deeds will be as lights on the  
hearts you have behind as the stars on the brow  
of evening. Good deeds will shine as the stars  
of Heaven.—*Cheney.*

Why do probably Christian mothers put  
gayly ornaments upon their little girl? We  
often see them with rings on their fingers and  
brooches in their ears, as though that were being  
trained up "in the way they should go." Poor  
little things! They will naturally be strongly  
convinced tempted to sin, without having their  
own parents help feed the flame. Mothers, do  
you appreciate your solemn accountability?  
How dare you put on your children those pride-  
feeling ornaments which the Bible forbids you to  
wear?—*Bible Doctor.*

## CHEERFUL WOMEN.

IN marrying, men should seek happy women.  
They make a terrible mistake when they  
marry for beauty, or for talent, or for style, the  
sweetest wives of those who possess the magic  
secret of being happy under any and every cir-  
cumstance. Rich or poor, high or low, it  
makes no difference, the bright little fountain  
brings up just as naturally its beauties.  
Nothing ever goes wrong with them—no trouble  
is too soon for them "to make the best of it."  
Was ever the stream of calamity so dark and  
deep that the sunlight of a happy face falling  
across it, a lurid light would not wake an  
enchanting gleam? Why, then, joyous-hearted  
people don't know half the good they do. No  
matter how cross and crabbed you feel, so  
much for your brain is full of motivation on  
suffering dispositions, and your stomach oritis  
with melancholy, gills and loaves, but have one  
of those cheer little women talking to you, and  
we are not afraid, but that she can cure you.  
The long-drawn cloud that the mouth will  
relax—the cloud of settled gloom will vanish  
before her words when she is full of life and  
will be laughing. Oh, what blessings are those  
happy women! How often their little hands  
guide the ponderous machine of life, with al-  
most an invisible touch! How we look forward  
to the very day when we shall have one of  
No one knows, no one will ever know the  
depth of judgment reveals, how much we owe to  
these helpful, helpful, unassuming, happy  
women.

W<sup>h</sup> take the following from Murray's "Gol-  
den Rule." "There is no place in which  
religion should be so little a thing of form and  
so wholly a thing of spirit—and a peaceful,  
happy spirit too—as at home. Prayer-meeting  
prayer answers a good purpose; and Sunday,  
church-going prayer has its uses, and that quiet  
when it is better than either; other duties, a man  
must justify and honestly with his fellow-men, is  
of precious value to the community. But bet-  
ter than prayer-meeting prayer, or church-go-  
ing prayer, or business prayer, is that quiet which  
stretches and blossoms about the religious life,  
a thing of the heart, which is the same as say-  
ing it is a thing of love. It may exist in con-  
nection with forms, and it may exist in its  
sweetest unfolding, independent of forms. It  
may be gifted to sustain a family and, it may  
not have the gift required. But if the heart  
be right, there shall be grace and prayer-  
fulness, albeit forms be lacking in the family.  
We have known a man add a blessing on food  
which he himself condemned in the very next  
breath. To thank God for food, and scold your  
wife or the cook in the next breath because the  
steak is overdone, or the cakes not browned to  
your suit, or the tea too strong, is something  
more, friend, than impiety; it is wickedness.  
How religion should be loving first of all,  
and last of all it should be—loving. It should  
be patient, too—especially on those days  
when it is hard to be patient. It should be  
cheerful, especially when it takes wit to invent  
excuses of necessity. It should be brave, not  
to live the trouble-maker, but to be the  
trouble-maker that is cheerful. A kindly word,  
a pleasant phrase, a friendly or sympathetic  
look, a touch of the hand in the old tender  
fashion of the courting days, a stroking of  
the cheek and the hair, and the smile over the  
barn—'Foolish tricks' they? You didn't  
think they were foolish tricks once, and you  
were wiser then than you are now that you  
have dropped them. A little more cour-  
teous in married life would keep marriage  
life what? courtship is. The foolishness of  
life is wiser than the wisdom of hate; and the  
more foolish you are in these directions, the  
happier will your home be and the sweeter will  
be your home religion.—*Wright.*

## READING ALOUD.

IT is strange that in a country whose lan-  
guage is stored full of the choicest words  
of the human mind, and whose population is,  
as a whole, so well educated, reading aloud, as  
a means of cultivating the taste and source of  
enjoyment, is so little resorted to. There are many families,  
where a book, or a chapter of a book, is never  
read to the family circle from one end of the  
year to another. The individual members of  
the family read, but all reading done in the  
family is so much reading. Each man reads  
mother her tract, and Johnny his story of  
wild adventure. Reading, there is enough of it;  
but each one reads for himself. There is no  
reading for the whole, and no grouping of the  
family into an audience for an evening's enjoy-  
ment, such as comes to people who hear a good  
till of writing well read.

Only those who have visited in families where  
the gift of reading was cultivated as a source of  
family enjoyment, and the custom of reading  
aloud, to the family circle, can fully appreciate  
a help and blessing to the family life such as  
habit is. Music is well enough in its way, but  
its range of expression is far narrower than that  
of reading, and for that matter, far less practical  
in its application to the family circle. This art  
of reading well is easily acquired and abun-  
dantly taught, and the expressions of literature are  
abundant variety. If sorrow has fallen on the  
family, the needed antidote can be found both  
in the family and poetry, tragedy, comedy,  
well, pathos, merriment, every spring at which  
the human mind loves to drink can be opened,  
and the sweet waters can flow freely to every  
one.

How cozy those home readings may be made.  
Warmth, light, companionship, care, happi-  
ness, are all included there. How much you  
are gaining, good people, it reading is not cul-  
tivated as one of the means of happiness and  
pleasure in your family circle for in such an  
exercise there is quieting for the imagination,  
agreed to criticism, elevation of thought, oppor-  
tunity for judgment, which shall reach the chil-  
dren more of literature, in three hours than  
they can learn at school in three weeks. Next  
to the impulse of love as a means of drawing  
the family together, is the influence of religious  
companionship. Cultivate this, good friends,  
and see how infinitely well it will be the result.—  
*Golden Rule.*

## Correspondence.

These things were written by a lady on a journey to the West.

## Sunday-School Convention.

W<sup>h</sup> have decided to hold the Sunday-school  
Convention for the Middle District of  
Indiana, on the 23d Tuesday of February, 1889,  
being the day following the Missionary Meet-  
ing, and the day preceding the District Meeting.  
Notice of the exact place and the programme will  
be given in due time. By order of Committee.  
EMMA E. BOYMAN.

FROM OSWAKO, KANSAS.

Dear Brethren:—  
ARRIVED here last night, October 6th.  
I longed with the brethren at James' Cross-  
ing at their communion meeting, which  
saw was a feast of love. A number of the  
sisters and sisters from this place were there.  
Two were baptised, one being ninety-seven years  
old. When coming out of the water she said,  
"Now I am ready to die." One more was bap-  
tized at Burr Oak before I left. May the good  
work of the Lord still go on. My next point  
will be Coffey, Iowa, and then I go to  
Mayeville, Pa. H. E. FADELY.

FROM SILVER CREEK, OHIO.

THE brethren of this arm of the church met  
in council to attend to such business as  
might come before them. Brotherhouse and  
Jacob Shannon were elected to the office of  
bishop, after which the necessary arrangements  
were made for holding a lovefeast on the 28th  
of October. Brethren and sisters, let us not  
grow weary in well doing, but labor earnestly  
in the cause of Christ. A. K. BAKER.

FROM ROANOK, ILLINOIS.

OUR lovefeast, and series of meetings are  
now among the things of the past. Bro.  
D. B. O'Brien commenced meeting on the eve-  
ning of the 18th of September, and as a result,  
seven precious souls came out on the Lord's  
side and are now walking with the people of  
God. We are also rejoicing that there are  
rejoicing among the people of God when they  
turned from their evil ways to the testimony  
of the blessed Master. G. W. ORSE.

FROM WEST PINE, WISCONSIN.

Dear Brethren:—  
W<sup>h</sup> held a fast long to be remembered.  
About sixty-five members consumed it  
and it was one of the most quiet meetings I ever  
attended. There was love and respect shown  
by the spectators throughout the meeting. One  
brother made of Satan and came out on the  
Lord's side and was baptised which caused  
sorrow among the spectators and rejoicing  
among the saints. Brother and sister Swartz  
of Ripon, Fondue Co., were with us. They  
truly felt happy among us. O brethren, if you  
could have seen our little brethren and sisters,  
how humble and plain they were, and how they  
enjoyed each other's society! The brethren  
said, "How beautiful their work!" May we all  
be willing to do our Master's will in my prayer.  
J. E. D. SIMS.

FROM NEW HOPE, VIRGINIA.

THE Bridgewater meeting-house is situated  
near the small, but popular and enter-  
prising town of Bridgewater, Rockingham Co.,  
Va. This is a large church, well constructed,  
nicely finished and well arranged. This church  
was dedicated to the service of God in August  
1878. Bro. Lint presented the dedicatory ser-  
mon from the words, "Make not my Father's  
house a den of thieves."—St. John 7:26.  
The first Lovefeast was held October 14,  
1879. Quined a number of brethren and sisters,  
company, which a number, who have not as-  
serted made peace with God, were looking  
on. The meeting seemed to be enjoyed by all.  
D. A. GARDNER.

FROM CREEY, WYANDOTT COUNTY, O.

Dear Brethren:—  
OUR communion at the Oak Grove Church,  
Creey, Wyandott Co., Ohio, is now among the  
things of the past. There were four added to  
the church by baptism, and we had a pleasant  
walking before the Lord. There was a large  
congregation and good order. There were 200  
in the communion, and in my more could not

on account of room. The word of God was  
well handled by the ministering brethren and  
we think there were lasting impressions made.  
We held a choice for five visiting brethren and  
the following were chosen, installed, and have  
entered upon their duties: Simon Grack, Jack  
Thomson, George Wise, John Wise and the  
writer. Yours fraternally. S. W. LINDSEY.

FROM CUMBERLAND COUNTY, VA.

Dear Brethren:—  
ON the 30th of August we had our Lovefeast,  
and I am sure for myself, and I think also  
for the rest of the brethren and sisters, that we  
all enjoyed a real feast of love. Brethren E. L.  
Brewer and J. Flory were with us as sinners.  
Their advice to us was to hold social meetings,  
as we have no preacher, and assemble ourselves  
together which we have commenced to do. We  
have had two meetings, one at the house of  
brother Shaefer, and to-day at brother McCreary's.  
At the first meeting there were twenty-eleven  
present, and to-day there were thirty-five.—  
Very encouraging if we will work with in the  
right spirit. We hope the good Lord will soon  
send us a preacher. Pray for us, brethren.  
Your sister. S. J. EITZ.

FROM ELMWOOD, NEBRASKA.

Dear Brethren:—  
OUR Lovefeast was held on the 19th and  
20th of September, and it was a good  
meeting. There were about forty-five mem-  
bers present, some from Ohio, Indiana, Iowa  
and Pennsylvania, and also from different coun-  
ties in this State. This was the twenty-eighth  
held in this part of Nebraska, and quite an in-  
terest seemed to be manifested. Many brethren  
and sisters thought this was the best Lovefeast  
they ever attended. It was held in an humble  
tent put up for the occasion. It was good to  
enjoy a communion season together, but sad to  
part never to meet again in this world. We  
have a bright hope of meeting in the sunny  
city of heaven where parting will be no more.  
Brothers: Madison, Indiana, Henry  
Brubaker from Beatrice, Wm. Pullen from  
Paul Co., D. Miller and Jacob Craft from John-  
son Co., and sister minister, brother Jesse V.  
Hecker, were present. From your own sister,  
JEAN ROYCE.

A VISIT TO MT. MORRIS.

W<sup>h</sup> last, for some time, anticipated a visit  
to Mt. Morris, Illinois, where a son is at-  
tending school. On the morning of the 21st of  
September we started for the place. We had  
of sixteen miles and arrived just in time for morning  
services. Brother Shinn preached a very  
excellent discourse, by whom, after services, we  
were kindly entertained. In the afternoon  
attended the school where we were much  
interested and enjoyed.

While there we found everybody plain,  
good and kind, and I would like to say to pa-  
rents, or those contemplating attending school,  
that they will probably not find another place  
more free from lack of vice and wickedness as  
Mt. Morris. Here the student's spiritual life is  
improved, nature is carefully looked after.  
I should certainly be a great comfort to  
parents who are desirous of educating their  
children. We pray God's blessing upon this  
institution. SASKIN J. DORRIS.

A REPORT.

OUR Bible-school taught in Centennial Sem-  
inary, near Mt. Sidney, Va., closed its  
third session on the 21st of September. This  
session was the first since the year 1877, and  
was called by the usual name—*Session school*.  
This session after a consideration of the prop-  
riety, we changed its name to *Bible-school*.  
The school, with officers and teachers, numbered  
about one hundred, and although organized  
and some opposition, has increased in number,  
and rapidly gained favor and friendship.  
Our teachers deserve much credit for the zeal  
demonstrated and pains taken in preparing the  
young scholars. They aimed to teach with  
thoroughness and simplicity, and to the practical  
acceptance of their pupils. These young  
people march out from under the instruction  
of their exemplary teachers with the happy  
assurance of having received at least a part of  
the armor. They glory in the word. May we  
all meet again. H. C. RALLY, SEPT.







# THE BRETHREN AT WORK.

*"I hold I Bring You Good Tidings of Great Joy, which Shall be to All People."*—LUKE 2: 10.

Vol. . . . . Lanark, Ill., October 27, 1879.

No. 44.

GENERAL AGENTS  
THE BRETHREN AT WORK

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S. T. Rosenman, Danville, Pa.	D. H. Shattuck, Troy, N. Y.
Frank H. S. Loomis, Ill.	Frank J. Yocum, Valley City, N. D.
D. H. Gibbons, St. Bernard, Mo.	E. D. Lacey, Lincoln, Neb.
W. C. Taylor, Mt. Morris, Ill.	John H. L. Co. 1st Regt., Ill.
S. N. Mohler, Leavenworth, Mo.	J. H. Shattuck, " " " "

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## WHAT IT IS

JAY PETER, B. S. LEUNG AND

SO much is said and written on the subject of education; we spend such vast sums of money for the purpose of education; and so much passes current for the genuine article that it is only a universal conatrefit, that we should first of all understand clearly what it is and what it is not, and then we can more easily determine whether our public schools are really doing the work for which they were designed or not.

First, there are six, basically, that education is not knowledge. It is not the filling of the mind with a multitude of facts, either science or history. It is not a mere memorizing of occurrences disconnected from their causes, but rather the touching of the mind to trace effects to their causes and to discern their laws. We inductively infer by action of which we sense take cognizance, to some cause. It is our responsibility for the human mind not to conceive of *cause* wherever there is an effect which begins to exist, although only the *effect* will take the pains to find the *cause* and *find out the cause*. It is the drawing out of the powers of the mind so that after having learned a fact we may by the exertion of our reason, discover its cause and relation, that constitutes true education.

The same phenomena of nature are patent to all men; but only the educated will undertake to explore their laws. Thousands had seen the apple fall, but only a Newton enquired why, and in answering the query solved the problem of the universe. Education is not to make a storehouse of the mind, a cyclopædia, or an almanac. As well might we say that a room full of wheels and axles, pulleys, screws and levers, wedges, ropes and chains, is an engine, a cotton mill or a machine shop—as to say that a chaotic mass of facts, dates and names is an encyclopædia.

It is, then, an arbitrary *true equation*. Each of these *qu* implied *ent* *is*, and *is* for a part, at a right angle, but still *straight* and *only* as *such* and the *straight turned on* they are only as *such* of that matter. Without the *turn* or *moving force*, all the machinery in the world is *cut* *directly* *useless*. Just here, where the *turn* is *cut* *not* *take* *is* made in the *turning* of *use*. We mistake their *attendants*, their *knowledge* of facts, the wheels and pulleys and screws, of which the mind should act for the  *vital living force* of the mind itself, which is the *divine* *nature*, the intelligent principle, the immaterial part of man. For our reason is not individual nor personal: it is not ours; it is not even human: it appears in and governs humanity, and is human only in this relation. In its essence it is absolute: it is *divine*.

It is the high and holy mission of the teacher to assist in the development of this divine principle implanted in man. Let him beware that he do not degrade his noble position to the level with the training of trick animals—dogs, horses, monkeys and chattering birds. These can learn; they can be taught; but they cannot be educated. You can never get out more than you put in. There may be no fault to the number of things they can learn, but you can never teach them to think, to infer, to conclude, to reason. Let teachers be careful that they do not treat a class of children instead of leading them up to the attainment of the rational things and so giving them to understand their duties to themselves, to their fellow men and to their Creator. Let what they can see and do what they know be the standard by which to measure their scholarship.

Any great acquisition of knowledge, unless the reason is developed as first as the facts are acquired, is only a burden to the mind, and abstracts so much from its active power. Education should be directed not merely to the attainment of information, but to the production of the power to use it. It is discipline of mind that is wanted; the power to think continuously and connectively; the power of discovering relations; and from what has gone before to predict with absolute certainty what will follow. The power of putting things together, and drawing inferences therefrom. This is the highest and best education. Not only is the memory cultivated, but the reason is developed, and thus our knowledge of facts becomes a living force.

One of the most serious objections to much of the effort put forth in our schools to today is that it is almost entirely an exercise of memory. We can not learn by rote. The number of questions that must be answered from the memory of one can graduate from one of our High Schools is appalling. There is that Statesman who said that the only way to learn is by asking questions in history alone that must be answered by heart by the student before he can receive his diploma. And of what value are nine-tenths of that? Or what was are exercises in cases? Is little concerned in what we know the exact dates of but it suggests that we have crisscrossed the pages of history of the United States and have committed to our numbers of 1894 and 1904. The only fault with these were better omitted, for they brought a charm to hereticism, and are they thought of least by surrounding with a halo instead of a halo have no merit but stress. With the block of details of war and strife are faithfully rendered by pictures, that which it is difficult to conceive in the mind. The study of history, is scarcely touched upon.

The remote causes of war, its effect upon its people, and the valuable lessons to be learned from it,—all this is lost sight of.

It is so if a father should keep a daily record of all the sins of his life, and then when his children have arrived at years of discretion, put the record into their hands for personal and study-guided work or comment. He has

them of none of the great temptations that caused him to sin—tells them of none of the struggles to retain his innocence—no advice—no word of caution about the dangerous shore on which he made shipwreck of virtue and truth—no finger-board to guide the steps, right—nothing but the bare recital of his misdeeds! What could be the influence of such a proceeding, but sin, degradation and misery.

We do not need to know these things so minutely. We need not concern ourselves to know a whole line of names and the exact order of their succession. The heroes cut their way to fame through the hearts of the people—the better: *It does concern us, however, to know what were the causes of the great sorrows that through all generations have caused so much anguish and desolation and dread.* These will be of service in enabling an intelligent people to steer clear of king-craft, and priest-craft and soldier-craft and every other thing that endeavor to build up a name for itself at the expense of the people.

Give fewer facts and more philosophy. A man might have all the tools of all the trades in the world, but that would not make a mechanic of him. He must know how to use them before he can lay claim to that honor. Facts are only the tools of the mind, and we are not educated until we know how to use them. They are only means to an end and not the end itself.

[illegible]

THE BEAUTIFUL RIVER

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W E want it to be a part of God's creation, and helps to sustain life. How many useful lessons we may gather from the beautiful rivers as we pass by them. How quietly they meek to the ocean through the hills, visiting only those who love life by sea. How gently they meek to the ocean through the hills, visiting only those who love life by sea. How gently they meek to the ocean through the hills, visiting only those who love life by sea. How gently they meek to the ocean through the hills, visiting only those who love life by sea.

[illegible]

Kind reader, will you not learn a lesson from the river, in obeying the calls of God? Remember his spirit will not always strive with you. Give your heart to God now, so that when death comes, we shall gladly say, "Come welcome death, for I fear not your chilling waters, as Jesus will go with me." Come friends and go along with us to view that beautiful river whose streams make glad the city of our God. May God enable us all to gather at the river.

Yes, we'll gather at the river,  
 "Be beautiful, the beautiful river,  
 "Gather with the saints at the river,  
 "That flows by the throne of God.

THOUGHTS FOR THE  
AGED

[illegible]

You are guilty, and only Christ can forgive; sinful, and only Christ can cleanse; weak, and only Christ can strengthen; wandering, and only Christ can safely guide. There is wrath, and only Christ can deliver. You are lost, and only Christ can save. Come to him just as you are, poor, needy, unclean, empty, wretched; only come, and he will receive you, and be your portion forever.

If any man is rich and powerful, he comes under the law of God by which the higher branches must shade those that are lower; by which the tall trees must protect the weak plants beneath them.

Where Satan cannot go himself, he takes  
vices as his messengers.

---

'Silence is beautiful in a wise man; but more  
more in a fool.



## A HYMN.

(From the Psalter.)

BY JAS. V. MOHLER.

My God, this heart I bring to thee,  
An offering and a gift,  
Thou closest this, O Lord, of mine,  
As I thy thoughts uplift.

"Give me, my child, thy heart, thy soul,  
That is to me of worth;  
Thou findest, otherwise, no rest,  
In heaven nor on earth."

O, then, my Father, take it then,  
My heart, despite it being,  
I have it, Lord, as best I can;  
Turn thou to me, O God!

Though it is full of sin, mine own,  
And full of vanity;  
Thy goodness there is yet unknown,  
That vital piety.

Though it is now in penitence,  
Knows its depravity;  
And kates those things, without pretence,  
Where it could pleasure see.

It fails and lays itself at thy feet,  
And cries in earnest tone,  
"Bless me, O Lord, that I, works meet  
May for righteousness be."

Grill up the lustfulness of my heart,  
Make well my desire,  
That I with sighs and groans aspire,  
And leave to thee these cares.

Accept me then, my Jesus Christ,  
Baptize me in thy blood,  
I believe thee fast and true,  
The world and me for good.

Make strong my feeble hand of faith,  
That I thy blood may feel;  
As the countenance, it hath  
Provided all things well.

Grant me according to thy messes,  
Salvation, mercy;  
And take upon thyself my sins  
And bear my penalty.

Swamp me in thy self, I mean,  
Thy innocency, so good,  
That of all my sins make clean  
Can stand before thy God.

God, Holy Spirit, thou me take,  
Into thy church, a part;  
And stamp place for Jesus' sake  
Thy impress on my heart.

Into thy temple, God, my grace,  
My heart take unto thee,  
And let it be thy dwelling-place,  
For all eternity.

To thee I give my love to own,  
To me, to thee, no other;  
I know that I am thine alone,  
And not the world's, but thine.

## BROWSING

BY NICK MOHLER.

James.—Good morning, Parson.

Parson.—Good morning, James.

J.—Where are you going, Parson.

P.—I am on my way to fill an appointment.

J.—How many appointments have you per month?

P.—Four.

J.—Well this keeps you pretty busy, takes up much of your time. It certainly interferes largely with your business. I don't see how you can make a living.

P.—O, preaching is my business! I look for my gain from my quarter just as lawyers and doctors do.

J.—O, you do; well, how does this annual preaching work among your people anyhow?

P.—Well, pretty much the same as other business transactions work. It is a sort of a "bump-and-tuck" game. The congregations never get a preacher cheaper than they think is right, and the preacher never gets enough away. You see my expenses are considerable. I am expected to be somewhat genteel in my appearance, and besides, keep myself posted on the movements of the times

consult the public taste, and to make myself generally agreeable, both in and out of the pulpit, to preach to suit my people; for you know that a preacher that don't do this, don't stand much show now-a-days of getting a call,—especially from a rich church where the pay is good, and the pay part is a very important consideration; and then my wife is expected to be sort of a tender in society, do a good bit of visiting around, and all this costs time and money,—and the fact is, I don't think the preacher's wife ought to do much drudgery in house work anyway. So you see the chances are poor enough to lay up something for a rainy day.

J.—Well, won't your people take care, and provide for your worn out preachers?

P.—I don't like to risk that thing. You see our people think when they pay for a thing as they go, that that ends the contract. They look at it in a business like way, and really they are about right about the matter; for the preachers have made preaching a profession, and the essence of the whole thing, that is the preacher's pay, depends largely on the amount of brains and policy, especially policy, which he can offer in the market.

J.—But don't you think that when they possess a real love for the souls of men, and that they have this as an inducement to preach, 'tis beside the pay?

P.—I'd suppose so but I confess that this thing is a kind of a puzzle to me, to know just how it is. You see there are a good many things in the Bible that ought to be preached, and preached too, but I just know our people won't stand it; such as not to dress fashionably, nor to go to law, picnics, festivals, theatres, and ever so many more things; but the

preacher that dares to say anything against such like things, might as well have his funeral preached, anyway his pay would stop sure; and that we can't stand, and so we have just got to do the best we can; so while we love their souls, we must give it that kind of a shape; but I am not without hope either, for the Lord knows the six preachers have got to live. He knows we've just got to suit the people, and then too, I sometimes think that may be, that rather a conservative course in these matters is best; for people, I mean good people, differ on all these things. Their training, you know, has been different, and yet they are honest, but still they can't see alike.

The science of phrenology teaches us this: There are certain organs, or bumps, rather, on one's head that in different persons are differently developed, which all go to show that people will honestly differ. Now there is brother Let-live, you know he belongs to the Dissenters, and he believes in baby sprinkling, and really thinks that's what the Scriptures teach; but I don't believe that, and yet Brother Let-live is certainly a good man, and zealous for the cause. You just ought to have heard the warm, earnest prayer he made the other night I could not help but say, Amen, to it. Now for me to say that he is an Christian, wouldn't do at all. My own people wouldn't stand it; right as they are for "much water," and I believe it is my duty to own him as one of God's chosen ones. He will think more of me, so will his people; and my own people are encouraged, when they see I am generally well liked, and they had much rather pay me their money this way, than if I preached their straight doctrine of the Scriptures as I understand it; and then I sometimes think the Scriptures are a little like a

line drawn through a dark place which can only be faintly seen, and the people, though they differ, are still trying to work up to that line,—some on this side, and some on the other side.

J.—If I understand you, you mean to say, that there is in reason, some kind of a compromise ground that men get to as soon as they start for this Scripture line,—and before they reach it.

P.—Yes, things work so much smoother, and I like it.

J.—Do you mean to say, that the Scriptures are so hard to understand that it is not advisable to preach positively that it means so and so, or to say, if we do not live accordingly we cannot be saved?

P.—Well, yes, something of the kind. You see I have had a little experience in that direction. Before I just knew how to manage this thing peacefully, I preached tolerably pointed, and of course it hurt some, so an old preacher that understood the business better than I did; he belonged to a different church than mine, and on account of my plain preaching, he felt cramped, and so he came to see me, and just plainly told me, that, "that kind of preaching, people do not like,—they talk hard, about you, and that good man do not like to be put out with the world, and besides it is as much as saying that you are right and all others are wrong," and there it was, James, the thing looks just about that way, and I had it really works smoother, to be a little tender in points of difference, and when I consider my meagre prospects, I have just got to be tender, I can't help it, I can't afford to be unpopular, I want my pay, my market value is my hope for a living.

J.—But don't that allow every person to do just about as he pleases?

P.—Well, yes, that is just about the way of it, but you know Paul says, "Let every man be fully persuaded in his own mind," and I find that works best and improves my pay.

J.—Suppose though people would claim that privilege in respect to paying the preacher, how then?

P.—Well, that might be tough on the preacher, besides, it would show great selfishness, and I don't think they would get very much preaching.

J.—It strikes me that looks more like preaching for the love of money than for the souls of men.

P.—I confess I don't like that grizzly looking skeleton fellow, but then I can't live on nothing, I must have pay for preaching.

J.—Suppose though people refused paying preachers.

P.—Ah, we attend to that matter, that is part of the preachers' programme, to teach people so they get the idea that preachers ought to be paid. You see we offer them our services, and hold protracted meetings two, three or more weeks, and get sometimes twenty or thirty or more to "join meetings," and then our people are made to feel good, and it is natural for people to show their good feelings by giving us some money, and that you see is our opportunity to tell them that it is true: this money will come good to buy sugar and coffee and clothing for the wife, and children, and we strike a tender spot when we talk that way, and besides all that, we know people like to be praised, and we work so that, so you see we get them to feel that the way to do a nice thing, by nice men, is to have the rich members outdo others in this good work; and by us getting some good brother, or sister, to do a little wire-working among the rest, we

can generally count on a pretty sure thing for our pay, and that is the thing to stir us up to try other parts.

J.—I confess I can't understand this thing. Now over here is the "C. church" that don't often have meetings, and I hear it is on account of not being able to raise money for the preacher.

P.—O, all they need is a good drill-master, and I find that it is a good way with such, to talk with the sisters about it, to tell them to plant a patch of beans, or potatoes, or cabbage, and set apart six or eight setting of eggs, so as to raise four or five dozen chickens; then to tote off the beans, potatoes, cabbage, and some of the chickens to market, and sell them for "preacher-money," saving some of the chickens for the preacher when he comes around to look after their spiritual interests. Now you see that is the way to work up such a church.

J.—But don't you think many of the sisters need the beans, cabbage, and so on, to get something for their own families?

P.—O, to talk to them though in that way works good. It makes them think of the preacher when they pull their beans, and cabbage, and especially when they eat a chicken at home, and it generally ends by the preacher getting something, even if they have to staid themselves mightily to spare it. Women have a tact of scraping things together, and of singing their lullabies to baby, even if they haven't just got good, things to eat, or warm clothes to wear. They are sorter good somehow, and are calculated for the business of making others happy, especially the preacher, though they are distressed a little themselves by it.

J.—Well, Parson, do you think that's exactly fair?

P.—Yes, it's dividing the burden, you see. We know that women are sort of ministering spirits. They have a natural tact of doing nice things, and we simply appeal to this trait, and the idea of paying preachers needs a little stimulation frequently, and to get the women to take hold of it, has a scotchingly spurring up effect on the close-fisted men, and they generally shell out, and that's the point. I don't see how we preachers could get along at all, but for the women helping us, we would be obliged to go to work for a living.

J.—Well, suppose you would. Other people must too, why not the preacher? Paul worked while he was a preacher.

P.—That would look as if they were worldly-minded, and then it gives one a bony-headed-bronzed, appearance, and I believe it will make the brain sort a dull.

J.—As for the appearance of worldliness, I don't see that preaching for money changes that much, and as for having the appearance of a working man, hadn't you rather have that than to have the people always growing at the preacher's love of money—money? I just the other day heard a church member say that he is going to quit paying preachers until he is able to dress himself and family as well as the preacher and his family are dressed, and a good many people are just this way of thinking.

P.—O, such things don't scare us; it is an easy matter to see such a brother into getting a new hat, a good plan is to call at his house,—pray with the family, tell the brother of his good work in the church, and of his position of usefulness, how he is looked up to, show this as a Christian duty; quote a little Scripture in the talk, especially about "doing good, and to communicate," why we meet just

lots such cases, and you see we are prepared for them, and when we come across such they generally come off second best, and we of course get money to go on in the good work.

J.—I've you have given this matter your attention, and are prepared to collect money under difficulties.

P.—Attention, I guess we have, and why should we? for the laborer is worthy of his hire, and we want it too. Now that's Scripture.

J.—Don't you think, though, Parson, that your reward in heaven will be greater for a gratuitous ministry, and besides you would be rid of the annoyances attending a paid ministry?

P.—That's rather fine, James. The fact is, I had rather have a sure thing of it by having pay now. It is now, I need bread and butter, and as for the annoyance, we manage to get that onto some body else.

J.—Well, Parson, you know this "Dunkard brethren" don't have a paid ministry, and yet they do a great deal of preaching. Why can't you and every body else do the same?

P.—O, the "Dunkard brethren," you know, that they are eighteen hundred years behind the age with their religion; the comparison you make is not fair at all.

J.—But they have as much, or more gospel than any other church, and their habits are no further behind the age than the gospel is.

P.—Why, James, they have not a bit of science, or philosophy, or rather policy, in their Christianity, they are a sort of a flat footed set, as it were, and tell things bluntly, which grate roughly on refined ears, and you see they are very unattractive. How do you think would want to pay for such preaching?

J.—I don't know that they are any more unpopular than the gospel is, and I am sure they preach it, and ask no pay neither.

P.—Preach it! Why, just let them preach to our people in their blunt way of telling unpleasant things, and I tell you it won't be long until our people will take the outside of the house.

J.—Well, what of it? that don't prove that they don't preach the gospel, neither does it prove that our people want to hear the gospel. I am sometimes afraid that our people have itching ears,—it seems to me the Scriptures say something of the kind, about itching ears, anyway I find generally where the people have itching ears, that the preachers have itching pockets; and really Parson, I am afraid we are in a bad box.

P.—Bad box or not, these Dunkard brethren say do for the unlearned and ignorant masses; but they would not do at all where there is any figure to cut. To do this requires tact, talent, policy, great flexibility, and snavity, of man ners; and a man can't stand all this trimming up to please people for nothing.

J.—But they somehow are generally found in line with Christ and the apostles. Christ, you know, thanked his heavenly Father that "these things were hid from the wise and prudent, and revealed them unto babes;" and Paul says, "God chose the foolish things of the world to confound the wise." Which now do you think has the surest thing of their Christianity, you or they?

P.—Well, I have the surest thing as far as pay for preaching is concerned, also for being more satisfactory to the people, and that's a great comfort. Why, I am invited to nearly all kinds of social gatherings; such as picnics, Christmas festivals, conventions, marriages in high

life, Sunday school celebrations, and as on, but I never heard of one of their preachers being so invited; this shows who is best liked.

J.—Right here they are again, found on gospel ground, for it says, "Whosoever is highly esteemed among men is an abomination in the sight of God." I am afraid you are in a bad box again, for all those gatherings you alluded to, are highly esteemed of men, and you are in for them.

P.—You will soon come out "burned," and join this unpolluted set, I guess. You will see it won't be long until your model "Dunkard brethren" will be in the same boat with us, even now, I hear that in some parts they are clamoring for pay for preaching. They cannot long withstand the civilizing influences of the age, you will see.

J.—Yes, I heard something of this too, but I fear that the places where they ask pay for preaching, they have drifted from the time honored landmarks, and lost their simplicity, and run into disorder; and actually where such is the case, a few of their preachers, as you say, "have got into your boat, but the great mass of them stand opposed to a paid ministry.

P.—Well, what of that. It still shows that they are following in our wake.

J.—But this is no credit to you, Parson, it shows that you take comfort to yourself, from what is a disorder among them. In other words, it shows you are willing to shake hands with confusion, and clothe yourself with the misfortune of a good people. You are in a bad box again.

J.—I wish you would quit talking that way. Do you call paying preachers disreputable?

J.—I mean that, since, as in places, some of the "Dunkard brethren" preachers are getting itching pockets, and this being contrary to their church principles, you should not have referred to this disorder among them in justification of your course. Suppose even that their position is wrong on the preacher's pay matter, your apparent infraction of their church rule, is unworthy of you; it is not honorable.

P.—Well, James, would you like to lose all your time in preaching, besides having to meet other expenses for a church so unfeeling as your model Dunkard church?

J.—That's one way of putting it, and one too that does your head, or heart, but little honor. You talk as if there were generosity among them,—as if a pure gospel awakened no noble impulses,—as if they left their self-denying preachers to suffer, without any substantial expressions of sympathy. No, no, that way of telling it won't do. A people more generous, more willing to relieve the needy, than they are, are not found. A pure gospel always produces mutual sympathy, and seeks opportunity to do good. While a mercenary gospel closes up and stifles generous impulses. You are witness by your own confession of how you must "play policy" to get our people to pay you, and then think you don't get enough, and always trying for more; and whenever a rich church offers more salary than a poor one, then you have a way of telling it that looks—well, I hardly know how, I.e., the Lord calls you to preach where you get the biggest pay. My own impression is, the money that called you to leave the poor church for the rich one. Money makes men selfish, and ungenerous. Why, you never heard of a Dunkard preacher or church member being a pauper in

our poor houses, or a highway beggar; but look at our church, and other churches, who operate on a paid ministry, the county house is where our poor may go, or become public mendicants. It is a fact, even any of our people become too poor to pay the preacher anything, they get the cold shoulder quick, and as they can't dress up, a little genteel like, they become to others a source of mortification.

We know that the preachers don't like to have an introduction to such a brother or sister, and knowing that they generally make short work of their sociality with such, we seldom try to have the preacher made acquainted with them.

P.—James, you draw an ugly picture, on us, I don't like it. I know nothing of what you say, as to the truth of it.

J.—That may all be true, but that's the mischief of it; but you just go among the poor members as I frequently do. Go and hear them complain and weep at their forced isolation, because of their excluding them from social recognition, and they feel they are so excluded, because of the pride, which the preacher pay system is, calculated to foster.

P.—Do you mean to say that the pay-preaching system establishes caste in our churches? And that we preachers only get to see the bright side of it, and not the dark side?

J.—According to your showing, the thing has no dark side. You seemingly are as ignorant of the deep under current attending this preacher-pay-system as is a Hindoo. In its effect, on the preacher, at least, I am led to regard the principle of paying preachers somewhat similar to the principle which the old pharisees stood in line with, which led them to make beautiful the sepulchre without, and within they were full of dead men's bones.

P.—James, it is a downright shame to talk that way about the preacher's that take pay for preaching. You charge the pay system, with the wrapping, and forced isolation of our poor members. I believe true humility will be reconciled to its lot. God so orders it that some are poor. Now don't change their condition, and as it is, on us. Those poor who talk as you say, just show how proud they themselves are. If they were humble they wouldn't talk that way.

J.—One thing is certain, Parson, if the preachers would quit this pay system, much of this talk would cease, and you would dare to preach the truth, and I warrant you if you preach the whole truth, people will quit inviting you to their political, social, and nonsensical gatherings, and you would feel more like mingling with the poor. Your eyes would be opened to see the false coloring which this preacher-tickling, and this people-tickling system carries with it. For the people don't bargain with the preacher, to pay him, and thus please him, without expecting in turn that the preacher will please them by being very mild in reference to popular sin. They don't pay him to please the poor, who could not pay; they themselves expect to be pleased. Thus it's a mutual exchange, in which the poor don't figure at all on either side, and they feel it, and as to your insinuation, that such poor are proud, when complaining at their forced isolation from Christian sociality, nothing else could have prompted you to say this, but a self-justifying spirit, which to gratify itself does not hesitate to give the poor another stab and bleed their hearts afresh. I do wish you would quit this whole business—the pay-

system, the false glare of popular approval, and your social ostracism.

P.—Suppose I would quit it, and preach as you say, my conclusions of truth as taught by the Bible, what for a figure do you suppose I would cut among my clerical brethren who preach for pay? Now suppose I would get into a general howling about the line, and all kinds of things could be said about me. No, congregate would dare to call me to preach for them any more.

J.—Well, let them howl. In fact I think the howl, if any, ought to be on the other side, awhile. Paul did that same thing down there at Ephesus, you know, there was a man there that made money by his religion, I don't know whether he was a preacher, but anyway Paul stirred him up, and they held a big howl at Paul, and he just let them howl, and that's just my notion about it.

P.—Yes, yes, but we are to be "wise as serpents," so the Bible says, and you know one man can accomplish nothing.

J.—Yes, but my question is, why are we to act like serpents. Will you advise me that you will make an effort to stop this pay system? I will help you, and we can soon see what can be done?

P.—No, I will not promise at this time. You say you are preaching here is nearly up, and I have several hundred dollars about due me, and to go into this thing just now, would cut me out of my money, sure, I can't now.

J.—Suppose it would, can't you make some sacrifices for the truth's sake, so you could preach it? I would like to hear a sermon from a free man once. My idea is, there would be some old-time gospel song in such a sermon.

P.—But what am I to do for a living, if I let my prospects from preaching go?

J.—You would simply place yourself alone side of us, sharing with us the burden of life, as it is. We must toil and save, to support our own families, and support the families of our families, and the burden of all this amounts to something from which you are exempt. But the greatest objection against the system of paying preachers, is the dishonesty we take over, and as for your living, apart from preaching for us, you have no fears, for generous hearts and loving hands will not be waiting under pure gospel to see to the needs of their ministry.

P.—Well, James, I will consider over the matter and see what I can do. I will try and inform myself more of the workings of the now paying preacher system as practiced by the "Dunkard" brethren I would like to have a talk with one of their preachers. Can you direct me to

J.—I don't know that I can direct you to a better representative of their principles and habits than to "John Fiousa"? Are you acquainted with him?

P.—Very little. I am much better acquainted with Mr. "Fact" who keeps a boarding house at the four corners, takes on lodgers, does some preaching around, and I think is a pretty fair sort of a man. Our congregations at times buy their masks and trinkets for our Christmas festivals, and mint jubb for our church suppers, and so on.

J.—I don't know him but have heard a good bit about him, and from all I hear his name does not belie the man. He is one of those that wants pay for preaching; they say he is smooth talker, and those men of the way, his fans are inclined after popular tastes, and habits, stand by him, they would be willing to pay him for his preaching if they could just get some of the other principles out of the way. He is easy on them, and is willing to turn to do about as they choose; such as dressing stylish, going to shows, races, picnics, and such like things, I don't think you would guess much by talking with him. I tell you, Parson, I'll go along with you to see Mr. Fact. I'll like to hear what he has to say, and it's a crooked, round about way to his place, and you know the road; let us go together.

P.—All right; come over; to-morrow will suit me.

J.—I'll be over.





Who do the numbers do? Pray the Holy Ghost to point out the man? No: the Lord has not promised that; but go to I Tim. iii. 2-10 and from the qualifications which a man must have to be fitted for that work. 1. He must be grave. 2. He must have the mystery of faith in a pure conscience. 3. He must be the husband of one wife. 4. He must rule his children and his own house well. This is the positive side. These traits he must possess in addition to all the traits of a Christian. He must not be: 1. Double-tongued, 2. given to drunkenness, 3. greedy of filthy lucre, 4. the time hounding after money. Thus we have what a man must be and what he must not be in order to be qualified for a servant. The Holy Spirit by the pen of Paul lays down these additional qualifications, and now demands that we do our part. The Holy Ghost has done its part by giving the qualifications that a man must possess in order to do the work of a pastor, and our work is to find the man who possesses them. We may pray for grace to not wisely as we do in everything else, but let us be careful not to ask the Holy Spirit to do for us what we are required to do. Just as little as you would ask the Holy Spirit to repent for you, just that little should you ask the Holy Spirit to find a man for you. Your work is to look out a man who possesses the Bible qualifications and pray for him.

"Well," says one, "I may find four or five who possess these qualifications; what then?" I would like to know that you can find four or five who are especially qualified, and it would not be dissonant if every member in the church possessed that special qualification. It is not desirable when a number are so highly favored, how grown in grace to that extent. Your duty is plain: choose one of the number. "But suppose five or six are voted for, but the Holy Spirit make a mistake?" Not at all; neither did those voting. It only shows that there were five or six who possessed the qualifications of a deacon, and the fact that one of them was chosen does not prove that there has been any mistake in heaven or on earth.

Are there things presented prior to church elections as they should be? Do the ministers teach these qualifications prior to a choice, so that all understand them? Or is there a tendency to rely upon God to do what each individual is required to do? What are special qualifications laid down for unless they may be taught as other things are? It is wisdom to wait until after a choice has been made, in laying down the special qualifications? True, a man may refrain to hear he is called, but is not this risking considerable? The word is to be committed to faithful men, not to men who may at some future time be faithful. To the faithful, and not to those who are not always safe in following the rule? Let there be gospel sermons preached on this subject before all elections for servants in the house of God, and then there will be fewer mistakes on the part of all of us. Study the qualifications, pray God for grace, then choose your man in the fear of the Lord as you would in any other Christian work.

M. R.

## THE MISSION OF THE BROTHERS AT WORK.

WE have from time to time presented to our readers the position of the BROTHERS AT WORK upon the leading principles of the Christian system, and in some a further presentation of its object and mission might not seem necessary; but when we call to mind that we are constantly sending new readers to our list, some of whom never heard of the church of the Brethren until the *WORK* was placed in their hands, we conclude that our plea should again be heard in terms that none may misinterpret. Just as those who have never taken up the *WORK* are looking about for what to do, so those who have been looking for what to do are looking about for what to do. We invite all such to read carefully our plea.

The mission of the BROTHERS AT WORK is to advocate and maintain, in all of its sacred purity, the divine system of religion as set forth in the New Testament Scriptures—the infallible word of Truth.

1. To advocate and plead the sovereignty, unmerited, unobtainable grace of God as the only

source of pardon. Rom. vi. 15; 16; Titus ii. 11; Heb. ix. 9; Acts xiv. 11.

2. To advocate and urge that the vicarious sufferings of man, and whose Christ are the only price of redemption. Acts i. 39; I Cor. vi. 20; Gal. vi. 15; Titus ii. 14; Gal. iii. 13.

3. To advocate that the Spirit of God, in connection with the Word, stands in the regeneration of man, and whose grace again aids him in his struggle for eternal life.

4. To advocate and maintain that faith, repentance and baptism are conditions of pardon, because for the remission of sins. Matt. xvi. 18; Acts ii. 38; Acts xvi. 31; Acts i. 19.

5. To advocate and plead the baptizing of penitent believers in the name of the Father, and of the Son, and of the Holy Ghost, and into one name, but into such name. Matt. xxviii. 19.

6. To advocate the washing of the saints' feet in the public assembly as an ordinance exemplifying obedience to the command and example of the Lord Jesus. John xiii. 1-17; I Tim. v. 10.

7. To advocate and defend the Lord's Supper as a sacrament, and in connection with the Communion, should be taken in the evening of the day. John xiii. 1-4; Luke xxi. 15, 20; Mark xvi. 17, 18, 22; Matt. xvi. 20, 21, 28.

8. To advocate and defend the salvation of the Holy Kes or Kes of Christ as a duty assumed upon all Christian believers as commanded in the Bible. I Cor. xvi. 13; I Cor. xvi. 20; II Cor. xiii. 12; I Thess. v. 26; I Pet. v. 14.

9. To advocate and defend peace and forbearance as opposed to war and retaliation, which are opposed to the self-deceiving principles of Christianity as promulgated by Christ and his apostles. Matt. v. 44; Rom. xii. 14, 15, 19, 20; John xxi. 27; I Tim. ii. 3.

10. To advocate and defend non-conformity to the world in dress, customs, conduct, and conversation as expressive of humility, holiness and Christian piety. Rom. xii. 2, 3, 17, 18; I Cor. xvi. 10, 11; I Cor. v. 1; I Cor. v. 1; I Cor. v. 1; I Cor. v. 1.

11. To advocate and defend the doctrine as set forth in I Cor. x. 17, as expressed in the Lord's words, "the manner in which Christians should appear before him in worship."

12. To advocate and maintain the obligations of Christian believers with respect to the ministering of the sick with James v. 14, 15.

13. To advocate and defend the principles of love, joy, peace, long-suffering, gentleness, goodness, meekness, and temperance as being precepts of the law of the children of God. Gal. v. 22, 23; Matt. v. 3-12.

14. To advocate and defend the mission of the BROTHERS AT WORK. If he like your aim, your mission—if your plea is the infallible word of God as the only rule of faith and practice for Christian believers, then we invite you to come and labor with us. If your eye is single, if you are willing to join hands in defense of the inalienable rights of the Lord, and can endure labors as a good soldier, you may walk with the *WORK*, for we are agreed. *Have soldiers are needed now.* Those who are looking for a way to retreat can render no service in the army of the Lord, for they will flee at the sight of the first smoke of war. No concepts will be received: some lost, some taken, those who have come, the cost, but he is called on for faithful duty. The "wayward" ground, the "stony" ground, the "thorny" ground, is unavailing to the faithful laborer. He therefore sees the "good" ground in which to sow the gracious seeds of truth. Such as *retire*—such as are not wavering, not tossed about, are pleasant companions to the weary and careworn soldier, and will stand by him in the hour of need. We invite you to join yourself on the side of truth, and assist in holding the ground gained? Many have turned at the call of the great Captain and are now enjoying peaceful minds under his benign care and providence. We invite you into the ranks, so put on the whole armor of God. We shall now take up, in a series of articles, the different points set forth in this. Our mind was to follow the article which a disposition on dress, but we do not like to break the order of arrangement, hence shall take up the dress as our next.

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## TO THE FRIENDS OF THE BROTHERS' TRACT SOCIETY.

KNOWING that by means of the press many souls may be enlightened, we have formed a society for the publication of gospel tracts to distribute among those who have been reached. We have no interest in this matter apart from doing good to our fellow man; hence our interests are yours, and your interests are ours. In order to give any tracts the money to publish them must be first given. All donations will be used to print and distribute such works as may be approved by men who are known to be true Christians, and who have been reached.

Infidel, semi-infidel, and men of corrupt minds are only distributing free thousands of pages of impure literature, and many innocent souls are being lured farther and farther away from God. Under these circumstances it is not strange that our affections are stirred up in behalf of such. It is strange that a Christian will do so his Master? Not at all strange; hence we take pleasure in inviting you to do your part in the noble work. We have spent considerable given away thousands of pages to the poor, the truth-seekers, and those who are reaching in the regions of darkness, but we cannot reach the thousands that who need to be enlightened. Come, then, and assist us in the Lord's work. Will not some one in each congregation go to work and canvas for the Brethren's Tract Society? We wish to send out a large number of tracts the coming Winter, hence look to the friends of gospel work to do your part. Perhaps no one ascertains the great demand for tracts as do our unworthy servants. We are continually called upon for free tracts, and we have not how to give freely unless we are freely assisted. What have you to say, brethren, and sisters?

## FROM PALESTINE.

NICKER XVIIII.

From Jerusalem to Nablus.

(From the "Christian Herald" by special arrangement.)

WHAT a life we have written ourselves. Jerusalem is a city that has been a city for a very long time, and its history is a very interesting one. It is a city that has been a city for a very long time, and its history is a very interesting one. It is a city that has been a city for a very long time, and its history is a very interesting one.

On Monday morning, May 30th, after waiting till 10 o'clock for the distribution of the mail which came in that morning from Joppa, we made a final farewell to the Holy City. We did so without regret; for we had accomplished the object for which we had come to it, and apart from its sacred associations Jerusalem was a city that was all to us a stranger. The use for cities in the civilized world in which I would not rather live, either for enjoying life or for doing good.

Prior to our final departure from Jerusalem we had explored all of Palestine which lies south of its parallel, and some that lies north of it; hence our faces were now turned northward. We had already been to Bethel, the site of the altar, and we had seen, on the east of the road from that place to Jerusalem, Michabab, Gibeah, Ramah, and Aiathah. But to the westward of this road there were several places of interest which we had not yet visited, and these we now claimed our attention.

About five miles northwest of Jerusalem stands the highest mountain within a radius of five miles. It is the highest point in Western Palestine, next to the lofty ridge of a few miles north of Helbron. Its summit rises into a sharp peak, and is crowned by an old mosque with a minaret. It is in sight of the traveler almost everywhere he goes, and from the old minaret is obtained a distinct view of the country for many miles around. It is the site of the city of Bethel, (read Bethel), and is one of the most important places in the land. The Crusaders, however, in their extreme ignorance of both the Scriptures and sacred geography, supposed it to be Ramah, the birthplace and burial place of Samuel; and they built in honor of the prophet a large church on its summit, which is now the mosque above mentioned.

When the Israelites entered the land of Canaan, the country they took up this tradition, and the place has ever since been known by the name Naby Samu'el—the prophet Samuel. On leaving Jerusalem we rode directly to Naby Samu'el, ascended it by a steep path, and climbed to the top of the minaret. The view

we gained was for our labor. Jerusalem, and all of the prominent objects beyond it and to the right and left of it, now grown familiar to us, were in full view. Far off to the westward stretched the plain of Shimon, bounded, in the horizon, by the range of hills which rises along a deep mountain ridge over the Mediterranean when seen at such a distance. Below us, to the southwest, lay the upper and the lower Bethlatha, which anciently guarded the upper and lower ends of the pass by which the road to Caesarea descended from the hills to the coast, and directly to the north, and separated from Naby Samu'el by a mountain ridge with a high ridge, lay the roundel eminence on which Gibeah once stood, now occupied by a miserable village bearing the name El Jib. Further to the north we spread out, from the sea to the mountain wall which stretches along the eastern side of the Jordan, that part of Palestine which we were yet to visit.

After our long ascent with the view, and seeing our lunch under the shade of the mosque, with a cupping cord of village around us, we rode to Gibeah, and searched for its ancient post by which the armies of Joab and Abner were encamped before the battle which proved so fatal to the latter (II Sam. ii. 12-33; iii. 20-27). With some difficulty, and by much inquiry from the villagers, we found it; but it is no longer a post. The ancient wall is scarcely traceable, it is nearly filled with earth, and it was growing a patch of cucumbers when we saw it. The fertile spring which once supplied it with water is now used for irrigating the adjacent garden.

Gibeah, the reader will recollect, is the city whose inhabitants so cruelly surrendered to Jeroboam, and the place which Solomon made his famous choice of wisdom (Josh. x. 1; I Sam. iv. 4-5). It was after Joshua had driven the confederated kings of Canaan from Gibeah, and while he was pursuing them westward, that he commanded the sun and moon to stand still (Josh. x. 12-14). As he stood near upper Bethlatha Gibeah was one of the points in his eastern horizon, and at 9 o'clock he commanded the sun and moon to stand over it. The valley of Ajalon was in a southwest direction from him, and the moon, if just entering its last quarter, would seem to hang over it. Such must have been the time and the position of these luminaries, when Joshua, wishing the day prolonged, in order that he might follow up his victory to the utmost, made that wonderful speech, "Sun, stand thou still upon Gibeon;" and thus, moon, in the valley of Ajalon? I saw the sun and moon in the same relative positions when I was crossing the valley of Ajalon, on the 14th of April.

J. W. McILVAIR.

## MANUSCRIPTAL.

"Parker"—N. Perry, "How to Get Mercies" S. T. Boscovino, "Now and Then"—J. C. Bright, "Responsibility"—Florence E. Teague; "A Few Fragments"—S. Bright.

The changes in the Turkish ministry are received with great disfavor in the various capitals of Europe where hostility to Russia's policy prevails.

Steven Jistakes Miller, of Deep River, Iowa, says two mistakes occurred in an editorial notice of the *WORK*, the name of the second should be *Nelly* instead of *Nelly*, and second, it was sent by S. M. Miller, instead of S. S., as we had it. Please pardon.

The Brethren in the South part of Virginia have taken measures looking towards a more concerted effort in preaching the gospel. No doubt their hearts are stirred up in behalf of those who have never heard the doctrine of Christ in all of its fullness.

We are pained to have to chronicle the death of Brother David Wolf of Adams county, this State. He was for many years an active and efficient worker in his Mother's vineyard, and not long has been called to rest with the Lord. He shall call to mind that inheritance which is undimmed and fadeless truth. We hope some one will write a sketch of his life and send it to for publication. It is always encouraging to hear of the shining of the good deeds of the faithful servants of God. To the weary pilgrim such information is very acceptable. Shortly but surely we are all going the way Bro. Wolf has gone. May we all be ready.







**Just Out!**

Passengers for Chicago should leave Laramie at 12:15 P. M.; run to the Western Union Junction; here they must wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train and thus reach Chicago at 7:45 the same evening. To reach Milwaukee, Chicago, or St. Paul, Western Union Junction, Chicago, or St. Paul, they must take the Chicago, Milwaukee and St. Paul train at five in the evening; run North to the W. U. Junction, change cars for Laramie, and arrive here at 1:45 in the morning.



## TAKE ME TO THE GOLDEN SHORE.

BY J. W. HUTCHESON.

I live on earth I treasure wisdom,  
Which is not of worldly lore;  
When I die, wit, thought, dear Jesus,  
Take me to the golden shore?

When with loving friends I'm talking,  
Of the pleasant days of yore;  
If death's summons should surprise me,  
Take me to the golden shore.

When I've fought my earthly battle,  
And have lived in heaven my store;  
Then, dear Savior, take me over—  
Take me to the golden shore.

When I'm crossing death's cold river,  
And my life's on earth no more,  
Then, dear Jesus, loving Savior,  
Take me to the golden shore.

When my spirit leaves this body,  
Grant that it on wings shall soar,  
To dwell in radiant glory—  
Take me to the golden shore.

May I ask of thee, dear Savior,  
When my course on earth is o'er,  
That thou wilt in tender mercy,  
Take me to the golden shore.

## SHIPWRECK AT EZION-GABER.

BY C. R. BALDWIN.

BIBLE-students know what is meant by my captivo. Jehoshaphat and Ahaziah are not the only joint speculators who undertook more than they could accomplish. 2 Chr. 20: 35-37. Among these daring spirits who work laboriously in the docks only for disaster and wreck, I think may befittingly raked the author of "Is Sin Hereditary?" in No. 41, current volume. I deem it not at all "strange" that he should "face all the theological learning of this advanced age," but am astounded that he makes a vaunt of it, and intimates the superiority of his intellectual acumen and theological deductions. There is nothing great or remarkable in putting ourselves in opposition to others. Often that otherwise it indicates lack of true greatness of either mind or heart. A pigmy can shake his fist at a giant. Simply to "face" the theological giants "of this advanced age," is a cheap sort of fame. The lesson of 1 Kings 20: 11, is as salutary to-day as nearly three thousand years ago. The Beodads are not all dead.

He claims to have reached "the bottom" of the mystery of sin. He has evidently not looked very deep into the subject; he so self-complacently handles, however awful the depth may seem to him. His conceptions and style are only a little turbid, and because this hides the bottom from view, he fancies his plummet rests on the crystal floor of truth. His "thorough analysis of all the facts" is palpably one-sided, and far from sounding a single fact to the bottom. His speculations are conspicuously superficial. I fully understand his position, without an elaborate presentation, and think it weak enough to fall to pieces at the first touch of the wand of truth. His caricature of Adam is a libel on the Creator. A puer mortal should shrink from promulgating or cherishing such ideas of a being "made in the image of God," fresh from the Fount of Eternal Life and Absolute Perfection. But he can get no footing for his "position" in relation to the nature of sin without first degrading God and man, by representing the chief d'œuvre of Jehovah as "poor" and "weak," and on this account ready to "fall at the very first temptation that presented itself."

The author who starts out with such a proposition, had better pause and ponder a long while before he announces

that he has "thoroughly analyzed all the facts" of the problem. There is not the shadow of truth in the assertion that Adam's moral imbecility was the cause of his apostasy, and I challenge the production of evidence from revelation, or the moral history of man, to support it. The power of man to defy God, and be a God to himself is will and object, is the verberal element of human nature, and the mystery of the primal lapse. The opposite is purely gratuitous, a make shift to serve a theological dilemma. "The serpent implanted" is "falsehood." "He presented a false alternative, offered a black lie, and Adam knew it, and might have resisted with the triumph of Omnipotence, as the image or duplication of Deity in him, had reference to their mutual relation to 'good and evil'."

This false view where all human existence testifies—in the consciousness of violated moral integrity; or in sacred definition, the knowledge of evil as a personal fact. So strong is human nature, even in its ruins, that the combined powers of earth and hell cannot override our moral rectitude against our will. There was no "false impression" made in the case of the first offenders, else the act had not been sin. To swallow a false dose of prussic acid unwittingly is not suicide. Whatever impression Adam and Eve had was wholly on the side of right and victory. This is corroborated by the concomitant sense of guilt in yielding to wrong despite the immanence of Deity to prove invulnerable to the severest moral siege of all the legions of Apollyon. They had the sense of God and truth as they had of existence, and could not otherwise, unless we ascribe to them the mental and moral states of the apostasy before they apostatized. Adam knew the truth, mentally and morally, and that kept him free. He could not be impressed with the false notion that the opposite of the Divine mandate was also true. The impression was not false, but normal, deepening his sense of right, leaving him without excuse. This is the history of sin in every soul. The consciousness of power to resist the devil and his angels is the indelible property of moral being. "I would but ye would not," is the verdict of the Almighty, and the response of the rational universe. Luke 13: 34. Where there is reason, will, and conscience, there are the peculiar attributes of Deity, and ample power to resist and master all the malignant powers of darkness. To speak of such a creature as "weak" is to spare where sin alone can have genesis, show me a thing but a "thorough analysis of all the facts." "Years of hard mental labor" have not clarified our essayist's vision as regards the essential nature of sin, the necessary transmissibility of its MORAL ORGANIC DETERIORATION, man's supernatural endowments, and the elementary character of moral in fraction.

What he says about "Hybrids," and "scions," and "the serpent's pollen," is so glaringly irrelevant, and so wildly emblematic that it is a waste of ink to enlarge upon it. There is no analogy in the whole realm of nature that bears the faintest testimony to the essential nature of sin, unless we adopt the materialistic philosophy and make the moral element only a higher phase of nature; while all forms of existence in the vast domain of being below man, unite in vindicating the organic unity of parent and offspring in every element of their complex organism. With all the confidence which a universal fact and self-evident proposition inspire, I challenge any and all to

point to a single principle philosophy, a single law in science, or a single element in religion that avers off-act and cause in the genesis of human life, holding the organic conditions affected by sin in the generator in abeyance while the all-comprehending, holy and soul-taxing act of reproduction is consummated. No man who has the least regard for his reputation as a philosophic thinker will venture to antagonize the fact, principle, or results of this unity. A child has a moral CONSTITUTION inherited by HEREDITARY INHERITANCE, irrefragably demonstrating that the immaterial constitution is the parental personality. To deny this would bring our sanity in doubt. To admit it brings a principle into play which utterly annihilates the immaculate theory even without argument. Can such a parental constitution occur apart from the moral status, or organic condition of the soul? The idea is preposterous. One minute's sober reflection will establish in the most ordinary mind the absolutely axiomatic character of this truth. The moral element of a child must be accounted for. There is but one alternative; it comes either by derivation, or by evolution. The former is the death-blow of the theory I am reviewing, and the latter is undiluted Darwinism. The writer may grasp either least humiliating retreat. His denial of the essentiality and radically deteriorating character of sin, enfolding the higher constitution, rendering propagation impossible in a sinless element, is a repudiation of the intuitive, inevitable inference of common sense, and the deductions of all sound philosophy. His assertions, assumptions, and inferences, are really amazing. He contends with all the earnestness of an attorney, and all the confidence of an apostle, for the most marvelous effects without the shadow of a cause. In my inmost soul I am grieved at the necessity that compels me to dissect him so surgically. I pity him with tears. It is my constant aim to spare his feelings, and direct my bolts only against his absurd and pernicious theory. I am deslig with a theologian error, and not with character or conduct. But he seems so vitally identified with the hobby he bestrides, that it is not easy to put him hors de combat without bruises and fractures and dislocations. But to solve truth I have no desire to wound him, only to rid him of theological vagaries. Such a bundle of error in so small a compass, outraging reason and universal consciousness, I have seldom seen.

I was dumb-founded with amazement that a man who makes such extraordinary claims to profundity, and proclaims his "mental labors" and "thorough analysis" as vouchers of his accurate philosophical attainments, can aver, as the "conviction" of nature thought, that a "child is born susceptible of impressions, but not impressed," and that "environment really forms our nature." Mark: "form our nature!" Of all irrational, self-stultifying assertions that have come under my observation, I have met none more utterly devoid of truth. I blush in my solitude for taxing my poor, suffering body and brain to refute it. But as it is in some quarters a popular heresy, and may corrupt the unwary reader, I must notice it. That a child should be born without being impressed with the moral quality of its subordinate creator, to bone and muscle, brain, nerve and fibre, soul and spirit, renders human propagation so disgustingly beastly, as

infinitely lower than brutish, by withholding the superior nature of the parental factors, that nothing but the most dense ignorance or inveterate prejudice can welcome it as truth. If such an interior dyer takes place, no person was ever conscious of it. The reverse is invariably the fact. That it is effected by direct Divine interposition, admits not of a thought. God never wrought a miracle in behalf of fornication and adultery. Everything after its kind. "Manu the image of God." Adam begets a son in his own likeness, after his image." A fallen original, and an UNFALLEN image! Is there a spark of reason in such an idea? The order of identity is Divine and immutable. It is as efficient to-day as in the Week of Creation. No amount of theoretical tinkering and caviling can derogate it. "Years of hard mental labor and thorough analysis of all the facts," (cannot alter it one iota. "Environments" may be incitements to action, means or occasions of development, but to affirm that they "REALLY FORM OUR NATURE," is bald Tyndalism. Just think of "INITIALING EVIL," which "REALLY COMPOSES OUR INDIVIDUALITY"! Was the atmosphere of Heaven loaded with moral malaria, the inhalation of which infected the angels and deposited them from their "first estate," and metamorphosed them into devils? The single fact that all sin is morally identical, and that it originated in the Celestial Empire, among a spiritual order of beings, in a sphere where "ENVIRONMENTS" could not possibly exist to incite to sin without clearly transferring all responsibility of evil to God, should forever explode in every sane mind the God-and-man-dishonoring theory under consideration.

"Adam's INTELLECTUAL FACULTIES WERE CORRUPTED, AND NOT THE ORGANIC MAN." Indeed! And can it be possible that a person who pretends to stand on the topmost round of analytic induction is so blid to the repeated annihilations of his own propositions and assumptions! We cannot place the point of a needle on any part of the material structure in which the corrupted faculties are not involved. SIN, DEATH, CORRUPTION OF SPIRIT, DEGENERATION AND DECAY OF MATTER. These are the noted and sequenced, cause and effect, of Divine ordination. To divorce the material and immaterial to the issues of sin is to fly squarely in the face of Divine revelation. Is spirit not entity? Because it is organic in the coarse, corporeal sense, as real as that which composes our flesh and bone? It is essentially vital. It has functions of ELEMENTS, in OPERATION OF RELATIONS, and UTILITY OF PURPOSE. It is a SPIRITUAL MECHANISM. It is ORGANIC. If its corruption is sin, as our author admits, and sin is the cause of death as inspiration declares, the higher and lower organisms cannot stand vitally and logically apart as the theory of the writer requires. A school-child with the crudest conception of reason can grasp this proposition. What is the logical sequence of this statement? A plain, incontrovertible demonstration of the point he controverts, unless he avows himself a disciple of Darwin, Tydal, Huxley, and Co. His intellect nothing to do with propagation? Does man generate with an impulse so utterly carnal, that even the brutes are more Godlike? No! he can hatch a brood without communicating her instincts—her higher nature. No sooner is the chick out of the shell than it runs about and uses its bill in picking up bits of food. Whence



this faculty in the first hour of separate existence if there be such a gulf between the two departments of organic life? But man is to be denied even the dignity of a brute in the solemn and momentous ordinance of generation! In blank opposition to such an absurdity, it is both a scientific and self-evident fact that man propagates wholly under the superior wisdom of intellect, and *EXCERPT* *OTHER* *WISDOM*. He can no more reproduce himself without mind to guide and volition to determine the act, than he can be a man without these attributes. If then "THE INTELLECTUAL FACULTIES ARE CONSTITUTED, and generation is organically and necessarily based on intellectual impulses, how can a corrupted case issue in an untainted effect?" The character and extent of the transmitted corruption are not under discussion. The fact itself is denied by the theory I am reviewing. "All the facts" belonging to the problem require a different and more "thorough analysis" than a purely carnal theory of human genesis can give them.

We have the promise of gratitude to any one who will explicate the enigma of "BENIGN SIN AND DEATH THROUGH THE LOINS OF ADAM, WITHOUT RUNNING LIFE AND IMMORTALITY THROUGH THE LOINS OF CHRIST." And this from the same pen which in the same paragraph announces the fundamental truth that we are endowed with innate "unability of choosing and refusing." It requires a super-sensuous or incorporeal constitution to give existence to such "unability." It does not spring into being under the spur of objective incitements. This would be as rank materialism as Darwin ever announced. This capability is organic and innate, or it is the sheerest myth. Any person who has with the same freedom of ink over his belief in moral freedom in relation to good and evil, and at the same time represent "sin and death," "life and immortality," as responsible elements of moral being, running through the loins of our federal heads of the race, is so utterly unreliable in his postulates, arguments and conclusions, that great caution and large abatement are necessary in whatever he proposes or develops relative to the sphere of philosophical research. Running eternal life through the loins of Christ as principles of natural generation! Such a conception could never be born in the mind who has "thoroughly analyzed all the facts." Setting the two Adams side by side in the matter of generations as diverse as the origin of both! One is "of the earth, earthy;" the other "the Lord from Heaven." Just as though it were a matter of course that our relations to Adam and Christ are the same. Just as though flesh-birth and Spirit-birth were identical. As though both were organically inclusive of the race. And this is the ripe philosophy of one who has made such a "thorough analysis of all the facts" as to justify him to "face all the theological learning of his advanced age!" The governmental and judicial rupture has been rectified by Christ for the whole world. 2 Cor. 5: 19, 1 John 2: 2. But the provisional is not the actual—it runs through the loins of Christ into not a single soul as a matter of course, as in the case of Adam. The immediate personal work of Christ in His vicarious capacity is Godward. The individual application of His work is through the agency of the Holy Ghost and the co-working of the human will. At this point begins the parallel of running opposite facts through opposite loins.

Organic connection with Deity is a personal, voluntary, mutual, transaction, and brings eternal life through Christ as certainly as organic connection with our primal ancestor brings sin and death; but plainly not on principles that necessitate universal salvation, as any most uneducated mind can see. The immense scale birth theory unanalogously ignores the great fundamental truth of the Bible that Christ died for the race, and that the race is such as Adam meant, and was put into relations by it. According to this dogma, Christ's death is itself effected absolutely nothing. Mark, I am not referring to any remote use made of His death by the Holy Spirit, but to its immediate result as a reconciliation of a lost race and a Holy Sovereign. Not only is His death emptied of all its peculiar significance, but His infancy and childhood are obviously supererogatory. We need no Child Christ to meet the demands of such theory. All children are saved because God Himself was a child, and that from the stern necessity of the case. There is no schism in human nature. It is a unit. Neither half is reproductive. The soul is sexed, and mortal nature is generative, but not isolated. The material and spiritual are the conjoint factors of human nature, and as such it transfers itself seminally.

A personal illustration of the tenets I am controverting would be fatal to faith and boldness. The unwarped, reflecting mind can have little respect for a God who has so related the subjective and objective as to make the latter the pivot of moral evil. This places sin in the rigid extension of necessary causation as truly as any other natural phenomenon. It is, in plain terms, by logical necessity, a specious phase of materialism; specious and acceptable to a certain class because it dilutes sin, and diminishes moral responsibility. "All the facts" call for a fresh "analysis," and it does not require "years of hard manual labor" to arrive at the moving deductions of the universal consciousness in regard to the essential nature of sin, the fundamental conditions of its personal origin, and the inevitable transmission of its organic consequences in the generative institute. All that is necessary is unperverted common sense, and the acceptance of plain facts without putting them to the strain of a false philosophy.

#### A VETERAN'S REMARKS.

AT the Silver Creek feast, October 23rd, our aged Brother David Rittenhouse was prevailed upon to speak to the congregation. He assented; and it being perhaps the last sermon some of us shall ever hear from him; by request we give a synopsis of it, hoping that the reader may also gather some substantial food for the soul. He said: "I look forward to the time when I shall lay down this earthly tabernacle, and be clothed with an immortal body. It is necessary for us when we expect to go to dwell at a certain place to enquire something about that place; so we who expect to go to that heavenly Canaan should enquire about it—should know something about it. Where are we going? Some of us ask, 'Where will we all be eighty years from now?' O well, says one, why ask such a question? Because we are all concerned in it; we are all hastening to the tomb, and the question is we are prepared for that place!"

"Other foundation can no man lay than that which is laid." Jesus Christ is that foundation. There is no salvation in any other name, for no other name is given from heaven whereby we may

be saved. This is the Christian's theme, or will be if he has tasted of the heavenly gift and been made partakers of the divine nature; if we have washed our robes and made them white in the blood of the Lamb. O who can show the picture of the operation from God in that day when Christ Jesus shall judge the world in righteousness! Then the sinner will cry and want to change his conduct, his life, but it will be too late.

We are all builders for eternity. We who have come out on the side of the Lord Jesus are going to raise a superstructure that will be for our eternal good if we use the proper material; while others who are careless will raise a building of their own material—a building which will be destroyed, and great will be the destruction thereof. We have some mighty men in the world, some noble men, but few of them ever turn to serve the true and living God. True, many of them do much to moralize the world; they do some good, but they are not on the true and genuine foundation. Jesus is the author of eternal salvation to all them who obey him. Now if any man has built on this foundation, he is not ignorant of it; he knows it. What a comfort to the Christian! He knows what he has built, and where he has built.

I shall soon leave you; soon shall leave this world; and I go away knowing that Jesus first loved us. We know that over yonder a book will be opened and another book, and the book of remembrance shall be read, and we shall learn that our names are written in the book of life. Three books are mentioned; and he who has not his name in the one book, the book of life, shall be cut out.

Brethren, we have many privileges; we have better opportunities than many others. We live in an age when persecution is unknown among us. What will God require of us? More perhaps than of any other people on the face of the earth. We are not oppressed by wicked rulers, but have their protection; hence if we do not build upon the true foundation—for it alone will stand—we must suffer the terrible consequences. If any one wants to build wood, hay or stubble on that foundation he can do it, but it will be burned up; if any wishes to build gold, silver, precious stone he may; these will endure. Seeing and knowing these things, if we do not build right, it is our own fault. How many thousands will be disappointed in that great day. Many will suffer less because they have mingled their own material with God's material. "Perilous times," says Paul "shall come," and I think we are pretty well into them.

Some say the present translation of the Bible is not good, that there are many errors in it. This does not trouble me. God will not judge me by a corrupt law; he will not judge any of us by a law which he has not given; but this law was given by the Holy Spirit through holy men of old. The heathen have a law unto themselves, by which they may know what is right and what is wrong. But the word of God stands still sure, and by this word we can obtain life eternal. Upon the child of God must build, and upon none other. He must put away all surfeiting and drunkenness, and come out of the world and be separate from sinners.

The devil lays a deep scheme to catch God's children. He gets some one to pretend to dig deep and then furnishes him with something nearly like the genuine, and then sends him to the people

to have them to accept it. He gets mighty men to do this, the wise men of this world. This false doctrine they try to palm off for the true, the genuine, flower! Build on the true foundation. I believe in progressive religion, but not in the progressive christian. [The progressive christian is the result of the progressive religion, hence not a matter of faith. The aged brother is correct. Eds.]

But I must soon leave you, death is not far off. When we think it is far away, we are not much concerned, but when it draws near, we think much about it. Let us, then, progress in the divine life; let us all be faithful. Let us be aroused and double our diligence, for a crown of life awaits all who will keep what the Lord has committed to them."

Brother Rittenhouse is nearly eighty years old, and has for many years labored efficiently in his Master's cause. His plain and simple manners endear him to many hearts; and his oft repeated warnings have been the stay of many hearts. We are glad that we have such men—men who are zealous in their utterances. We admire truth accompanied by the spirit of Jesus.

M. M. E.

#### FAMILY RELIGION.

THERE is not a small array of real Christians, who, though husband and wife are believers, yet both are not joined in one mind; one goes to this denomination, the other to that; and thus the house is divided, and the children are either left to go where they please, or perhaps some go to one place with the father, and others go with the mother, and thus a spirit of discord and strife is engendered, and religion, as it is called, is despised by the children. Such children generally grow up worldly people, and when the little home restraint, if there is or has been any, is removed, and the children go into the world, they are soon swallowed up in the vortex of sin, and the parents are left to mourn over their mistakes. But alas, it is then too late to undo the past.

If such people then ascribe their sorrows to the sovereignty of the divine will. One of these said to me a short time since, "I can't make my children Christians; if they are to be saved they will be saved; and if not—well, it's no use to trouble about it. Religion is very well in its place. But we can't live upon religion." I replied, "Your religion I would not give a penny an acre for; it neither brings blessing to you nor to yours." I added, "I believe the most terrible in the hand of God upon disobedient parents, is their children. What you are to God will be proved very often by what your children are to you."

Some of the Mennonites who emigrated from Russia to South America are returning disappointed to their old homes; 342 have recently reached Antwerp, and 1,500 more are soon to follow.

It is reported from Damascus that the Jews in that city have petitioned Midhat Pasha, who is Governor General in Syria, to promote the construction of a railway from Jaffa to Jerusalem, in order to make less difficult the pilgrimages of religious Jews to the Holy City. The Jews hope the more easily to attain their object since Midhat Pasha is at present engaged in projecting the making of a line between Damascus and Beirut.

## The Brethren at Work.

PUBLISHED WEEKLY.

M. M. ESTELMAN,  
S. J. HARRISON,  
J. W. STEIN, } EDITORS

1. The Editors will be responsible only for the general tone of the paper, and the insertion of an article does not imply that they endorse every statement of the writer.

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BRETHREN AT WORK,  
Lamar, Cartell Co., Ill.

JANUARY, 1964 • • NOVEMBER 3, 1973

BROTHER BASHON has been holding successful meetings at Hagerstown, Ind. He expects soon to return to his home at Ashland, Ohio.

THE Roman Catholics spend \$600,000 a year among the negroes in the South. How much do the Brethren spend among them? Or isn't their religion worth so much as the Roman Catholics?

GENERAL GRANT left Virginia City, Nevada yesterday afternoon, and continued his trip over land, stopping at Reno. It is expected he will arrive at Omaha Saturday, and at Galena on the 6th of November.—*Inter Ocean*.

Is any country entitled to the credit of being largely civilized and Christianized, when its citizens pay more for signs than is paid to sustain its common schools? The United States does this. Shame on us!—*The Christian*.

We were obliged to have some repairing done to the boiler of our engine last week just when we most needed its service, and the result is the 1st, 4th, 5th, and 8th page of the BUREAU AT WORK were very poorly printed.

Governor ST. JOHN, of Kansas, gives a very flattering account of the six thousand negro refugees from the South, who have taken up their homes in that State. They have behaved themselves well, gone to work, and not more than seventy-five of the whole number are now receiving aid from charitable sources.—*Independent*

We are offering agents extra inducements to work for the circulation of our paper. Send for a Prospectus and learn the excellent terms. Each worker may secure a valuable book for himself or friend. We do not wish to be ungrateful to faithful and efficient agents, hence this year make them offers as will enable them to do good work.

This week our clerk sends statements to all parties whose accounts are not square. The statement tells when the account is due, how much it is &c. Most of these are old accounts which we hoped would be settled before now, at least they should have been. We would like for each one getting statement to give it prompt attention, even if it is only a few cents.

WE WRITE WORKS FOR THE YOUNG, is edited by S. S. Weaver, and published by S. R. Wells & Co., 150 N. 3d St., Philadelphia, Pa.

**Hope and Help for the young** (both sexes). "Aims and aids for girls and young women." Ways of life or the right way and the wrong way." It contains 602 pages, is well illustrated, and is nicely bound in paper.

**Impulse** subjects: Meditation, The Danger of Impulse, Formation of character, Choice of avocation, and Perseverance, Health, Temperance, Amusements, Music, Kindness of Language, and the use of the tongue.

**Life** subjects: The duties of the individual, of the moral sentiments, Cultivation of the affections, Courtship, Marriages, Girlhood, B-says, Dances, Fashion, Education, Physical and Intellectual Culture, and Social Duties.

**Myself** subjects: The Duties of the Individual, Employment, Home, The Social and Intellectual Duties of the Individual.

**Our young women to young men**; Religious Duties, Womanhood, Principles, Character and Purity, Care, Honesty and Purity, Deeds and Mischief, and the Duties of the Individual.

**Practical** subjects: Practice, Truth and Fiction, The real and the ideal, The seen and unseen, Character and Reputation, Knowledge and Culture, The Actual and the Possible. This book may be the only one of the publishers or the office; Price \$2.00.

As a church name, the *Progressive Christian* urges the name "*Saints*," and gives as reason the following :

"3. Because it is not used by any of the sects as a church name, and there is nothing sectarian in it."

BROTHER GIBSON'S meetings in Bro. John Burnhart's congregation were very interesting. Sixteen were baptized and one more applicant. Bro. Gibson also informs us that the tracts we sent him, serves him to a good purpose. Bro. Burnhart and he distributed quite a number and reaped the fruit as they went. Brethren send in your donations, so that we can supply the Evangelists.

"The National Bureau of Statistics says all the church property in the United States is worth \$354,000,000, while every year \$700,000,000 are spent for drinks. There is nothing valuable in this paragraph, save that it shows that men drink just twice 'as much' as they pray. And there is not anything particularly valuable in that either."

Only not nearly half the sad story is told. Drink costs \$700,000,000 yearly, while over two centuries have been spent in accumulating \$350,000,000 of church property.

CABLE advices show that the universal peace congress was most unfortunate in the selection of Naples for the place for its session. The Neapolitans are so powerfully impressed with the notion there is something worth fighting for, and are so anxious to fight for it, and so uncompromising in their desire for vengeance upon Austria, that they broke up and practically dispersed the congress before it had fairly got into the discussion of the general disarmament. — *Tuler Ocean.*

Then *Inter Occur* (Donly) of 30th alt. takes up over a half column in the description of "A high toned wedding." The bride, Miss C. A. Ayer, wore a flounce which cost \$3,600, and jewelry to the amount of \$300,000,000! If wealth is appropriated in that way surely it must be as hard for a "rich man to enter the kingdom of heaven as it is for a camel to pass through the eye of a needle." Is there any thing dignified, noble, or great in thus descending the ladder of propriety to become a harlot?

WHEN the Emperor of Germany discovered that his subjects were about to make him many magnificent presents on the occasion of his golden wedding celebration, he notified them that it was his desire that all money raised for that purpose be given to the poor. The result was the alleviation of a great deal of suffering. The King of Spain now follows the illustrious example set him by directing that all contributions by individuals and societies, originally intended for gifts to grace his marriage festivities, be turned over to those left destitute by the late terrible floods in his kingdom.

Is it not very grave impudence in man to suggest to God that he left some thing out of the Book of Life which ought to be there? How any man or body of men can dare to dictate to the great Jehovah how he should rule, by what laws and regulations He should govern his children, is more than we can explain. Is it possible for us to believe that persons guilty of such barefaced impudence expect to meet God face to face? Ah, if there shall be any class on earth who will cry for mountains and rocks to fall on them and hide them from the face of Him that sitteth on the throne, will it not be these arrogant and impenitent ones?

SHOULD we now cultivated (?) ladies train themselves to a little more politeness when in contact with the public? Not a day but can we see acts of thoughtlessness and selfishness on the part of finely dressed women, who spend their money in the most extravagant manner, who voted them in public convalescents, utterly obnoxious to the rights of others. Even this very week, in a crowded church, a hundred ladies were seen standing, when a little sit on the ground part of the service. The ladies have made room for every one. There is more woman religion of the practical sort in exercising Christian politeness than there is in saying amen to the prayers, and looking dignified at the sermon. Let us be examples to rest this necessity by asking a seat which we can give to the poor, and, and you only be "greater sovereignty." We often preach to children the beauty of politeness; but the sisters and cousins and aunts and uncles are the best teachers. They need to be polite. *Inter Ocean.*

THE body of young Burr, who ascended in the ill-fated balloon,—"The Pathfinder"—with Mr. Wise, has been found on the shores of Lake Michigan, whither it was washed by the waves. This leaves no doubt as to the fate of the bold aviator. He has gone the way of many others who have experimented in the same line. His death, as that of young Barr, so far as we know, adds no new knowledge to the subject of navigating the air, and is therefore without any compensation, unless, indeed, their fearful fate will serve to make others more cautious—a result which hi-story of aerial navigation will hardly justify us in expecting.—*The Christian*.

This column of the BETHLEHEM at WORK are open to investigate and discuss principles, but not to investigate or discuss the people who believe or maintain them. The columns of the BETHLEHEM at WORK are open to expose deception; but not the people who are in error and deceived. The columns of the BETHLEHEM at WORK are open to whatever will make the country, the church, the school, the father, mother, son, or daughter better; but they are not open to do harm to any man, woman, or child. The columns of the BETHLEHEM at WORK are open to the truth, the whole truth, AND NOTHING BUT THE TRUTH. There shall be no limitation of either time or directions upon any person or people, if asked, will invariably be replied.

REFORMERS AND THE INFALLI-  
BLE WORD OF TRUTH

[illegible][illegible]

that Platonism and mysticism began "faith-alone." Creed forms and ceremonies evolved "faith-alone." The five points of Calvinism generated the five points of Arminianism; and the Westminster Creed produced a hundred others, so that instead of the Bible alone being the only basis of union there are hundreds of five-point theologies presented to the utter confusion of minds who are seeking to be released from the fetters of sin. But the Bible was hijacked, and the way open for others to accept it as their only guide to eternal joy and peace.

ing tribe of new and old creeds, and failing to realize from the various references around him, how false are church reports in the West. The humble, self-sufficient man could conclude, in his own mind, that he was free to accept the Bible as their only authority in matters of eternal salvation. They knew that the improvement of no creed outside the New Testament, could ever honor the basis of Christian union and restore to the world its unity and peace in all its simplicity. They were therefore agreed, by the simple reading of their lives to the restoration of primitive Christianity, believing that its superiority and exceeding simplicity would commend itself to all sober and reflecting minds. And it is not at all improbable that in their pilgrimage they met others who also lifted their voices for the Bible alone; and that some of them had been disappointed of *some* Arians, or *other* Abolitionists.

This class is still numerous. The Athanasians and the Bible only is their plea, which plea when well heard, the Bible with the opinions of saint Leo, and saint Basil attached. One has a little materialism from Tyndale and Spenser, and another has a little more of a Unitarian bias, while the third part are Unitarians without titles. This class models matter,

The little band who tearfully cut off from all Sacerdotalism made the Bible their only text-book. Did they wish to know the mind of the Lord? They sought it in the Bible. Had they difficulties among themselves? They adjusted in it in harmony with the clear-est Book. Were errors to be adopted or expressions of principles? They were drawn, from the divinely inspired Scriptures, to the elements, inflexible of their faith and obedience, and the principles of the Word were as clear and followed. For a new and restored primitive Christianity among the people, they went to the great Record. They looked into the blessed Volume, saw what Christ and the apostles did and resolved to imitate him. Persecuted and forsaken, even by those who bore the Bible, they fled to America and there planted the Banner of truth upon the hills. Their hearts were truly ready to receive the truth, and they were obedient, and produced faith and obedience, and ever afterwards, sometimes the principles of the Gospel and our opinions are found at variance with each other, and the question, whether the principles shall yield to the opinions or the opinions be asserted to the principles, must be decided. Here changes the destiny of many. Opinions are true to them; and rather than bury their heads in the mighty mists of truth, they reveal the principles of the inflexible standard and truth.

Only those brethren who were foremost in the mind-reformatory movements of the last century could believe and did believe that the divinely inspired Word of God is the only source of authority for every act of worship and obedience to God. They regarded it as being enjoined to the enlightenment of benighted minds, and the government of the elect. That is, the insight advice of our author as to the art methods of expressing practical piety and holiness of character, is not doubted by us; but it is counsel without penalty, was not enforced upon each other. Each was left free to accept or reject at pleasure, but so gentle was the reproof for each, that, so extensively was their affection cultivated among them, that they were all readily adopted. There was no one to charge them with being harsh as burden-bearers, for they had learned to be objects to one another. They found this principle in 1 Peter 3:17.

All Scripture is given by inspiration of God.—2 Tim. 3: 16. This settles the question *where* the Scripture is from and *how* it came. It is not declared that it came by angels, nor inspiration of angels, nor yet of men, but inspiration of God. This ought forever to settle the question of its origin and the manner







## From Willow Springs, Kansas

Dear Brethren,—

WE had a joyful hour. Saints were multitudes to rejoice and sinners to weep. Wires were laid happy to see their hands go down into the flowing stream and be hurried to holy baptism. There have been added since my last report, and we think there are quite a number already ready to come. We had quite a number of visitors with us. About three hundred persons and some could not get to the table. The weather was delightful, and the congregation could not all get in the house. May God bless us all in my prayer.

E. W. FLOYD.

## From Plymouth, Ind.

Dear Brethren,—

OUR first of love is past. We commenced our fast on the 17th of October. Brother Isaac Billmeyer was with us and labored faithfully. On the 29th came John Metzger, came, and on the evening of the 31st, brother John Barnhart came to assist us. We held a choice for two speakers, and the lot fell on one of our visiting brethren, Jacob Seiders and Aaron H. Kreibitzman. Five brethren were called to the service of God. May they prove faithful to their calling as my prayer. In the evening we gathered around the tables to commemoate the sufferings and death of our adorable Redeemer. The house was nearly full of members. We had splendid music. We were quickened to the church by baptism.

JOHN KINLEY

## The D-bate.

IN reading the debate between Stein and Ray, our mind often wandered out after these men to know their personality, and we sometimes use an imaginary picture of them to our mind's eye.

Having read the description of the person of Christ; how characteristic he was in all his beauties and meekness and lowliness, and that he wanted his ministers who should be after him, we think that he is in this respect, we pictured them men before us in this light, and while we think the former corresponds pretty well, we must say we had to picture the latter with more moral resemblance to the Church of Christ than a war officer, and we felt sorry for this. But a man who holds forth to be a "preacher of righteousness" and to proclaim the Gospel as it is in Christ, and uses such language of detestation and mockery, must surely be in gross ignorance of his position or else a full hypocrite. We may be wrong in our impressions, but this is the conclusion we came to.

Lincoln, Pa.

## Notes of Travel.

Dear Brethren,—

AFTER a long anticipation of a pleasant trip, and for the ever cherished wishes for the soul, five of us banded the covered wagon on the morning of the 26th of September, to take about the Love-land in Newbo county, near Painesville. We arrived at brother Sidney Hodge's the same evening, and after enjoying a good night's rest went to place of meeting, at brother Joseph Galt's, where quite a number had already assembled. Brother A. J. Hixon favored us with a very able discourse which was realized by all present. In the evening next to commemoate the sufferings and death of our Lord Jesus Christ, with music and singing, and to our own souls, when brethren and sisters came out on a common bond with their minds centered on King Jesus, who is the author and finisher of our faith!

The first forenoon we met in the town of Chertsey, Meeting, conducted by brother E. Schuman. It was very pleasant indeed to attend a meeting of this kind. Preaching services followed, and also in the evening. There were three baptisms during the meeting. While standing at the water side, my mind was wandering along the streets of Paul and of our dear sister who was lately snatched from our side. During this meeting we had the pleasure of forming the acquaintance of brother and sister Edmund, brother A. Hixon, and many others whom we shall long remember. From there we went to Bourbon county to the communion. On our return we had the pleasure of hearing brother E. Schuman speak on the subject of baptism. It is very pleasant to meet dear brethren and sisters, but the parting hour soon comes. Yours in the hope of eternal life.

MART REES.

## From Labette Church, Neb.

OUR Love-fest was held on the 11th and 12th of October four miles north of the Indian Territory, at the house of our beloved friend Harrison Reckle. We had an enjoyable season, and one that will be long remembered. This was the first meeting of the kind ever held in this part of the country. Brethren Robert E. Kumbay, and David B. Kumbay, from Crawford Co., Kansas, and Marshall B. Kumbay, from Noble Co., Indiana, were present and held forth the word with power. During the evening services there was good order and attention. There are thirty-five members in this church, and we desire the sincere prayer of the Brethren in our behalf and ministers to come and preach for us. We have a good country and brethren would do well to settle here. Any information will be promptly answered by writing to me and enclosing a three-cent stamp. My address is Allamore, Labette Co., Kansas.

C. H. KINNEY.

## From DeWitt, Mo.

Dear Sisters,—

THESE are the days of the great tribulation, and the Church. Let us be on our guard how we raise our children, and not put on them what we would not wear ourselves. Let us have family order and show them that we intend to do what is right and try to train them to do what we don't live up to ourselves. Children are close observers, and very soon see our mistakes. God has given these little children into our care and we should be true to the sacred trust committed to us. We need divine grace to help us to discharge our duty faithfully. May God help us all to do what is right, and at last, when we are done teaching and honoring here in this world, be so happy as to meet among the blood-washed throng in the beautiful land on high.

MARIA F. BENDISH.

## From Silver Lake, Neb.

Dear Brethren,—

AFTER our greetings of love and good will to the saints in Christ Jesus throughout the Brotherhood, I desire to say that we, the members of the Silver Lake, Kansas church, Nebraska, hold our little communion meeting at Silver Lake, and we feel to thank Him who rethinks the heavens above and the earth beneath, for his tender mercies and loving kindness.

On the 14th inst. brother and sister and wife arrived from Jewell Co., Kansas, bringing with them brother Waggoner of Red Cloud, Nebraska, and the spacious tent under which we were privileged to offer meet and sing the sweet songs of Zion to praise and glory of God. On Friday, 16th, we were favored by H. P. Brinkworth from Burr Oak, brethren Decker and Montgomery of the Limestone church, and brother B. F. Stump and family arrived. We were much gratified to have our dear brethren so near, and to declare God's truth and we felt greatly to rejoice for our happy privileges.

The meeting opened on Friday evening. On Saturday morning Bro. Brinkworth addressed us from Rom. 8: 1—Fruits of the spirit. In his discourse he dwelt on the precious promises, the brethren listening, our thoughts the importance of a due preparation for the solemn exercises of the evening hour and prove ourselves worthy to partake of the sacred emblems. The brethren and sisters, how careful should we be of our preparation, for we cannot express the weight of sorrow, the anguish of sufferings, the agony and bloody sweat that our Savior endured prior to his shameful death upon the cross. You can imagine that twenty-nine brethren gathered at the table at the Lord. Our hearts burned with love toward those who were spectators, for we desire to see all practice alike the commands and examples of our God. Brother Hilary carried our minds to the great Saviour at the end of the world, when He will be present and serve us. May God enable us to look unto him as our pattern.

Servants Sunday morning and afternoon when a dear young son presented himself for baptism. There we repeated the pledge of obedience to the little Blue, where, amidst the shades of the evening, she was calmly buried beneath the liquid waves. May she be a bright and shining light and at last meet her Savior in the home of the blessed. Others were almost persuaded. May the spirit of Divine love lead us into all truth, and may we be enabled to search God's word and be willing to go where he leads. We were much gratified to have the dear brethren and sisters who met with us and labored in the good cause, and to the kind friends

who so willingly lent a helping hand, may the blessings of heaven follow us all and bring us safely home to rest.

MART GRABILL.

## From Mt. Morris, Illinois.

AS it is always gratifying to the members of a family to learn of the enjoyment of a loved one far away, so we, no doubt, as dwellers in local churches—members of the body of Christ—of the great spiritual Family of God are interested in the welfare of such others who are so great meetings parted off so pleasantly, we thought it would be interesting to the dear ones in Christ who could not be with us to read a sketch of the proceedings.—Hence the following:

The day being the 22nd inst. we met at 10:00 A. M. in the Silver Creek house of worship, a large commodious building 5 miles north of town. The weather pleasant, there was a large attendance, by some estimated that 500 were present in the evening. I believe twenty-one ministers were present from a Northern Ill., and Ed. S. M. Farney of Southern Ill., also Ed. J. Quinter, elder P. C. & P. from Hannibal, Mo., who led in discourse in the forenoon.—

## IMPORTANCE OF FAITH.

We used the following directions:

1. True, evangelical truth gives character. We must not only possess faith, but faith must also possess us.

Full means the system of truth. It comprehends all the Christian virtues. We believe that all believers who have been baptized by the SPIRIT OF GOD, find that we need new sources of strength from day to day under the influence of divine grace, in order to become more faithful and to reach a higher degree of perfection in the HEAVENLY LIFE.

Met again after the dinner, when Eld. Hilary addressed us on "BREAK THE WORD." He endeavored to elucidate the fact that the "Word of God" transcended everything else. That it underlies the groundwork of creation, redemption, ALL, soon, and therefore it should be preached instead of the doctrines of human creeds, because our salvation is not predicated upon the opinions of men, but upon the "word" of God.

In the evening Eld. S. M. Farney and Quinter talked on self-examination to the edification of all. Bro. Hilary talked plainly on the subject of self-worship, and we hope some benighted and was convinced that "you're" was imperative.

Brief remarks on the supper by brethren Quinter, Stein and Hilary, when it was remarked that Lord-enemies in the Primitive Church were not so numerous until the fourth century, at which time they became so corrupted by being changed into beasts of filthiness that the church abandoned them as the lesser of two evils, instead of correcting the error as it should have done. Hence the danger of modern christianities.— Good order prevailed during the services—about 550 communicants. We hope the spectators will not soon forget the prevailing solemnity.

Next day met at 9:30 a. m., and truly good service had been kept till the close of the forenoon. The 1st chapter of 2nd Peter was selected and read by Eld. E. Farney, after which the following brethren spoke respectively—Eld. David Hittenshaw, Daniel Dearborn, M. M. Eschelman, L. H. Hixon and John H. Hixon.

The Lord blessed all of them with many good thoughts and heavenly wisdom flowed from their lips while they warned sinners and admonished believers. We hope the followers of the Lord Jesus Christ will be faithful to the end when we shall receive the immortal crown in recreation for us as God's right hand. It will not be long until all of us shall "pass over the river."

"I'll wash me of sin as of a soiled garment.  
For the end of my journey I'll come.  
May I lead to my heart by the end,  
An end long and waiting, for me."

Yours in love,

W. C. PRATER.

## Echoes from the East.

NUMBER XXIV.

## THE ANTIETAM LOVEFEAST.

THURSDAY, Aug. 25th.—This beautiful day we spent at the Anti-etam, and were represented at the lower meeting-house—Willy's. We

anticipated a joyful breakfast session. How we love to see the brethren and sisters from far and near coming in from all directions! There are the occasions that should, most of all, bring us down very humble at the foot of the cross, and inspire us with renewed love to our Lord and Master, Brother E. Schuman, and his wife, who opened the meeting, when brother Adam Pyle, bishop of Back Creek Church, preached a discourse upon Gal. 4: 1. Brother David Kaulley of Lower Cumberland bore testimony to the truth, and stated that he was very ready to accept invitations as appear on notices of peace and so on, but when they are invited to the Gospel feast of spiritual things they are careless. The climax of the Gospel were pressed upon us to all both in the discourse and the testimony. In the afternoon brother E. Schuman addressed us from Rev. 3: 4. He insisted upon heavenly among our brethren in this world, and gave out an earnest caution against the prevalent sign of dishonesty in business dealings. He also urged truthfulness as an attribute of our Christianity. He said that a saying used to be current of some men that "their word was as good as their bond," and we were exhorted to attain to such a desirable standard of public reputation.

After a short intermission the mutual self-examination service was held. The Gospel property of the sisters' hand covering was explained. We often wonder that there should be any sisters who have not advanced in grace so far as to understand the necessity of "power" on their heads. The brother said the hair is the natural covering, the bunnet is the artificial or weather covering, but the plain, white cap has a spiritual significance, which every sister who is true to her baptism should have, and self-examination should be done daily, commensurate unworship was condemned by the apostle, and no one desires to commensurate unworship, hence strict self-examination is necessary; hence the sisters in fault and lose sight of themselves. Brother E. Schuman said he needed that we may appear worthy guests of the Lord's Supper.

The Love-feast followed (when the even was come). The meeting was very enjoyable and was well attended.

Sunday, Sept. 28th.—We attended services at our town meeting-house this evening. Brother Jacob F. Elder addressed us from Rom. 8: 14: "As many as are led by the spirit of God, they are the sons of God." True Christians are the sons of God, and we are to be like Him, the Father of Christ, walking in all His commandments and ordinances as laid out in the writings of the New Testament. They are born again, created new creatures in Christ, adopted into God's family, and are to be like Him in all things. In nature, the Christian is saved and follows the Master. The sons of God on earth are they who lay the spirit of God are led into all truth. May the labor not be in vain, but Zion built up and souls saved.

Sunday, Oct. 28th.—The discourse we heard this morning was on Mal. 4: 2. The text was written by a prophet's pen about 400 years before Christ. The prophet had Christ in mind as he "He that should come" to redeem. Now we have him here, and he did come and he fulfilled the prophecy. Hence he is the Christ of prophecy and of history. The Sun is the greatest natural luminary, hence Christ is compared to a Sun of light. The Sun sends its light upon the earth; so does He. The Sun is as with us, and we are to be like Him. The first old worshiper did homage to the Sun of Nature; the true worshippers adore the Sun of Righteousness. The beauty and glory of the morning sun was compared to the beauty and the saved glory of the Sun of Righteousness. Christ's love for us was compared to the Sun's attraction for the earth. May His love be reproduced in us.

## CHRIST'S SECOND COMING

Sunday, Oct. 29th.—Brother Elder spoke from 1st Thess. 4: 13—The coming of the Lord. He was made to New York, his service, obedience and ministry. Application was made to our times, the hindrance to religion, modern infidelity, and the certainty of Christ's coming again. May He find us looking for Him. He cometh. What a pity that we should come and find many of us sleeping over our duties! "Watch and pray," was the Master's watchword to his primitive disciples, and this should be ours today. He may appear in the clouds of Heaven any day, and time shall be no longer for the faithful dead and living. May we reign with Him.

D. B. MEXTER.

Waverly, Pa.







## ADDRESS TO A SINNER.

BY JAR. Z. HUNTER.

**(S)**HOULD you wish to be a Christian,  
 As such to live and die;  
 You must search the holy Scriptures,  
 And you'll find a Savior nigh.

Should you read the sacred pages,  
 And believe begin to grey,  
 You must take your cross up daily,  
 And pursue the narrow way.

Should you wish your sins forgiven,  
 By the promise of the Lord;  
 You must then embrace the gospel,  
 And obey the Savior's word.

Should you feel so heavy-laden  
 With the burden of your sins,  
 That they rise up and condemn you—  
 O, embrace the Savior's means!

Should you feel your condemnation,  
 And you must be exercised,  
 O, repeat, believe the gospel,  
 Yes, believe and be baptized.

Should you then obtain a blessing,  
 When your sins have been forgiven;  
 You can then proceed rejoicing,  
 And pursue the way to heaven.

Should you wish to be a soldier  
 In the army of the Lord,  
 You must then take up your armor—  
 Take the sword, which is his word.

Should you see some ugly giant  
 Come against you by the way,  
 Use the weapons of your warfare,  
 For ever to watch and pray.

Should you wish to gain admittance,  
 To the shining courts above,  
 You must enter by the door-way,  
 Up the highway paved with love.

Should you wish to see the Savior,  
 And to gain his great reward,  
 You must square your whole behavior,  
 By his everliving word.

Should you thus continue faithful  
 In your calling to the end;  
 You can then go home rejoicing,  
 Having Jesus for your friend.

## OBJECT OF EDUCATION

BY PROF. W. E. LOCKARD

**H**AVING thus, in a general, and imperfect way, determined what education is or should be, and shown that teachers, generally, have failed to attain to a comprehension of its true meaning; let us apply another test to the efficiency of our schools. With the light we have, it seems to us that the only excuse or reason for the existence of any education at all, is utility.

This suggestion will, no doubt, expose us to ridicule. Mawkishly sentimental people may turn up their noses and charge us with a want of culture, with being gross and earthly-minded, with never rising to the consideration of the wants of our spiritual and aesthetic nature. Very well, be it so.

This is the Age of Machinery, the Age of Industry. Everything is made subservient to the accumulation of wealth. Time was when art was the goddess at whose shrine were offered the offerings of the finest minds of the age. The energies of generations of art loving people were concentrated to produce a masterpiece in painting, statuary or architecture, while the people lived in wretched hovels, steeped in ignorance, filth and superstition.

Then again, history shows us states of society where whole nations, from the child who has not begun to think, to the old man on the verge of life, have believed firmly in certain absolute dogmas. This era produced a religious fanaticism which, raising the symbols of Christianity above Christianity itself, pruning more the reflex of saints and the spulcher of Christ, than the virtues of the one, and the perfections of the other,

strewn the roads from central Europe to Jerusalem, with the bones of hundreds of thousands of men, women, and children.

This was the Religious Age, and it left its impress for ever on ages following.

But its devil devotion to credulity, at once irrational and absurd, produced a reaction in the minds of thinking men, which led to the age of philosophy. In this age men began critically to examine the whole system of faith, and, discovering its various imperfections, concluded that where the parts were so defective the whole system must be unworkable of credit in an advanced age of society. It is among philosophers that such a revolution commences, and it is among them that it is carried out and completed; but the results of their researches penetrate all classes, and, finding their way from the summit to the base of society, reach finally the masses, where, sapping and ruining all convictions and the whole system of truth, they produce a total want of faith.

This produced the era of skepticism, when instead of believing too much, men began to believe nothing. Wild chimeras took possession of men's minds, and vice, anarchy and bloodshed were the natural result. It was reserved for the Age of Machinery, the age of utility, to strike the happy medium, to sever the bonds of superstition that held the nations in their hideous coils, on the one hand, and to throttle a senseless skepticism, on the other; to evolve from the uneducated zeal, the fettered aspirations, the benighted minds of the dark ages, a higher civilization, a nobler conception of duty, uniting men and nations in a closer brotherhood, and so building up the kingdom of Christ;—for they serve God who love their fellow-men.

But how, do you ask, does all this prove that utility is the foundation of all education? We will see. As long as men lived in an ideal atmosphere; as long as they would fight for an idea, the truth or falsity of which could have no possible bearing on the welfare of humanity; as long as they directed their efforts to fashion the unfeeling, to know the unknowable,—just so long was society in a state of chronic unrest. One theory would arise only to be supplanted by another. Like a huge pendulum, society oscillated from one extremity of its arc to the other, at every swing sweeping millions into bloody graves. But when men began to follow their natural instincts, when it began to be considered more praiseworthy to care for than to enslave the body, to enjoy rather than to despise the bounties of Providence, when each one began to pursue his own true and substantial happiness, then it was that wants began to multiply. After increased wants followed increased production. But human hands were too slow and too feeble to keep pace with the demand, and the Elements were pressed into service. From speculative philosophy and an æsthetic contemplation of the hollow and worthless of life, men's minds were turned to higher and better things. They began to invent. Production increased. Trade-winds filled the flapping sails of commerce. Industry became the tutelary goddess. Her hand hushed the cries of the inquisition, extinguished the last, best swords into ploughshares and spears into pruning hooks. The cloistered monk, the pale scholar, the man of high degree and of low estate—we see them all, striving for a common goal, a substantial good. The light of divinity shines through the workman's face, and why?

He is fulfilling the law of his being. He is doing something useful.

The age of utility has been, so far, substantially, one of peace, of progress, of fraternal love. The useful, then, is the highest object to be sought for here. God has made nothing that is not useful, although in many cases their uses have not been discovered. Every plant has its virtue. Every weed that grows has its purpose to subserve. As everything was made for use we may conclude that utility is the first, and, perhaps, sole reason for the existence of any plant or animal or world or system or universe. True, God has superadded beauty to most things in nature, and perhaps to all things, if we could only see their beauty. But beauty, apart from utility, is an illusion. We do not gaze with emotions of delight upon nameless pictures, although their colors may be blended in the most perfect harmony. We do not listen with any very pleasant emotions to musical chords when disconnected from their setting in the tune.

The colors may be exquisitely blended, the chords may be in perfect harmony, but if they are disconnected from their proper use, they fail to satisfy. The ocean is beautiful during a calm. In a storm it is sublime. When the winds blow and the billows roll the spectator sees the roar of the elements and thinks only of the grandeur of the scene. The white caps changing each other in frolic some gleam, the breaking of the billows upon the shore, the roar of the breakers, the majestic and restless power of the waves, fill him with admiration and wonder and awe; but he does not think, then, of the great purpose of the elemental war that is constantly and forever going on.

He does not consider that there it not for the lightning and the winds and the waves, the great deep would become one vast ocean of pollution and death; that no living thing could be found in it; that it would become one vast charnel house, a loathsome scene of floating putrefaction. A sickening sense of desolation and decay and death would weigh down the spirit. There would be no beauty there—for there would be existence without a purpose.

If we look at the tiniest rivulet that trickles down the mountain side, or at the beautiful stream gently flowing through its valley, or at the mighty river flowing on in majesty and power until its waters are swallowed up by the ocean, we see that all their lives are lives of beauty. From source to mouth their course is always serpentine, wiodling in and out, here and there, always in graceful curves. And while we are delighted with their grace and beauty, and feel like thinking God that he has made all things so bright and fair, there is the deeper purpose in the windings of the rivers than the mere gratification of our sense of the beautiful. If the streams ran straight to the rivers and the rivers straight to the sea, their channels would be furrowed deep beneath the surface of the earth; their sources would be drained; their waters become shallow vegetation in their valleys would die; the clouds would cease to pour down their refreshing showers, and the whole continent would become one vast soil of waste. The windings of the stream preserve the salubrity of the climate and the fertility of the soil by checking the rapid flow of the water, and so causing life and beauty to spring up on every side. Here again we see that utility is the great principle that governs in the

material, and, by inference in the immaterial world.

Then work  
 The mathematic glories of the skies,  
 In number, weight, and measure, all ordained.  
 Though splendid all, so splendor cost of use;  
 The scale beauty, art contends with power;  
 No wanton waste, amid efflux expense;  
 The great economy adjusting all,  
 With prudent power, magnificently wise."

## IMMORTALITY.

BY L. COMSTOCK.

**T**HE Jews believed that the soul is immortal. Christ and his apostles did not correct the error, if such it really was. Christ's purpose was to select a people for his name. It is therefore necessary to form character in order to be entitled to a blessed immortality. Speculative theology has led off many intelligent believers who depend more upon their own powerful (!) intellects than upon the grace of God to enable them to see the truth as manifested by Christ. The Bible is a remarkable book, out of which the followers of Christ can derive much comfort; while to the soldier of the cross it is a two edged blade to be used as a weapon of defense. It is so sharp that it can be used even for self-direction.

The writer has observed much and his experience has been varied and sad, having been led from one theological speculation to another, just as a faithful, hard working mechanic can be led from his legitimate business into some vision, or speculative enterprise. The first question usually asked, "Is the soul immortal?" Next, "Was the kingdom established on the day of Pentecost?" Last, "Is immersion valid baptism without a correct faith in these things?" Everything is done to work up the imagination, and that accomplished, the investigator becomes an easy victim.

Lately one of those religious fanatics was led to believe it his duty to kill his little daughter as an offering. One man, who came out from amongst the brethren some years ago, would use the word "Duckard" in a derisive manner. A little further on he would call them the "Dunks," and finally the "Dumb Dunks;" and all because he could not convert them to his way of thinking. People who have no veneration for their own parents have still less for their Creator, and cannot therefore worship him in spirit and in truth. And this may account for the fact that so many who have embraced materialistic doctrines are now petrifed in the cold abyss of infidelity.

The monks of Alet Bernard send wine of spirits with their trained dogs to perishing travelers in the snow bound Alps. In like manner has the BRETHERN AT WORK saved at least one from a congelizing grave.

## INFIDELITY.

BY G. MORGAN.

**I**HAVE often wondered within myself whether the infidel is truly sincere in his assertions. If he is, he surely predicates his belief on a very narrow foundation. Why is it that he demands such overwhelming proof of those who believe in inspiration, while he himself supports his belief with such puny, shadowy evidence?

The gist of his argument in favor of infidelity is about this: That there are many who profess Christianity and do not show any different fruit from those who do not profess. Is this sound logic? Suppose the great firm of Rothschild

were to send over to America an offer to give to every citizen of the United States one hundred dollars on condition that they send to them their name, post office, and business occupation. Now a number of persons would send their names only, would they be very likely to get the hundred dollars? Would this be any evidence that there is no Rotshchild? or that he never made the offer? This is the same kind of logic precisely. Now those who send their names only do not comply with the conditions named; and unto these may be likened those professors who have a name in the church but do not comply with the conditions of a true Christian. They are not benefited by their shallow profession only; therefore show no fruit.

It is a fact to be lamented that there are so many professors that do not adorn their profession with that piety and zeal that is essential to that holy and glorious religion of the blessed Son of God, and by this furnish an excuse, weak though it be, for the infidel to make use of in deriding inspiration.

Again, our public school system is acknowledged by the majority of our citizens to be a good thing. Now there are some who do not avail themselves of its benefits, find fault to the system, etc. Is this any evidence that the public schools of the United States are a fraud? Now these are like those who have access to the Gospel of Christ, but do not accept it; such as the infidel and hardened sinner, generally. They refuse it, not because it is not good and genuine; but because it does not suit their peculiar whims and odd notions. Do those careless, cold professors have any obligation resting upon them concerning infidelity? We believe they have just in the same proportion as the infidel gains from the life and daily walk of those careless professors. In the same proportion do we believe they will be held accountable at the bar of God in the day of judgment. These are they who "sifted to themselves the Son of God afresh, and put him to an open shame." We are to be shining lights. Thus showing to the world that we have been with Christ. I think every one would be much benefited if he would often read the epistle of Jude. Also the second chapter of second Peter.

#### DRESS.

BY MARY C. EATON.

WHILE we have much said upon the subject of dress, a few remarks may not be amiss from one acquainted with the writings upon the same, yet holding no extreme view. That our first parents were clothed in humility after their expulsion from the garden of Eden, all would reasonably believe, and think that the present style of dress is not that in semblance as theirs were, none will deny. And the fact that the present fashionable attire for the ladies is cumbersome, need only attestation on any source. Admitting then the truth of these statements, what a valuable acquisition would the fashion of plain and modest attire bring to the greater portion of our community at large?

While I am inclined to believe that this would be no advantage to all concerned, I also believe it would be appreciated by the many fathers and mothers of our land, and the true moral worth by the amount of superfluous dress worn, but rather by the walk, conversation, and daily demeanor of the one in view. The practicability of the above necessarily

is a trial to ensure success; and the vexed question (of too much dress) would then be a thing of the past.

I have often wondered at the advocates of plainness, dressing themselves in the coming style, and their children in the latest fashion, I must conclude that their aversion emanates from impure motives, for how could a part be clothed in humility and a part in superfluity and both retain the same principle. Does the fountain, (the heart) send forth both sweet water and bitter? Assuredly not. Then I ask, why is it? and where is the consistency.

#### DESIRING TO LOVE.

[BY CHARLES WESLEY.]

O LOVE divine, how sweet thou art!

When shall I find my willing heart,

All taken up to thee?

I thirst, and faint, and die to prove

The greatness of redeeming love—

The fire of love to me.

Stronger his love than death or hell;

His radiance ever unobscured;

The first-born sons of night

Desire in vain its depth to see—

They cannot see the mystery.

The length, and breadth, and height,

God only knows the love of God—

Oh that it now were shed abroad

In the soul of every man!

For love I sigh, for love I pine;

This only portion, Lord be mine—

Be mine that better part.

Oh that I could forever sit

With Mary at the Master's feet!

Be this my happy choice—

My only cure, delight, and bliss.

My joy, my heaven on earth, be this—

To hear the bridegroom's voice.

Oh that, with imbedded Peter, I

Could weep, believe, and three times cry,

My faithfulness to prove!

Thus known, for all to thee is known—

Thou knowest, O Lord, and thou alone—

Thou knowest that then I love

Oh that I could with favored John,

Recline my weary head upon

Thee, O Redeemer's breast!

From care, and sin, and sorrow free

Give me, O Lord, to find in thee

My everlasting rest.

Thy only love do I require—

Nothing in earth beneath deems,

Nothing in heaven above;

Let earth and heaven and all things go—

Give me thy only love to know,

Give me thy only love!

#### "WHY DO YOU DUNKARDS PREACH THE LITERAL WORD SO MUCH?"

BY PHAS TRACHT.

THIS question has often been asked.

I will endeavor to answer it. I can give no better reason than this: Because we are commanded to "preach the word." "I charge thee, therefore before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing, and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4: 1. Another reason is, our divine Master taught it by precept and example. Mark 2: 2. The apostles sent to preach by Christ, preached the word. We preach the word because it is "perfect converting the soul." "The word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4: 12. The apostle says, "let the word of Christ dwell in you richly, in all wisdom." Col. 3: 16. "Faith cometh by hearing, and hearing by the word of God." Rom. 10: 17. "The gos-

pel is the power of God, unto salvation to every one that believeth." Rom. 1: 16. It is through the word of God we are changed, and sanctified, not one word, but every word that proceedeth out of the mouth of God." "Now ye are clean through the word which I have spoken unto you." John 15: 3. "Sanctify them through the truth, thy word is truth."

We are regenerated through the word. "Having been regenerated not from corruptible, but incorruptible seed, through the living and enduring word of God." (Wilson's Translation.) "The words that I speak unto you they are spirit and they are life." John 6: 63. We want to preach something that will do the soul good, when the shores of mortality are lost in oblivion's gloom; something more enduring than the fleeting breath; hence we "preach the word," and it hath been declared, "though heaven and earth pass away, my words shall not pass away." Matt. 24: 35; Mark 13: 13; Luke 21: 33.

Our Master says, "search the Scriptures for in them ye shall have eternal life, and they are they which testify of me." John 5: 39. "Seek ye out of the book of the Lord, and read." Isa. 34: 16. One of old hath declared, "Thy word have I hid in mine heart, that I might not sin against thee." Ps. 119: 11. When the gospel is so pure, so perfect, why preach anything else? It is all the man of God desires to preach, not part but all of it. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17. "The law of the Lord is perfect, converting the soul." "The testimony of the Lord is sure, making wise the simple." "The statutes of the Lord are right, rejoicing the heart." "The commandment of the Lord is pure, enlightening the eyes." "The judgments of the Lord are true, and righteous altogether." Psalms 119: 7, 8, 9. This is why our ministers preach the literal word. Brethren let us earnestly contend for the faith once delivered to the saints." "Preach the word."

#### CONGREGATIONAL SINGING.

BY HENRY GARRER.

THAT singing is a part of divine worship, is generally admitted by all Christian worshippers, and that psalms, hymns, and spiritual songs are admitted, and recommended by the Bible, is also true. We have a variety of testimony throughout the Bible of holy men, and Christians generally, worshipping God by singing. But to comment on the necessity or propriety of singing is unnecessary, all will admit.

We desire to direct our feeble remarks mainly on a cultivation of this branch of worship practiced by the Christian. The Bible gives no mode of singing, as to high or low, long or short, loud or soft. But Paul says, "I will sing with the spirit, and I will sing with the understanding also." And in Ephesians 3: 19, he says, "Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody to your heart to the Lord." This is the soul and substance of the mode and manner of singing so found in the Scripture. Then as a matter of course, we are left to learn the art or science of singing as given, and gotten up by men of the world. And there seems to be but one general science, by which, all authors are, led, in setting and arranging tunes.

They all regard, pitch, length, power, time, harmony, and melody, etc. Webster says, "singing is the act of uttering musical sounds by the voice." These sounds uttered in systematic order create melody in the heart, as the apostle would have us do. Singing in its pure motive, "sweetly moving accents, and flowing numbers has a benign, winning and powerful influence over the human mind." There is a power in singing that we can scarcely express; and there is nothing in all congregational worship that is more calculated to unite, to equalize, to knit hearts together in reverence to the great I AM, than good singing. All can unite in this, saint and sinner. The unconverted singing without understanding does not prohibit the converted to sing in understanding, or with the understanding.

The Almighty has placed that vocal organ in man and women. It is for them to improve that; it requires time and cultivation. We have something in the fourth chapter of Revelation which implies something of learning to sing. "And no man could learn that song, but the hundred and forty and four thousand." We must learn to sing. Many have found it difficult and gave up in despair; the gift not being so natural with them as with some others. It becomes Christian parents to take an interest in teaching their children to sing. It is not a day's, a week's, or a month's work, but it is a life's work. I thank my father-to-day for the advice when but a boy, that I should buy a note book and learn to sing; he could not sing and therefore did not wish his children to neglect that important branch. Yet I must say to all my brethren and friends, that with all the labor and toil in that direction, we are still very deficient; but having a natural inclination for music, and feeling the necessity and propriety of us all in general to press on, improve the time.

Young friends, brethren and sisters, and all, make good singing a specialty among yourselves, take advantage of all the opportunities you have. When in company you cannot improve your time any better than by singing. It is a very difficult thing for a person to lead a tune in a congregation properly when the congregation itself will carry the tune in a drawing, irksome manner. Dear reader, bear with your weak writer in his manner of expressing himself. If all old and young would take the proper interest, and help us in this direction the work would move so much easier, and with more edification. Our aim is not to encourage any thing new or fast. We are commanded to "let our moderation be known to all men."

Therefore let us take advantage of our Christian privileges, not only in singing, but all other duties we owe to the Lord, so we may be ready and prepared to help to sing the song of Moses and the Lamb.

When a Christian missionary had labored some time at Behoree, a young Brahmin, named Jugunnath, embraced the Gospel. Soon after, the brother of a native magistrate said to him, "Do you believe this from the heart?" Jugunnath replied, "Yes." "Well," said the other, "we are watching; you are making an experiment; if you live a holy life, we shall know that this gospel is true which Andrew has been preaching for three or four years; but we have our doubts, and cannot believe; none of the Gospels till now have embraced this religion; if you bear good fruit, many will follow your example."



## The Brethren at Work.

PUBLISHED WEEKLY.

M. M. INTHLMAN,  
J. J. HATHORN,  
J. W. STEIN, Editors.

The Editors will be responsible only for the general tenor of the paper, and the intention of an article does not imply that they endorse every statement of the writer.

CONTRIBUTORS in order to secure prompt insertion of their articles, will please not include in premisses and unnecessary language, but send their views "with as much plainness as possible." THE BRETHREN AT WORK will be sent free of charge to the United States or Canada for \$2.00 per annum. For the leading characteristics of the paper, as well as for a list of contributors, see page. Address all communications.

BRETHREN AT WORK,  
Lansing, Carroll Co., Ill.

LANSING, ILL., - - - NOVEMBER 10, 1878.

See "Misrepresented" on last page.

Forty new students in Mt. Morris College.

ONLY FOUR MORE NUMBERS OF THE BRETHREN AT WORK and the volume for 1879 will have closed.

In Bro. W. C. Teeter's report of the Silver Creek Fair he was made to say \$50 where he meant \$250.

Bro. David Brower, Salem, Oregon, informs us that he expects to take a trip to Washington and Idaho Territories.

In No. 45, under "References and the Infalible Word of Truth," "American clergy" should be American clergy.

The committee of arrangements will meet in Lansing on the 17th inst., to make further preparations for the next General Conference. Many are anticipating a glorious meeting on our Pentecost. May their earnest desires be fully realized.

Brother Eshelman began a series of meetings in the Hudson, Ill., church Oct. 29, and continued to sickness was compelled to leave the field the 6th of Nov. Five had been baptized and there were three applicants for baptism. Bro. D. H. Gibson was sent for and will continue the meetings.

By reference to proceedings of D. M. of Southern Illinois, it will be seen that the Brethren have taken measures looking to a home for the poor and for orphans. If the Southern District of Illinois should bring such an institution into existence they will rear an imperishable monument to their name. We hope the Brethren may prove to the world that their hearts are open very wide to the poor orphans. That sympathy which is manifested by action, is the real, true, Gospel sympathy. May we have such of this kind.

BOARDING, above, in this town costs from \$3.50 to \$4.00 per week. Students can attend Mt. Morris College \$3.00, the school year, for \$2.00, while just the boarding here would cost from \$1.00 to \$1.50. It would then cost from \$1.25 to \$1.75 less to attend college than to stay here and do nothing, and boarding is no higher here either than in most other places. Young men and ladies should be careful how they spend their Winters else they have to repent of neglected opportunities when it is forever too late to remedy.

### OUT IN THE FIELD.

TO the Christian, the green pastures of God are delightful. The downcast soul, the hardened heart and weary mind find sweet rest under the foliage of God's great tree of life. Abandon I to the cares of this world will engender mind left to the desolateness of riches and will; and the soul left to persecution and tribulation will sink into darkness and woe. In order that we be not left to lean upon our own strength, we went to the Silver Creek, N.Y., on the 23rd of Oct., where we had the pleasure of meeting many who have been precious faith through the knowledge of our Lord Jesus Christ." We would like to name some of them, but the space is too meagre to name a, and as we have not been sent as a reporter of persons, but in defense of the Gospel, we forbear. It may be said indeed, The soul that went away there hungry must be well sat with thorns, and banquets, and riches, and riches. Another has given a faithful description of the meeting, hence I turn elsewhere.

After the meeting quite a number visited the Mt. Morris school and had the pleasure of hearing several classes recite. The work seems to be progressing finely, and so far as we could learn good satisfaction is being given. We avoid no grandstanding; however, we do not deny that there is noise; and we hope that there is not a single student who would so far forget his duty as to complain when so much is being done for his comfort, convenience, and instruction. It cannot be expected that the clear sunlight will always pour its resplendent beams into every nook of the North, or that even the dull heavy snow will shine so far as we would wish, for the dark storms and tempests of life must come for our good. The mighty oak is only made stronger by the fierce blasts of wind. The rath around its roots, the leaders of its massive body and tender buds, are loosened by the mighty air currents. So the storms of life arouse our energies and try us. Happy are they that *calore*.

About four P. M. of the 23rd, brother J. C. Lehman took us in his conveyance to his pleasant home at Franklin Grove, Lee Co. Bro. L. is surrounded by a dear family of children, who, with a kind, tender father, were, not long since bereft of the influences, the counsel and support of a tender mother. O how mother is missed! Bro. L. yet deeply feels his loss; and as we look at those bright young people we think of their aching hearts. We think of their reflections on the past; how their sorrow wells up and tears start from the eyes when they think of the mother who lies in death's cold embrace. Ah! they remember all her little deeds of kindness. They remember her words of sympathy; they think of her patience, her love, motherly devotion to them. Our heart is too full for further allusion. God bless the orphan and lead them to the Savior's fold; and may abundant grace be given our dear brother for his stay, his support, and for his arduous labors.

Met with the dear brethren and sisters and friends in public worship on the evening of the 24th. Bro. Levi Haisenger and Daniel Dierdorf are the house-keepers here, and are assisted in the ministry by brethren Levi Treble, J. C. Lehman, and Samuel Smith. These brethren, holding their third meetings, which are located near the town of Franklin Grove, is in 1870 feet; good harvest. The floor of the audience room is inclined, and the place for ministers slightly raised so that both hearers and speakers may occupy advantageous positions. We think they have manifested a good degree of common sense in the arrangement of their house, and hope many souls may be gathered into the temple of the Lord there.

M. M.

### THE DISTRICT MEETING OF SOUTHERN ILLINOIS.

OUR last was written at Franklin Grove, Ill. We met the born of God in public worship up Ashton, on Sunday, 10 A. M., and P. M. The people at these meetings manifested very great respect, and both old and young gave abundant evidence of having been well taught, for they behaved as well as any one could desire.

On the way to Hudson, the place appointed for the district meeting, we were joined by Bro. David Ely, who accompanied us with the disciples of Jesus at Hudson. Arrived in time for evening services, and was made joyful in heart by meeting many with whom we had before met and worshipped. Preachers were very numerous; and we presume it was good that it was so, for they, too, love to be hearers occasionally. Bro. A. S. Loez was prevailed upon to lend in preaching, and, though he was suffering from a very sore eye, he was still able to see clearly with a "single eye" to the edification of the body.

#### DISTRICT MEETING.

By T. A. M. of the 29th, the delegates had assembled, and they proceeded to ballot for the necessary officers. Bro. John Wise was chosen Moderator, Daniel Vaniman, Writing Clerk, and A. S. Loez, Reading Clerk. At 8 o'clock, the meeting was opened for business, by singing the old psalm on the psalm of the 100th. Acts to be read, after which the officers elected were announced. The Moderator stated the object of the meeting; and members present

from places out-of-the-District were cordially invited to participate in the deliberations of the meeting.

The delegate from the Mill Creek Church presented a paper stating that Bro. Daniel Vaniman had been chosen to take charge of the third church, and stated that the D. M. rally the church. The council heartily endorsed their choice.

Delegates from the Macopin Creek Church presented a plan for doing missionary work. Another paper was presented from the Pleasant Hill Church. The former embraces Sections and Mission Board chosen by delegates to District Meeting. The latter called upon the D. M. to declare all ministers of the second degree in the District, evangelists to fill all calls within their bounds, and that their respective churches pay all expenses. After considerable discussion, the Macopin Creek p/s was taken up by sections and debated. Articles three and four were read and the whole adopted as an expression of approbation. Adjourned for refreshments.

#### ATTENTION SESSION.

Met at P. M. Some time was spent in completing the list of Solicitors. During the recess the following named brethren were elected on Board of Missions: John Brechly, John Brubaker, John E. Studebaker, John Neher, and A. D. Stutzman.

Paper from Sugar Creek Church relative to the negative ballot on Matt. 18: 15, 16, 17, was presented. The object was to ascertain the sentiment of the assembly on the practice of asking applicants for baptism whether they are willing to bear the offense in case they should be the offender. On account of inadvertence the query was referred to the church with the request that the brother should derive from the general rule of the church.

The Olaw Church wished to know whether any branch of the "one body" could permit sisters to wear any other skin covering in time of worship, instead of a plain cap. The answer was in the negative.

The Milwaukee Church desired information relative to names when a traveling minister should be tried. The case was peculiar and would require too much space to give in detail. Decided that he should be tried in the church where he now resides.

The Cerro Gordo Church requested D. M. to ask Annual Meeting to return to the place of origin all queries that grow out of financial difficulties, believing that such can be settled much better at home. Sent to A. M. It was pretty generally agreed that such queries should never be sent to Annual Meeting in the first place and then the responsible parties will make greater efforts to adjust the difficulties.

Petitions from same church to Annual Meeting, asking that Conference convene on Friday before Pentecost, instead of Tuesday after. Some good reasons were given for the desired change, but the council deferred the question until next year.

The Woodstock Church presented a paper relative to perlocution matter sent out in some of our periodicals; and urged the adoption of measures to prevent one person from stopping the work of Annual Meeting. It desires a remedy for such an hinder the proceedings of Conference, and calls for a Committee to maintain the integrity of the church where disorder prevails in the minds of the Standing Committee.

The Vermilion Church called for a committee to settle difficulties. The meeting declared its inability to comply with the request, and referred the church to the usual course in such matters, call in elders to assist, and if no settlement can be had, then go to Annual Meeting for a committee.

The Urbana church sent up the following: "We the District Meeting of the Southern District of Illinois this day for providing an asylum for orphans of their deceased brethren and sisters, and also for their relief?" The council discussed this at great length, and many were the earnest appeals in behalf of the poor and homeless. The following answer was given: "The above received a honorable reception by the meeting, and we therefore extend our warmest wishes to the hands of the following brethren: John Metzger, John Wise, John Barnhart, David Trevel, J. G. Gish, T. D. Lyon, and A. J. Brown."

From the Hudson Church: "Does the Georgia

permit sisters to pray and prophesy publicly?" This was one of the most important queries before the meeting, and was discussed for some time with considerable interest. The Bible was in demand then. Verse after verse was called up, the Scriptures searched for testimony. Each one endeavored to produce the most convincing arguments, and it has been a long time since we witnessed such an instructive discussion. The Spirit of Christ was manifested by all, and though the views were widely different, yet brotherly affection was apparent in all. It happened in this case in many other important cases, the views were too far apart to permit an affirmative answer to be determined definitely. Adjourned until the morrow.

WEDNESDAY, OCT. 27TH.

Meeting convened at 8 A. M. Prayer by Bro. John Metzger, after which the roll call of churches was completed. It was found that during the year two congregations had been formed out of the Bushnell Church, and that they are now known as the Camp Creek Church and the Spring Hill Church. There are now twenty-two churches in Southern Illinois, a number of them large and prosperous.

Report of Evangelists was next in order. Bro. John Metzger reported twenty-three additional to the church. His expenses were about \$30. Bro. Daniel Vaniman preached ninety-two discourses and spent ninety days in the field. Baptized thirty-two. Expenses \$28.75. Bro. G. Gish preached seventy discourses, and baptized twenty. Being so much engaged in his work, he reported no discourses. The whole number baptized by the Evangelists since last District Meeting, is sixty-two. Expenses, \$102.57. We wish to observe that the Brethren of Southern Illinois are not afraid to let what the Lord did by their hands. Acts 15: 12, and 14-17. We recommend these Scriptures to "the fearful."

The Treasurer then reported, which was accepted and placed on record. Election of members of Standing Committee and Delegate to A. M. was next in order. Bro. John Wise was chosen on Standing Committee and Daniel Vaniman, Delegate to A. M. We cannot say in this method of the Brethren in Southern Illinois, and we cannot say their elections are open. Each delegate writes his choice on a slip of white paper, and these tickets are thrown into a hat. Thereafter clerk then reads each ballot and the writing clerk takes tally. When the last ballot is read, the Clerk announces the votes that each has received—all open and nobody shut. There is no real election in this, and we cannot forbear commending the Brethren for their wisdom in conducting elections. The member of Standing Committee was chosen in the same manner. And why should he not be?

Before the meeting closed, several brethren addressed the meeting on the work and spirit of the District Meeting. This was truly a joyful time. It reminded us of the Danish Mission meetings in Northern Illinois a few years ago. O how the tender hearts throb in union with each other! Of all the Conferences we ever attended, this was the best. Not a harsh word, not a single manifestation of bitterness during the meeting. The Spirit of Christ was apparent in all who spoke; and we bless God that we were there. Such meetings are an honor to the church and a blessing to mankind.

We now return to the Brethren at the Big Creek Church, Richmond Co. May many blessings crown the efforts of our dear earnest Brethren of Southern Illinois.

M. M.

### PRINCIPAL REVIEW.

THIS is a religious bi-monthly, published at 1 No. 81 Park Row, New York. It is, without doubt, one of the most scholarly journals in the world. The following subjects by the men whose names are affixed to them is a sufficient guaranty of its value.

#### JANUARY.

The Conviction as a witness for Christ.—W. D. Kilien: The Monetary Confessions of 1867 and 1878.—F. A. Walker: Moral Government.—B. F. Collier: Political Ethic of the "Time of trial in Continental Europe.—J. W. Draper: The Key to Success.—F. A. Wells: The Pulpit and Skeptical Culture.—S. Holman: The Surrender of Fugitives from Justice.—J. C. Cooley: The Philosophy of Causality.—J. H.







Biographical Sketch of the Life of Elder  
David Wolfe.

THIS subject of our notes was born December 18, 1815, in Union Co., N. Y. His father, John Adams, was a native of the same county in 1814, being the first person recorded into the church in the then territory of Illinois. He was, in many respects, a remarkable man. Well educated through his own exertions, he was a man of great piety and a soundness of defence of primitive Christianity. In 1831 he moved to Adams county where he was gathered unto the fathers to rest until Jesus comes to call him home. He was a member of the church in Union Co. N. Y. and was a resident of the old house, where he died Sept. 14, 1879, aged 64 years, 5 months and 1 day. He was baptized by the Brethren in May, 1836, and in 1848 was chosen to the office of deacon. Two years later he was called to preach the word, in 1853 advanced to the second degree, and in 1885 ordained, in which capacity he exercised his office until his death. He was a man of great faith, and his death in Adams county church received a warm welcome and his place cannot be easily filled, but such are the mysteries, yet always in the hands of God, for He seeketh out the

Brother David succeeded well in his capacity  
sought for himself more than a complete  
He was highly respected by his fellow-men, and  
regarded worthy of a common trust on the part  
of his fellow-citizens who once sent him as their  
representative to the General Assembly of the  
representatives of the Church of the South.  
of God turned him from positions of honor and  
trust in the government of this world to one far  
more honorable and praiseworthy in the Church  
of the living God. He, no doubt, as some of our  
have, discovered the exceedingly unsatisfac-  
tory character of politics, and sought rather  
to devote himself to the study of the Word  
and the government of the Church.  
and conversion. He turned from the strife  
and contentions of the political form to the  
claim of the assembly of truth. A nobili-  
tation. From empty honor, worry and vexa-  
tion, to love, joy and peace through our Lord  
and Savior Jesus Christ. Who could not be  
in peace, full of bright hopes for steadily  
and peace. He was a true saint, "One who  
brother's life was a failure."

He possessed a tender heart, and his very soul was in the work to which the Lord had called him. I well remember that at the close of a District Meeting in Southern Illinois some twenty years ago, in an exhortation before the passing hand was given, brother David sounded a very deep place in the affections of all present. During his exhortation his head became a fountain of tears, his eloquence exceedingly grand, so that the whole congregation was melted to tears. We felt that it was a real inspiration, and the remembrance of that acute prompt us to say, "Praise to his ashes." May his life of love for his fellow-men be imitated by many.

THOMAS D. L.  
*Permitte Christian, please copy.*

### Our Visit to Kansas.

*Dear Brethren:—*  
I LEFT my home in Ohio, September 24th,  
via Dayton, Muncie, Bloomington and  
Kansas City, for the State of Kansas, which was  
reached in the afternoon of the 28th.

It is needless to attempt to give a description of all I saw, but rather to give impressions of what they exist in my mind at present. I was frequently told by friends during my visit that I was excited and when the excitement abated, things would appear differently. But now as a week has passed away since my return home to familiar scenes and routines of duty, I think I can truthfully write my convictions with re-

ITS GENERAL APPEARANCE.

To one unaccustomed to meeting such broad prairies it is quite novel and attractive. As far as the eye can carry to see nothing but the unbroken, undulating prairie, is certainly grand, and to me, a native Buckeye, was perfectly captivating. These grass-covered plains with herds of cattle feeding all over them, are certainly inviting to the lovers of stock-raising.

THE QUALITY OF THE SOIL.

There are different varieties and each has its votaries, according to the tastes of the occupants. The black and red limestone soil is abundant and is adapted to the raising of all kinds of grain, especially corn and wheat. The gray colored soil is well adapted to the growing of wheat, and produces corn very well. The red-colored produces castor beans in abundance, and it is claimed by its friends to produce wheat and corn, but our preference is decidedly in favor of the limestone soil. Persons inquiring relative to a new country are generally more or less interested in the

## STATE OF TEXAS

In this particular our knowledge is of course quite limited, having visited only a few localities. Our impressions are that the society of the colored people is not so well organized elsewhere. Churches of all the various religious denominations are found throughout the country, especially the more popular. The people are generally industrious, honest, obliging, and friendly. I observed no gross vices, and also the disadvantages under which they labor. The State has a well-established common school system, and the school-lands, excepting in the extreme north, are well cultivated and bear a well remunerated for its arduous toil. "The common school, the hope of the nation," is here an established fact, and highly prized. The school-lands, which were the property of which most of our time was spent, contained a school property in 1878 valued at \$213,896.—Many of the sites have been nicely occupied by the colored people, and are well cultivated. In addition, to the young tree, sugar in its prime of knowledge. I think that it may be safely said that everything speaks out of an uncertain sound for the future greatness of the

The health of a new country is often a theme dwelt upon by those contemplating a removal. In this particular I believe it may be safely said that Kansas is inviting. To all appearances there is nothing to prevent its being as healthily a State as any in the Union. The water is sweet and pure, both hard and soft. True, there are some wells which are alkaline, and not so pleasant to the taste. Pools of water on the open prairie here do not stagnate but are kept pure by the action of the wind upon their surface. It is not unusual to compare the water of this country, generally from this source, is entirely obnoxious. The wells are generally shallow, from 16 to 30 feet in depth, and consequently the water is not so cool as it would be if they were of greater depth.

## THE CLIMATE.

This is delightful. Southern Kansas lies in about the same latitude of Richmond, Va., or the north line of North Carolina and Tennessee, and enjoys about the same temperature, though probably less affected by local causes and hence more equable and uniform. The Summers are warm, but much modified by the constantly prevailing wind from the South and Southwest. The Winters are short and generally mild; four or five months is considered the extent of Winter. Plowing commences in February, planting generally completed by April 15th, almost one month earlier than in Ohio.

## FARMS.

Chaparral is an essential item to the emigrant, if all other things necessary are equal. Timber and coal are abundant and exceedingly cheap in the parts visited, Groesford, Cherokee, Labette, Neosho and Lyon counties. These combined with a healthy climate and fertile soil will render cheap land inviting. Unimproved lands rate from \$21 to \$5 per acre. Improved from \$8 to \$25 owing to improvements and locations.

## MY BIRTHDAY

In whose breast particularly I write to you, I would say a more inviting place for locating cannot easily be found, and we would suggest to every one contemplating a removal West, go to the northern Kansas. It will find much ready to receive you, and ready to supply the information desired. We would particularly refer our brethren to S. M. Bartlett of Parsons, Kansas, who is laboring in the interests of the Brethren, and to those wishing to visit Kansas I would say, by corresponding with him you may be much favored, especially ministering brethren. We also take pleasure in referring to Col. J. B. Cook, of Coatsop, a leading agent, whom we found a pleasant and obliging gentleman, and who rendered us every assistance and made much valuable information.

A. J. HENCKS.

### The Silver Creek Meeting.

ON the morning of the 22nd of October, we, in company with several others, left Lankishawen for the Love-Lies at Silver Creek, in Ogle Co. Having twenty-five miles to drive, we started before the white shadows had passed away, and the sun was shining brightly in the east. Soon light dawned and the bright rays of the "King of day" beamed forth in all their brilliancy, and very beautifully illuminated the broad prairie that were stretched out as in panoramic view before us. The prairie scenery is beautiful, but it lacks the sublimity and grandeur of the mountains, and is less awe-inspiring in its activity. The grand, and lofty peaks that surround our borders in the East—Well, perhaps the pleasant and hallowed associations which cluster around that spot en-

shows their duty, but if we cultivate our minds as we should, we can see beauty in all of God's works, however small and insignificant. The tiny blades of grass, and the modest little white flower, although they may seem almost beneath our notice, yet the same Hand that formed the gigantic firs, and piled the rocks of the mountains, also created them, and they are the same for purpose, too, at this time. It is a peculiar sublimity everywhere all Nature. It is Autumn, and everything around us suggests the "Autumn of Life." The forests, which were lately robed in a mantle of green, are now almost bare, and we see the withered leaves gently and noiselessly fall to the ground and are mingled with the dust of the valley. The naked trees stand like sentinels, shivering alone amid the cold winds of Winter. The long, long years scroll back the pages of our mortality. How true are the lines of Mrs. Hemans:

"Leaves have their time to fall,  
And flowers to wither at the North wind's breath;  
And snow is set; but all—  
Thou hast all seasons for thine own,  
O' Daisy."

We arrived at the meeting-house before 10 o'clock, and found a large congregation assembled. The opening sermon was delivered by Brother Quinter, whose voice we have so often heard at Huntington. His discourse was based upon Galatians 2: 9; "So then they which be of faith are blessed with faithful Abraham."

The importance of being faithful in all the departments of life was urged upon us. Ministers, doctors, fathers, mothers, employers and employed, should prove themselves faithful in their different responsible callings. True, even political faith gives character. Faith means a system of truths, and is composed of all the elements which constitute a true Christian character. Then the grand thought that if we are faithful we will be blessed and prove a blessing to others. If we faithfully perform the Christian duties God requires of us, even though we may feel weak and unworthy, He will help us and others will be incited to duty, and thus while we are blessed the good influence we exert will bless all around us.

On Thursday morning we made a short call at the Mt. Morris College; arrived just in time for chapel services and were much pleased.— The scene reminded us of a happy group in the "olden times," when the students were "in the shell," and of a pious, patient face that stood before us, and read from the sacred page. He nobly fulfilled his mission, and one calm and beautiful Sabbath evening in Spring-time, when all beautiful things were in bloom, he was seen in his study, this dying countenance and untamed spirit take its flight—and all was over. He proved faithful to his calling and left examples of virtue and true piety that will ever be remembered by those who were privileged to know him, and by his audience. He was compelled to leave his work unfinished in the very midst of his usefulness, but others have taken it up and are successfully carrying it on. When there is a work to be done, and all else is left behind, the work must be done in the history of our schools. We believe that the noblest example of piety is that it be hoped that our young friends will appreciate the superior advantages they enjoy, and by their strict adherence to right, and careful study, will be able to give a good proof of the principles which are characteristics of the Church, and thus show the burden of those who are placed at the head to govern and control, and by their good influence, which is their privilege to exert when they leave the school, to bring the same into the world, and to give a blessing to themselves and others.

#### E HUNTING AT WADDAMS GROVE.

On the 30th we had another pleasant trip of twenty-five miles north of this place to the least at Wadsworth Grove, in Stephenson county.

The first discourse was preached by Bro. L. C. Smith, of the same denomination, who endeavored to show "That the chief object of man is to prepare for the future—Life, the time to serve the Lord. A right and a wrong way had down before us. The Savior, when tempted, did not bring any theology or new doctrine, but only the words of the Father, and we should find that Satan was present on that occasion to tempt the Savior, and although we do not see him with our natural eyes, he is always present to tempt us, and why cannot we refer to the written language of our Savior? There is power in the words of the Father, and the Father's word of God is no argument. When Satan tempted the Savior after he had fasted in the wilderness, he said 'Man shall not live by bread alone.' We are not to live by bread alone—

The subject of self-examination was handled by brother Hilkey, who presented some general ideas. One was, that self-examination is our life-work, but how often we overlook ourselves and examine our brethren and sisters. The

vening exercises were the most quiet and orderly that we ever attended anywhere, and were of a very impressive character. On Friday morning, Bro. Hilary again addressed a large audience from Numbers 14: 4. The meeting was closed with a warm address by brother Enoch Eby, who has charge of the church, and the singing of the old familiar hymn.

"When shall we meet again,  
Neck no'or to sever?"

Thus closed another season of refreshing that will long be remembered by those present. The brethren and sisters are very kind and sociable and make strangers feel at home among them. The same love and kindness which is a characteristic of the Church in the East, is also manifested in the West, and wherever we go we find his grand and Christ-like trait among the brethren. Jesus says: "Be ye all of one mind."

WEALTHY A. CLARKE.  
Lansark, Ill.

From Hollidaysburg, Pa.

Dear Brethren:—

**SUNDAY**, October 3rd, was the time appointed for our Love-feast. The weather was delightful, and everything in Nature was happy. So Joseph Snowberger, of Williamsburg, Pa. was with us, and our resident ministers, James, Erice, and David Sell. One young brother made his spiritual wants known and was baptized; also one reclaimed. While the emblems of Christ's broken body were being partaken of, death-like stillness pervaded. Much respect was shown by the spectators, which a previous feast was not the case. It is the duty of every one when he enters the house of God to show due respect for the services within, nor should we expect to be praised for good behavior in a holy temple. It would be far better to come at home than to annoy those who try to worship God.

Brother S. Snodger spoke on the subject of Self-examination. Prayer, family prayer, the family altar, our baptism and vow, religion, a secondary matter. Conclusion by Bro. James A. Sell. On Saturday morning we laid aside the cares of the day and at 10 A. M. met to learn more about Jesus. John 14:1, was spoken from by brother Snodger. Subject, "My Father's house of many mansions." Saturday evening again addressed by brother S., also on Sabbath morning. The meeting was well attended, and I trust may prove a season well to be remembered by all.

## ANOTHER HAPPY SEASON

On Saturday evening, Oct. 23rd, I had the extreme pleasure of speaking with the dear brethren and sisters of Allonsa, Pa., at their seat. Brethren Samuel Cook of Warriorsmark, J. Myers and Brice and David Self conducted the meeting. What a lovely sight to see the brethren and sisters surround the table of the Lord! There were those present who had never attended a meeting of this kind, and the brethren and sisters who had but once. How brightly, that let our hearts are yet in darkness may learn the way to Jesus. They, also, continued their meeting over Sabbath. They had expected brother Quinter to be present, but he had already started westward. The house was densely crowded yet all seemed eager to listen, and the services were conducted in a most orderly manner. We were dismissed to church there and elsewhere. Four sisters in

EMILY R. STEPLER.

From Danbick, Ohio.

## Dove Bush

**THE** Love-feast at Eagle Creek Church was an enjoyable one. Saints were encouraged and sinners exhorted to return to God,—the meeting-house, 40x80 was filled to its utmost capacity. The brethren ably defended the truth and we think many were impressed with the need of accepting it. Two dear penitents were received into the fold by holy baptism, and now rejoice with us in the God of their salvation. May God bless his Zion everywhere in the enlargement of her borders, is my prayer. Brethren and sisters, labor on, and God will

I venerate old age; and I love not the man who can look without emotion upon the sunset of life, when the dusk of evening begins to gather over the watery eye, and the shadows of twilight grow broader and deeper upon the understanding. —*Longfellow.*

Tickets are sold for shore trails only. Passenger tickets make the

# THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."—LUKE 2: 10.

Vol. IV.

Lanark, Ill., November 17, 1879.

No. 47.

## GENERAL AGENTS FOR THE BRETHREN AT WORK TRACT SOCIETY.

G. T. Brewster, Danville, Ohio.  
R. B. Mendenhall, Dayton, Ohio.  
J. A. G. Smith, Dayton, Ohio.  
W. C. Thomas, Mt. Morris, Ill.  
S. M. Moore, Carrollton, Mo.  
B. B. Brown, Adamsburg, Pa.  
H. B. Mendenhall, Dayton, Ohio.  
J. A. G. Smith, Dayton, Ohio.  
W. C. Thomas, Mt. Morris, Ill.  
S. M. Moore, Carrollton, Mo.  
B. B. Brown, Adamsburg, Pa.

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THIRD PAGE.—Paragons.—Daniel Longmire: My Prayer Meeting.

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FIFTH PAGE.—Editorials.—The Grace of God: Incompleteness: Special to Subscribers: R. W. To Ministers: Little Children: To the Brethren: And at Large: Miscellaneous: Obedience of Faith: F. Edwards: Grace and Righteousness: C. S. Miller: Other Notes.—M. M. G.

SIXTH PAGE.—If we Know: Right Beginnings: The Way to be Happy.—Phoebe A. Frost: From Palestine.—J. W. McGarvey.

SEVENTH PAGE.—Governance.—Mary Meyer: Love Brethren: Pleasant Notes.—M. P. Ladd: From Brethren: David Ray: From Adamsburg.—H. F. H. News: To Let.—Ephraim Stadelman: From Lowell, Mass.—G. A. Long: From South: W. L. Williams: From From the East.—D. B. Munster: From Mulberry Grove: Ill.—John Wise.

EIGHTH PAGE.—White Robes: Map of Western Asia: Gospel Services.

## STEIN AND RAY DEBATE.

Prop. 2d. Baptist churches possess the Bible characteristics which enable them to be regarded as churches of Jesus Christ.  
D. B. RAY, Affirms.  
J. W. STEIN, Denies.

**J. W. STEIN'S SECOND NEGATIVE.**  
WHEN my friend on appeal to our church characteristics in support of his affirmative arguments, he was compelled to do so, but when he quits his proposition to attack the Brethren ("our friend's church"), he also did three times in his last affirmative (and so many times misinterpreted them), to divert attention from the proposition under discussion, he betrays at least the characteristics of his cause and his want of fidelity to the principles and rules of honorable debate. Surely he is hard pressed to finish his "negative" this.

It is not true that I accused the Baptist of "idleness, fornication, profane swearing," etc. I specified "idleness, variance, wrath" and "strife." They license those things whenever they engage in carnal war. Mr. R. says "Baptist churches do not engage in war on any account." If they do not as churches, they encourage and justify their members in doing so, and are therefore just as guilty. No church can vindicate itself from crimes which it justifies in its members. Baptists "use such things," and Paul says, "They that do such things shall not inherit the kingdom of God." My friend may declaim "horrible," but these are horrible facts. How then can they be churches of Christ?

The Savior's prohibition of oaths (Matt. 5: 33-37) allies directly to oaths of confirmation. Heb. 6: 16; surely state what oaths of confirmation are to serve. It does not authorize such oaths. Christ condemns anything more than simple affirming or negating, coming from us," Mat. 5: 37. Baptists justify this act as well as the evil of engaging in war. War is of the flesh, and yet we Baptists justify themselves in participating in it. This brings me to my  
2d Neg. Arg. Baptist churches are not

churches of Christ because they hold that we may do evil, fight and kill and take oaths, that God may come. Christians are to *abhor* evil. (Rom. 12: 9) and *abstain* from all appearance of it. 1 Thess. 5: 22. "He that doth evil hath not seen God." 3 John 11. But Baptists justify evil.

Whenever the party *adjoining* Christ may have done, Christ himself did not occur. Mat. 26: 63, 64. He simply made a statement. Believers have pledged their fidelity to Christ in the solemn statement of baptism; therefore they cannot disavow Christ by taking oaths of confirmation to any institution unlike Christ's government, without exposing themselves to the crime of perjury. If they swear allegiance to any other institution, they put themselves under obligations to obey it whether it commands them to disobey Christ or not, and this Baptists do by taking oaths. My friend offers as a third argument, love to God as essential to baptism and church membership. That "every one who loves is baptized" (for such is the true import of the passage of God), and that this *baptizing* precedes *love*, the baptism or *loving* into the divine family we believe and teach. But Mr. V. argued assumes that justification, which is conditioned on the new birth, is contingent upon the act of *baptizing*. His argument is founded upon the assumption that *baptizing* and *love* are the same. But we have already shown that Baptists lack this true love to God. Christ says, "If a man love me he will keep my words." John 14: 23. Baptists justify themselves as we have seen, in discharging some of the words of Christ and of his holy prophets.

"They profess to know and love God, but in works they deny him." "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." Mat. 7: 21. "Why call ye me, Lord, Lord, and do not the things which I say?" Luke 6: 46. I retort it, "The curse of God rest upon those that 'love not the Lord Jesus Christ.'" 1 Cor. 16: 22. "But if a man say, I love God, and hate his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love them whom he hath not seen?" 1 John 4: 20. Read 1 John 2: 9, 11. "Because we love the brethren." Is John's evidence of transition from death to life. "He that loveth not his brother abideth in death." 1 John 3: 14. Baptists love one another like sinners generally do, for sinners also love those that love them." Luke 6: 32. Are they therefore born of God and justified? Nay, because they also kill those that kill them. Christians are not only not to injure but to *love* their enemies; but Baptists, like these sinners, will hate and guard and kill even their brethren about political and other questions. The Baptists lack the evidence of love to their brethren and hence of love to God. They say *profess* and *love* of love, but in the language of missionary Canon, "What is in the love worth that wordeth ill to its neighbor?" What is the nature of that conversion (or regeneration) which, by the command of a man, will split a brother's skull with a sword, drive a bayonet through a brother's bowels, send a lump of lead through a brother's heart, break a brother's bones, scatter his limbs, his blood, his brains, and his quivering flesh with an internal torpedo on a bursting shell? Yet Baptists do the very things and are justified and *loved* in them by their churches. How can these be churches of the meek and lowly Jesus, who "came to save men's lives and not to destroy?" Surely they need *regeneration*, *conversion*. Such churches will never banish the diabolical spirit of war and shed over the earth the redness of the peaceful glow of Christianity.

My friend tries to escape his dilemma with reference to evidence into life living apart, to faith, by maintaining one that they are *disobedient*. Therefore no repentance, which is prior to faith in its order, is not saving according to his theory until it is accompanied by faith, but he maintains that repentance reaches into life, *remission*, *as before* and *independent* of baptism. John's "baptism of repentance" (Mark 1: 4; Luke 3: 3; Acts 13: 24) was not only for *life* or in *order* of *remission*, but was *into* repentance itself. He says, "I indeed baptize you with *life* (in) water *unto* (in) *life*," *repentance*." Mat. 3: 11. Was that repentance *into* *life* or *in* *order*? Will Mr. R. answer? He plain, *unintended* passages of scripture which I adduce on the subject of baptism, do not suit my friend's *interpretation*, hence he passed them unanswered. But he wants to know if we should baptize children of God or children of the devil? Yes. We should baptize neither—children of God sent as baptisms and "children of the devil" are sent for baptism. When people have died to Satan and are *beginners* of God, then they are to be "born of water," i. e., brought forth into actual childhood and heirship by baptism. My friend's theology can discern no distinction between *beginning* and *birth*, between the process of *generating* and that of *deliverance* and *heirship*, between the conditions of *death* and *the resurrection*. I will now ask him a few questions. 1. Do you believe it right to bury a *live* man? "Answer, yes or no." 2. Do not Baptists require candidates for baptism to confess that they have experienced a change from death unto life *before* they *bury* them? "Say yes, or no." 3. Was Christ buried while dead or when he was made alive? "Pardon do not the resurrection." Mat. 26: 28; men, because *ship* have been *resurrected*? Please answer.

Notice, 1. Baptists hold that baptism is essential to membership in the church of Christ. 2. They deny that baptism is ever required in order to remission. 3. They therefore virtually teach that the church of Christ, with all that is peculiar to it is never made useful to the salvation of a soul. Again—1. Baptists teach that all may get into Christ. "The head of the church," without baptism. They teach that no one can get into the church, Christ's body, without baptism. 3. They therefore virtually teach that some in Christ are no part of his body.

My friend's 4th argument is founded upon the pattern of the temple. True, the material must be prepared before it is put into the temple. This is *life* *before* *birth*. Still the *building* process is *essential* to the very *existence* of the temple and to each part thereof identically with the whole. Each part however thoroughly prepared, must be *built* in, or it never becomes a part of God's "temple." God's habitation. Notice, 1. Baptists teach that all must become temple of the Holy Spirit of God before baptism, independent of baptism. 2. They teach that baptism is necessary to membership in the church, "God's temple," the habitation of God through the Spirit, without baptism. 3. They therefore virtually teach that "temples of the Holy Spirit" are no part of God's "temple," the "habitation of God through the Spirit."

But we have shown that Baptists need *even* the preparation for their building. Again, 1. Baptists teach that baptism is essential to membership in the church of Christ. 2. They teach that the Baptist church is the *only* church of Christ on earth, and will constitute exclusively the *Body* of the Lamb in glory. 3. They therefore virtually teach that all who are not baptized (though they expect to meet many of them in heaven) will never constitute a part of the *Body* of the Lamb. I ask Mr. R. to tell us what relation they will sustain to the Baptist church in glory? Please answer?

The effecting glory of a wicked man is the God-fearing glory of Mount Zion, hence, with materials are gathering for an eruption that will one day reduce all its beauty to ruin and desolation.

## COME EVERY ONE THAT THIRSTETH.

NO doubt it is advisable to keep dogs out of little shallow pools, for the water would soon become polluted, and the cattle would not drink it; but we do not need to preserve a great river, and no one cares to give up a great notice informing the dogs that they may not wash in the sea, because there is no fear whatever that how many dogs may come, they will pollute old Father Thames, or defile the boundless sea. Where there is infinite abundance, there may well be unlimited freeness. The vilest dog of a sinner that ever ate the crumbs that fell from the Master's table is invited to plunge into the river of the water of life, which is *clear* as the crystal still, though thousands of uncleanliness and defiled life have drunk it, and myriads of foul souls have been washed whiter than snow in its streams. "Come and welcome," is the note which sounds from Calvary, from the wounds of the expiring Savior; yes, it sweetly comes upon mine ear from the lips of the glorified Christ, who sits at the right hand of the Father. "Let him that is thirsty, come." And he, whoever will, let him take of the water of life freely. No one can be an intruder when the call is so unconditional, and whoever tries to keep a sinner back is doing the devil's work. They are trespassers who keep away from Jesus, and not those who come to him. Some are afraid that they would be presumptuous should they believe on the Lord Jesus, but presumption lies in the opposite direction, it is the worst of presumption to dare to question the love of God, the efficacy of the blood of atonement, and the saving power of the Redeemer. Cease from such proud questions, an trust in Jesus.

Come hither, bring thy trusting Jesus. Thy sinning heart, thy bustling tongue. Thy money's love, thy suitors time—O'breathing sinners, come.

—C. H. Spurgeon.

Concerning the devil to support the gospel is a modern device. The primitive church knew nothing of it. When Paul was collecting funds to aid poor saints at Jerusalem, he made no fuss, festivals "maum societies," kissing games, or other sanctified sports, to accomplish his object. The Christians paid their own bills, and did not expect Satan to pay for the weapons which they used against him. When the devil supports a church, he does so in his own interest. He carries on his operations with a full knowledge of the fact that the kingdom divided against itself cannot stand. For every dollar paid out of his coffers to the church, he receives full value. Church partnerships with the devil never benefit the former, but always the latter. Hands off!

Udall has come to the church by the use of a few questionable means to raise money for the support of God's work. It creates the impression, in the minds of the world, that the church is a kind of parasite, dependent for subsistence on the community, that it is a sort of great beggar which it is proper and honorable to support; that it is an object of charity or even pity and contempt which is grateful. The endurance of the people that lets it live. The tendency toward such churches is to regard as seeking money rather than souls and valuing wealthy members more than poor saints. To stand before the world in this light is humiliating and degrading beyond expression. Such churches ought to be closed or cleansed, cured or killed.

Churches that are doing the Lord's work, and are worth supporting, can be supported without the use of questionable means. Let them go down!

—Selected.

If the way to heaven is narrow, it is not long; and if the gate be strait, it opens into endless life.



## LIFE'S MORNING.

LIFE'S morning hours soon pass away,  
Like haze of sunset light;  
No vain regrets, no mournful fears,  
Can stay their arrowy flight,  
As clouds before the summer wind—  
With naught their course to stay—  
So morning years with youthful dreams,  
Guide to eternity.

But will they pass like summer clouds  
Thus the lazy day  
No good thing sought, no good deed done,  
No treasure gained with care?  
O, what a youth but life's fair spring,  
Its growth and blossom buds,  
The time to sow the precious seeds,  
With earnestest powers.

The wheat we sow, will surely grow,  
Thus the lazy day  
And if our hopes are true or false,  
Their harvest we must reap.  
But, if through life's fair spring-time years  
We till the mellow soil,  
And do our work with willing hands,  
Through summer hours of toil.

Autumn will yield a precious store,  
To fill our granary;  
And we can sing a joyful song,  
In harvest jubilee.  
The evil days will never come—  
No future shall we fear—  
But fruits of everlasting peace,  
Will in our lives appear.

—Sel.

## A FEW PRACTICAL HINTS.

BY PROF. W. E. LOCKARD

TEACH, then, the young; those things that tend to promote their physical welfare, and a taste for the good, the beautiful and the true, will not be lacking. But if we attempt to cultivate a love for beauty in the mind, in the heart and in the soul, in any other way than by cultivating a taste for the useful, we will surely fail. Whoever would love charity must do charitable deeds. Whoever would love goodness must first do good. No one with lying lips can love the truth.

Every good impulse, every noble thought, every kind intent, every virtuous principle, is the result of *doing*,—of employment, of the toil of the hands or the head, for the gratification, in the first instance, of selfish desires. Is it not true that if we had the power of always directing ourselves according to the rule of self-interest, it is not true that the attainment of such self-interest would comprehend and include the greatest possible satisfaction of all our tendencies? Of this there can be no doubt. Experience proves that there is a deep harmony between obedience to the law of duty and self-interest. What does the law of duty desire? That we should fulfill our own destiny, and yet not hinder, but rather aid, others in fulfilling theirs. This satisfaction of our nature is our true end—our real well-being and good.

The means by which we attain to this good we call the *useful*.

The attainment of good, causes agreeable sensations; the *sum* of agreeable sensations is *happiness*; hence, *Utility* is the key to happiness.

The world is, and was designed to be a vast workshop, and every inhabitant of the world was designed to have useful work to do. The fulfillment of the primal cause to earn our own bread in the sweat of our brow, is the only means of attaining unto our true end. No sure-ness to idleness leads to vice, industry leads to happiness. Yet in many schools every influence that is brought to bear on the young, tends to unfit them for the practical duties of life. In grasping for the shadow they miss the substance.

They are taught that refinement and

taste and the higher virtues are somehow or other disconnected with the bread-winning duties of life. But labor alone can develop the full capacity of the human soul. So, we insist, that because more stress is not placed on the practical studies in school, and because the young are not taught that labor is the great polisher and purifier of the mind, our schools are not doing their full duty. And not only so, but they make labor odious by holding up education as a means of escape from a life of toil. This idea is the curse of our country to-day.

We see the results in the thousands of lazy tramps with whom the country is filled. It crowds the professions with an impotent mediocrity that might have succeeded well as farmers tradesmen, artisans and mechanics. Mechanical trades are avoided. Crowds of young men leave their pleasant, comfortable homes in the country and rush into the cities only to be swallowed up in the maelstrom of poverty, wretchedness and vice. Half educated young men and women are clamoring for places as clerks and salesmen and teachers. We lay much of the blame for this state of affairs on our public schools, and especially on the High Schools of our larger towns and villages, which, instead of laying the foundation for better workmen, foster a disinclination to manual labor. We would not say one word to discourage any young man or woman from obtaining as good an education as possible. We believe it is the duty of every one to cultivate the talents God has given him. But to all is not given the same kind of talents and we would have every one educated with special reference to some particular end—some pursuit or calling.

Most of our teaching is aimless. We give our youth what is called an education but that they may have greater power to do good, but that we may have it to say that they are educated, and trust to chance or circumstances to determine their course in life.

A young man graduates with honor from a High School or college. He has passed his examinations, and received his diploma. He holds in his hand the evidence of his wonderful attainments, to him the talisman of those magic touch the ways of wealth and position and power will open wide their portals and make his progress through life one continual triumph. He leaves his Alma Mater, carrying with him the benedictions of his teachers. The many predictions of a brilliant future for him have fostered in his mind an undue sense of his own importance. He goes out into the world to make his fortune.

He fixes his mark high and decides in his own mind to refuse all offers that do not comport with his dignity and attainments. He imagines that many brilliant offers will be made him, but after waiting awhile and receiving none, he concludes that he will not exert too much at the start, and calls up from his fund of classical lore examples of many illustrious men who commenced at the lowest round of the ladder of being, and, despite all weaknesses and wrongs, climbed to, and stood firmly upon, that round where God placed man at the first—a little lower than the angels and within speaking distance of his throne.

Longer he waits; but no summons arriving, he concludes to look around a little and see if there are not places awaiting him if only he should make his abilities known. He begins to look around him, for the first time in his life with an observing eye. On every side

he sees tireless activity and ceaseless industry. He alone is idle. He steps into a workshop and sees at a glowing forge, perhaps, an old friend, who, years ago was dropped from his list of friends because his groveling nature chose a mechanical trade with its grimy and smoky and sweat, rather than tread the sylvan shades and classic groves of Academe. His bravado air is hammering out a comfortable living and laying the foundation of future competence and influence. Every where our hero goes he finds the same thrift and content of these workers, these Nature's noblemen. He, the only one of all the village boys, on whom doting parents lavished their wealth to raise him above the vulgar crowd, now finds himself the only one of all who has nothing to do and who knows how to do nothing. His ideas of his own importance begin to vanish. He drifts aimlessly around for awhile and finally settles down as a country school teacher, an occupation he once despised. Now indeed if he has the right kind of stuff in him, he may begin to learn—but he has lost valuable time, and when we take into account the thousands who annually "finish" their course with no definite object in view, and who, try, first one thing and then another before finally choosing their life labor, and considering the other thousands who never make permanent choice, but waste their lives in fruitless experiments, we may well stand aghast at the terrible array of blighted hopes, crushed aspirations and ruined lives that are the result of misdirected labor. This *aimless* teaching is all wrong. After the rudiments have been acquired, each child should be taught with a view to future usefulness. Teach them to discover, to invent, to put this and that together and draw their own conclusions. Make their minds workshops of thought instead of cyclopedias of knowledge. A few sharp, well tempered tools, each in its proper place, so that the workman can lay his hand on them at any moment, are better than a whole shopful of dull and rusty tools lying around in confusion.

Do not put too heavy a load on the minds of the children, but teach them the useful little things of every day life. Cease to tell them that they are all embryo Presidents, Senators and Generals. Teach them that to lead an honest, industrious life is a greater honor than to be a philosopher, a poet or a statesman. Tell them that the influence of kind words and gentle actions will live when the names of the great ones of the world, her conquerors, (emblemized butchers) and her statesmen, (political parasites) have been sunk in "forgetfulness and mere oblivion."

Teach them to be contented with their situation in life.

Instead of increasing their yearnings after the unattainable, teach them to extract happiness from the humblest lot.

Tell them of the exiled king, who, with his few faithful followers in the forest, could extract happiness from his very misfortunes, and beautifully exclaim: "I was sadder at my own throne."

"Sweet are the uses of adversity:  
Which, like the tooth, ugly and venomous,  
Wears yet a precious jewel in its head;  
And this our life, exempt from public haunt,  
Fits tongues in trees, books in the running brooks,  
Sermons in stones, and good in every thing."

"Wisdom is better than riches; and all the things that may be desired are not to be compared to it."

## JUDGE NOT ONE ANOTHER.

BY E. L. THOMASON.

AMIDST all confusion and strife the foundation of the Lord stands sure; secure and happy are they who build thereon by an obedient faith. He knows them as his own people, and they may know this themselves by their diligent care to depart from iniquity, and to honor the name of Christ, by a holy conversation. Alas! how little has it been remembered that the servants of the Lord must not "strive, but be gentle toward all men." Numbers seem to think the reverse should be the conduct, and that zeal for doctrinal truth is incompatible with gentleness and meekness; and their love for controversy is one great hindrance to recovering sinners; for to aggravate opposers is no way to convince them; and to coarsen one another, when perhaps we do the same or similar things, is very wrong. The branches of men's disobedience are numerous, yet all spring from the same root. Can any one judge another without at the same time condemning himself, though he may not have committed the same crime, yet hath been guilty of the same apostasy from God, and rebellion against him, and is equally chargeable with sinning against his better judgment. To God we ought to leave others, and be chiefly concerned to judge ourselves, and to seek mercy according to his blessed gospel. If our fellow sinners cannot stand before us in judgment, how are we who are guilty of the same thing escape the righteous condemnation of a heart searching God. It behooves us to remember our own unworthiness and frailty. We should therefore carefully judge ourselves both to our state and condition, that our confession of Christ be proved genuine by our devoted obedience to him. It is very important that we be reminded of death and judgment, and of the discrimination of character, which will soon be made. Not only immense multitudes of infidels, pharisees, and apostates are thronging the broad road to destruction, but a large portion of those who appear to be followers of Christ, appear externally sanctified to the communion of saints will be found foolish virgins having their lamps in their hands, but no grace in their hearts.

It is indeed to be lamented that while the heavenly Bridegroom tarries Christians (1) are apt to be drooping. Instead of our weak brethren may stumble. Instead of this we should sympathize with them. We should deem ourselves honored in the reputation, success and usefulness of our more distinguished brethren. Instead of all acting as if all were to be apostles rulers and teachers, we should remember that the most eminent now will not necessarily be the most eminent in the world to come.

## A DISCUSSION.

(From the Minutes.)

On the time that the assembly broke bread, between Dr. J. M. Ward, of the Christian Church and Ed. S. S. Mohler, of the Dunkard Church.

(The practice of the Dunkard Church is to hold communion on any day of the week.)

DR. WARD'S ANSWER.

MR. MOHLER: Dear Sir.—The near approach of your annual communion reminds me that I had not finished the answer to your last letter. The time you choose for that service, is so clearly a departure from the usage of the religious world as well as the time indicated in the Bible and sustained by the evidence of sacred

history, that it is no more than right to question your practice.

In our former letters we had reached a point where, as you said I had brought up improbabilities. While on the other hand, you had made a positive declaration, that Paul did not break bread on the first day of the week. You tried to sustain your position by the meaning you would force on the word "morrow," in the passage where Paul preached till midnight, ready to depart on the "morrow." Now if that word never meant anything but "next day," and if "next day" never meant anything but a twenty-four hour day, and had the Jewish day begun and ended at midnight then you had gained your point. Unfortunately for your position the word "morrow" don't sit in the straight jacket you prepared for it. You challenged me to show that it did not so sit, and this I propose to do, and with no indulgence in probabilities.

Turn to Webster's Dictionary, (pictorial edition) 1876, and see what "morrow" means. He gives the primary significance of the word, "morrow," to be simply, "morning." Your common sense and scholarship will dictate to you, that the primary meaning of a word is the true essence of that word, and with no reference as to what may be implied in a secondary definition. Suppose, for an example, you try the word "baptize," and see if that is not true. You are well aware that the salutation, "Good morning," that was in common use formerly, meant the same as our "Good morning" of the present day. Now in Jewish times the evening and the morning made the day, or the evening and the "morrow," if you please. The day began at 6 p. m., of one day, and continued till 6 p. m. of the next, so that the evening and the morning made a twenty-four hour day. Paul met on the first day of the week and preached till midnight. He met on the first part of a Jewish day, broke bread on the first day, ready to depart on the morning of the same day, as the day consisted of the evening and the morning according to the Bible. Webster gives the "next day following," as a secondary definition of the word "morrow" and his primary definition of the word "day," is "from dawn till dark," in contradiction to the word, night, and his secondary definition is "the whole 24 hours." So, with the above in view, you must pardon me for not heeding on board your positive declaration, "That the Apostle Paul did not break bread on the first day of the week." The record that says that Paul preached till midnight, does not even intimate that midnight was the end of a day, for that was contrary to the Jewish division of time, and you have no right to assume it, and, on that assumption make a positive declaration to justify your unscriptural practice. The time that the sacrament was instituted forms no data for its observance, but the time that the apostles observed it, guided as they were by the Holy Spirit, is what should guide us. That the early Christians were so guided is certain, for Mosheim says that, "All Christians set apart the first day of the week for worship and the breaking of bread." All Christians includes the Jews, who observed the first day, and who also observed the seventh as a festival, but their previous Jewish education.

If you want apostolic precedent you must confine yourself to the practice of the first century; but you do not do it. You go into the second century when all manner of innovations had crept into the church, and show where some

had so far departed from the primitive practice as to meet on any day of the week, than the Lord's day. To bolster your practice by such innovations would stand in the light of the Bible and sacred history. All that I am advocating on this point is, that we should be on apostolic ground; and, while you as a church may just as easily be right as wrong, you need not complain of what others do with water, under the name of baptism, while you so greatly violate a sacred practice.

Respectfully yours,  
Dr. J. M. WARD.  
Cornelia, Mo. Aug. 26, 1879.

REPLY.

The discussion grew out of a sermon preached by Brother A. Hutchison, from the text, "Diminish not a word." Dr. Ward heard—sent me a note, charging on that we *diminish from the word* and offered as proof that we break bread on others than the first day. I decided his assumption, and demanded of him to produce the command, or precept that we should break bread on the first day of the week. I further asked of him to prove that the disciples at Troas broke bread on the first day of the week, calling his attention to the fact while they met on the first day of the week to break bread, they however, did *not* break bread until after midnight. This led Dr. to assume that they met between sunset and dark, and according to Jewish time they thus met on the first day of the week; he giving as a reason for this meeting between sunset and dark to break bread, that Paul passing through Troas hastily called the disciples together to break bread. In answer to this I called his attention to the fact that Paul was seven days at Troas. The Dr. however, fell back to his pet theory again, and would have it that the disciples met between sunset and dark. Thus simply begging the matter, assumed that it was Jewish time, though Troas being a Gentile city hundreds of miles from Jerusalem, and practically plead apostolic precedent in sanction of his church practice to which was replied that if apostolic precedent, simply as such, established a church ordinance then we must hold *night baptism* as a church ordinance, because of the night baptism of the jailer and his house. Also we must hold community of goods, as a church ordinance since something of this obtained in the infancy of the apostolic church. Thus while the Dr. is grappling with the problem of apostolic breaking of bread on the first day of the week, he still hangs there, and in his attempt to get clear of that horn of the dilemma, he says, "Jewish time, Jewish time!" and that the word "morrow" means a part of the same twenty-four hour day, beginning the evening before "Jewish time."

The progress then which the Dr. made toward making out his case against us of "diminishing from the Word" as yet hangs on his plea for "Jewish time" at Troas in that breaking of bread. He does not even attempt to bring forward a single precept in support of his church claims against our practice, admitting even that he could prove his "Jewish time" theory correct, which neither he, or any other Dr. can prove, even then as an apostolic precedent it would stand side by side with the right baptism of apostolic times. So all I ask of the Dr. is simply, "stick to your text," and bring the proof that in our church practice of breaking bread we do as you charge us with, "diminish from the word." I assume that the real trouble with the Dr.

is, he is straining at a gnat, after having swallowed an "Alexander Campbell."

With great respect,  
S. S. MOULDER.

#### DISAGREEMENTS.

BY DANIEL JONASZEWICKI.

IT is maintained, first, that there are too many periodicals, and second, that some publish things before the world that ought not to be published. Third, some reject articles that were written by the influence of the Holy Spirit in child-like simplicity. No man should assume to a universal Bishop and lord it over God's heritage. No gospel article should be rejected, because it is not fashionably gotten up, or learned according to the world. Sometimes there is a word misspelled or omitted. [Yes, we are doing it, even rewriting your article so as not to delay our compositors. Eds.] The Scribes and Pharisees objected to the doctrine of Christ, saying "Have you learned men believed in him?" Cursed are they who understand not the law. Nicodemus-like they could not see the kingdom of heaven.

A simple gospel taught by a simple preacher. Christ called fishermen, and by his power and spirit the effects were great on the day of Pentecost. The word and spirit went forth from the apostles like arrows from the bow of God. What lightnings and thunderings and shakings among the dry bones. These thousands converted and baptized, brought to the shore of salvation. Thus God chose to hide these things from the wise and prudent, and reveal them unto babes. He chose simple things to confound the mighty. David, a mere youth with a simple sling killed the giant. Sampson with a simple, insignificant jawbone was chosen to slay three thousand Philistines. It has been observed by some learned men that the most fashionable and elegant preachers are the least successful in turning sinners to obey the lawful commands of God. They may get the world by their eloquence and fashionable churches, but to make converts to the meek and lowly Savior they cannot.

A certain priest who could read the Bible in fourteen languages being over-come in Scripture arguments by a Dunkard, asked the Dunkard, "Where did you get your divinity?" He replied, "From the best Professor that ever walked on this earth." "What is his name?" "Jesus Christ," was the reply. "Well," said the priest, "you have a good one." If the gospel is to be the Christian's guide I will confess that the Dunkard church comes the nearest the pattern.

If the very heavy laden sinner makes use of God's Word by faith he cannot miss the way to heaven. He has two infallible guides; but without both he is sure to miss or step off the narrow way. I do not say these things in opposition to classical education. Much worldly learning is like much worldly riches; it leaves too little time for heavenly learning. If it is a good servant it is also a hard master.

We have seen in our travels through different States, that the churches which have learned men to preach to them that the congregations were small, while on the other hand where the common preacher was lacking, there were large congregations. Too often we see a tendency to follow the world, and their oddness and fashion kills the work of the bumble. Among the common ones I found not only an effort to make the inside clean, but the outside also. The

fruits of the spirit can be seen on the outside, not on the inside. God looks inwardly. We judge the inside by the outside. Those who wish to go to heaven should go to the school of Christ and learn their weakness and humility inside and outside. May the time never come when the old and untutored will be set aside and rejected by men who look for their salary from the church.

#### OUR PRAYER MEETING.

I. I purpose to be there regularly and punctually. "Not forsaking the assembling of ourselves together."  
II. I will endeavor to draw others to the meeting, "Come thou with us, and we will do thee good."  
III. Before entering the place of prayer, I will ask the Savior's presence. "We would see Jesus."

IV. I will not, unless it is necessary, occupy a back seat. "How pleasant it is for brethren to dwell together in unity."

V. I will not so seat myself as to hinder others from occupying the same seats with me.

VI. I will refrain from fault finding, and will not indulge a criticizing spirit. "Be ye kindly affectioned one to another."

VII. I will not expressly dissent from one who has spoken, and will avoid giving the expression of variance of feeling. "That they may be made perfect in one."

VIII. So far as is consistent, I will assist actively in the exercises, by testifying to the love of Christ, by exhortation, by a passage of Scripture, a hymn, a stanza, or otherwise. "Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs."

IX. I will not decline to lead in prayer, and in offering prayer will begin with the subject in hand, and in aid of what has just been said. "Ye also helping together by prayer for us."

X. If I offer the first prayer, it shall be chiefly an invocation, asking the Savior's special presence and aid. "For without me ye can do nothing."

XI. My prayers or remarks shall not be long. "For God is in heaven, and thou upon earth; therefore let thy words be few."

XII. I will not seem to harp on a note in prayer, as though I were thinking of man more than God. "We speak before God in Christ."

XIII. I will not speak merely to fill a vacancy, but will rather offer prayer during pauses in the meeting. "That the benefit should not be as it were necessarily, but willingly."

XIV. I will not needlessly expose any want of faith, or other discouragements. "Who is fearful and faint-hearted, let him return."

XV. I will cultivate enlargement of faith and desires. "Let us therefore come boldly unto a throne of grace."

XVI. On leaving the place I will endeavor to maintain a devout frame of mind. "Continue in prayer."

XVII. I shall also endeavor to use all means suited to secure the blessing for which I have prayed. "Faith, with our works, is dead also."—Sel.

He who refuses to believe anything until he is certain of it, is not in danger of unjust judgment; for many dangerous things turn out false. It is my duty to love my neighbor as myself; it is no less a duty to regard him as truthful and good until he proves to be otherwise. Without love and care for him, I may soon bring him to have no love and care for me.

PUBLISHED WEEKLY.

8. J. E.



## THE GRACE OF GOD.

GOD'S grace is his divine favor toward man. Mercy is his kindness, and love his fatherly care. It is sovereign grace, and unconditionally it is his will to save all who believe. It is the grace we receive from God. We did not *earn* the grace of God. We received grace, not because we sought out the Lord, found him and voluntarily submitted a plan of reconciliation to him, but because in our helplessness he gave it to us and had mercy. The grace of God, therefore, was unearned on our part. It was God's love for us, and we found our compliance for it. All the favors on his part are free, and not of debt. He owed us nothing; he was under no obligations even to love us, but he did love us, and "so loved" the world that "he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." His grace abounded to the extent of sacrificing his only begotten Son. And this without any law on our part, without any labor on our behalf. ("If through the offense of one (Adam) many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many").—Rom. 5:15. Now, if by Adam's transgression, many be dead, much more the grace of God hath abounded unto many. If the transgression of Adam was enough to condemn the race, the free gift for excess in its consequences, God's grace not only *removes* the offense, but bestows blessings beyond. Grace not only takes away the penalty of transgression but reaches far beyond, adding happiness and eternal life to the believer.

The idea of grace may be illustrated by the following: You are standing upon the seashore, and as you look out over the mighty deep, you behold a vessel in distress. The crew are parched, cold, hungry and weary, and unless assisted, must soon perish. You are moved by pure love to aid them, hence you sail your only son to their rescue. A boat is procured, your son enters it and exposes himself to all the dangers of a disturbed sea in order to save the perishing. He goes forth, willing even to lay down his life for the distressed crew. You are so moved by his love that you are moved to help. Should you not pay them for coming to the shore? Do you think *they* would require you to reward them for climbing into the boat and thus saving their lives? Not at all! But they should rather serve you; be grateful, thankful and friendly for the favor. *Favor?* Yes, it was pure favor on your part. Your love, then, was great, and your grace moved you to send them assistance. So with our Father; he loved us; his grace moved him to send his Son to save us. To him we owe our allegiance, our love and obedience.

What did we do towards redeeming ourselves? Nothing; God did all the work, not because we had done anything for him, but because he loved us. Grace, all grace on his part. What did man do towards obtaining pardon or forgiveness? Nothing. What did man do to secure the Holy Spirit? Nothing. It is a gift, by the grace of God. What did man do towards taking himself out of an evil state and putting himself into a better one? Nothing. God opened the way, made the sacrifice, bestowed grace and now invites all men everywhere to accept it. More than that no one should ask. Why should any one ask God to do anything for him?

A father possesses a beautiful home. The comforts of life, home enjoyment, health and prosperity smile upon him and his lovely family. Peace, good will, harmony, love and obedience characterize that household. Want and distress are unknown to any member, and contentment seems to be a happy feature among them. But in the midst of the enjoyment, the peace, plenty and prosperity—the children become tired of home and go out in the world, engage in sin and wickedness until they have forfeited all claims to that beautiful home and the respect and admiration of the devoted and kind parent. But the father sees the condition of his children. They have been long from home. They are sick, and all distressed, and forsaken the father finds them, has compassion, and is moved to invite them to his pleasant home again. They have forfeited all claims to his benevolence and inheritance, but seeing their wretchedness he is moved with pity to take them in. He embraces them, invites them

to partake of his bounty and be happy, all through grace. They did not *earn* the gifts which he now bestows upon them. Things earned are not gifts, but compensation. God's love and compassion meets us, invites us, not because we first loved or had compassion, but because of his abundant grace. Grace did abound, grace now abounds. But in considering the sovereign, unmerited and unalloyed grace of God as being the only source of pardon, let us not forget that we now have a part to perform. Obedience is required, and this we do. Grace opened the way, but now we can walk in it. Let us daily appreciate the things *abundantly* done for us by the grace of God, and then we may, we can appreciate the things which he will yet do for us. M. E.

## INCONSISTENCY.

THIS is emphatically an age of envy, selfishness and hypocrisy. None succeed who are not envied; few strive who are not selfish; and small is the number who act as they feel. So skilled are some people that it is impossible to tell whether what they say and do is sincere or not. They can say and do what they do not mean to nearly like they say and do what they do not mean that it is impossible from their manner of saying or doing, to tell whether they mean it or not. A worthy friend once remarked that it was impossible to decide who were friends and who were not. While business and social prospects are bright, persons gather around us with all the show of true fidelity that it is in the power of the word or act to indicate, but when times come and friends are needed, all they fly like birds and are gone. We are disappointed—they were not friends. Why then did they seek our society? To enhance selfish interests. Are these not by far more "wolves in sheep's clothing" than in their own? We can say, yes, from observation, and many can attest from experience. S. N. H.

## LITTLE CHILDREN

OUR Master recognized little children, talked with them, blessed them; why should not we? Do we truly recognize the advantages for doing good among children? Have we learned to love and cherish the little ones? Do we love that One who blessed them? O where heart is not opened to our dear youth!

On the second of November we met the children of the Hudson Church, and had a pleasant talk with them. They have been attending school during the past Summer, and have learned considerable about the Bible. Their little ones, how happy they were! Their good conduct, their kind and obedient, and taught, and that they are trying to live right and do good. There are some children's friends in the Hudson Church, and their friendship is being felt. It is gratifying to observe that in the congregations where the children are being taught and cared for, the order in public worship is good, and the young people are not rude and boisterous. Tell us next time we visit the more gospel you put into children's hearts and the more we get into our affections, the better for all around us. I hope that in years to come, at the Lord's school upon us, they will find the Hudson church again, I may find many—yes all of those little boys and girls good men and women in the church. So meets it be. M. E.

## B. A. W. TO MINISTERS.

SOME of our Brethren have asked us why we do not send the B. A. W. to ministers for \$1.00 which is fifty cents less than the regular price. If we thought that a minister who is worth from one to twenty thousand dollars deserved his paper for a third less than his poor brother who is not worth as many hundred dollars, we would not object to the favor, but he does not, and we do not believe in *class distinctions* we cannot send the B. A. W. to a wealthy man just because he has been elected to the ministry, for two-thirds of what we charge his poor brother. We are not rich ourselves, and for us to give fifty cents to all our wealthy ministers just because they are ministers does not look fair. We agree with the Law and the Testimony which says that we shall "do nothing by partiality." It is further declared that the wisdom from above is "without partiality."—Jam. 2:17

We consider it our duty to distribute to the necessities of the poor whether ministers or not, whether white or black, bond or free; and for such we are trying to raise a fund to send them the paper free. We now have means to send about thirty copies, and hope that the liberal giver will assist us so that we can send to several hundred poor. We are willing to pay those who work for us, but so long as our voice can be raised for gospel equality we will refuse to bid for the influence of any class or race to thus to enhance our own selfish interests. We will not pursue such a course, knowingly, and stand here upon record as opposed to slighting out officials or favorites. If the B. A. W. be a benefit to the people, it is not the duty of every minister to recommend it and give it his influence, favor or no favor from its editors? On the other hand if it be no benefit, ought he to recommend it for fifty cents or any other sum? Parents are a professor of religion who thus places an estimate upon his influence, and one to risk? Think of these things, beloved brethren.

## SPECIAL TO SUBSCRIBERS

WE cannot send the BRETHREN AT WORK to any one after his time is out, unless he renews. We deal with so many that necessity compels us to have but one rule for all. We shall not knowingly send our paper to parties without it has been paid for by themselves or others, and if any one should receive the paper without ordering it he must only look at the date opposite his name to see how long it has been paid for, as, for example

J. E. Jones, 1891.  
January 1st, 1891.

To send the paper without pay puts us at too great a disadvantage. When accounts run a long time, many forget them, and when asked to settle, say they have paid, and in order to maintain peace in the family the clerk is compelled to square accounts. And then it is very unpleasant to send "J. E. Jones, 1891," and equally unpleasant to receive them. Now can we all agree to do our part, and avoid all unpleasantness in this matter? "Times are good," is the news from all parts of the land; can not each one at once remit \$1.50 for one year, or \$1.00 for eight months, or fifty cents for four months? Or if there is an agent hand the amount to him, and then there will be no "doubt," no "forgetting," the printer's hands, and all will go on pleasantly. We want to talk with all of you next year, for we become more experienced in the work, and learn to know more of you the better we can labor. In addition to what we have promised you in our Prospectus in No. 30, we will say that we design giving one column of "Church History" each week. This alone will be worth the price of the paper. We cordially invite you to renew now.

## TO THE BROTHERHOOD AT LARGE.

IT is known that Dr. P. Fahrney, of Chicago, formerly a member of Pine Creek congregation, has been restored to practical fellowship in the Brethren Church after a satisfactory confession. The trouble was life insurance. Reported by order the church. J. S. LICE.

[We had the pleasure of stopping with Bro. Fahrney on the night of the 12th instant, and were happy to find the Doctor in full fellowship with the church. May his joy be full, and may his labors for the good of the human family be crowned with success.—Ede]

## MANUSCRIPTAL.

"The Colossium."—Prof. Jenks. "The Interior Chambers of Majesty."—C. H. Baldwin. "Hindrances to the Spread of the Gospel."—A. B. Woodward. "Five Reasons for attending Public Worship."—J. C. Bought. "Musings."—W. H. Rouse.

"We are the Light of the World."—Silas Gilbert. "Wood."—H. M. Miller. "The Unfruitful Tree."—D. S. T. Butterbaugh.

The children of the Hudson Church, Ill., contribute annually to the Danish Mission. On Lord's day, 9th inst. they brought their gifts together for the next year.

## Our Bible Class.

The Worth of Truth as Tongues Can Tell.

This department is designed for asking and answering questions, drawn from the Bible. In order to attract the attention of all classes, we shall be brief and cite in simple language. We shall accept questions so far as possible, but we must not let this department exclude others writing upon the same topic.

## GOALS OF FIRE.

Will some one please explain Rom. 11: 29; 30 which reads as follows: "Therefore if their unbelief freed him, it shall not cease give him sin; for it is so using them that God might fill the earth with his glory." C. T. HEAD.

WE do not understand that we shall literally "use" goals of fire," but reference is had to the undoing effects of such a course. We must fight our enemies with kindness.

J. E. ENOS.

## GREATER WORKS.

Will some one please explain John 11: 12? It reads as follows: "Verily, verily I say unto you, He that believeth on me, the works that I shall do also; and greater works than these shall he do; because I go unto my Father."

REPLY.

JESUS came into the world to redeem mankind. He performed a great many miracles, establishing the gospel which was typical of the great deliverance from sin which is far more destructive than any deadly the flesh is her to, as it destroys the happiness of the soul beyond this "vale of tears." When man transgressed the law of his Creator, he placed himself under the curse of a violated law of Jehovah, and the curse could only be removed by our being brought out from under the curse by the precious blood of Jesus Christ, and until this was accomplished there could be no remission of sins. Although Jesus could say "Thy sins be forgiven thee," he looked forward to the time when he would complete the atonement. The blood of bulls and goats could not take away sin, but were typical of the blood of Jesus which cleanseth us from all sin.

Jesus, when he uttered the above language was about to make that statement, then he could commission his followers to go into all the world and rescue the children of men from the dreadful curse of sin which were the same works as Jesus did only greater as they had the atonement to build upon. Before this it was only a shadow, but now a reality.

S. C. MILLER.

Brooklyn, Iowa.

## OTHER SHEEP.

Please explain John 10: 16, which reads as follows: "And others sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." J. H. CANNON.

JESUS addressed himself to the Jews "Others" or "sheep," means Gentiles and Samaritans. "I have," says the Lord, "others sheep, that is, he talked of others for every man." "I have," says Jesus and Gentiles are permitted to enter the fold of Jesus, and as believers "are made high by the blood of Christ, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; to make in himself of true one new man, so making peace; and that he might reconcile both unto God in one body by the cross, and bring the enmity through the cross." Eph. 2. We gather in these divinely-inspired words: First, the Gentiles who for us, are made high by the blood of Christ; Second, that Christ abolished the law of commandments; Third, that he did this to make one new man of Jew and Gentile. Fourth, to reconcile Jew and Gentile unto God in one body, in one body by the cross, and bring the enmity through the cross. Fifth, that in so doing, he slew or destroyed the enmity that before his death existed between these nations.

Many Jews in Christ's time heard (obeyed) him; and since then many Gentiles have obeyed from the heart that form of doctrine delivered unto them, hence are in the fold of Christ. This Greek word *reconciled* (Eph. 2), signifies a unity in one body by the cross, and this is the original word; neither would be better if rendered "of." Luther translates portion, herd, which is, herd or flock. This flock is composed of believers in Christ, whether Jew, Gentile or Samaritan; and Christ is the great Shepherd. M. E.

## Home and Family.

Husbands, love your wives. Wives, submit yourselves unto your own husbands. Children, obey your parents. Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters.—PAUL.

IF WE KNEW.

If I know when walking thoughtless  
 Through the crowd & dusty way,  
 That some part of me has been  
 Laid down in the dust of the day,  
 We would pass where now we halloo  
 And shout and sing and shout again,  
 Let our comrades should trouble  
 Since rare jewels in the ground,  
 If we knew what gems are waiting  
 To be taken up by our hands,  
 If we knew what lies are parching  
 For the water we should bring,  
 If we knew what flowers are waiting  
 For the water we should bring,  
 We would work with willing hands,  
 Bearing endless cups of wine,  
 If we knew what are the points,  
 Clinging up the hills of pain,  
 If the front end out as well,  
 If the front end out as well,  
 We no more would dare to desert them  
 With our favorite pride,  
 Wounds that our comrades should  
 If we knew when the friends around us  
 Are passing on the other side,  
 Which among the flowers should we  
 First bend the leaves should lie,  
 We would be up and up and up  
 Tell our bitter, blinding tears,  
 Tender words of love eternal

## RIGHT BEGINNINGS

WE all know how hard it is to go on pleasantly if we have made a bad beginning. Breakfast time gives the turn to the whole day. If father is stern and mother in error; if the husband is impatient and the wife is nervous, the sister frowns over her coffee, the little children catch the feeling and imitate the intonations. One discontent note sets the whole household choir singing in a discord of complaint and quarrelous variations. One angry word challenges another.

Let us be very careful to begin right in the morning. Are we careful to pray? Do we open the Bible? Do we thank God for His mercies to us? One, who guards us in life and in death? A little child once said: "I always pray to God at night, because in the dark I want him to take care of me." Let us pray in the morning, too. We can take care of myself well enough this way. In very much this spirit some grown people set.

They are hurried and worried in the morning; they are impatient and nervous; they are full of manifold vexations and perplexities; many are the causes they make to themselves for their own discommodities and abbreviations; but secret prayer and the worship are neglected and the day soon grows

Sunny faces at the breakfast-table and a cheerful "good-morning" from each to the other are blessed missionaries. They start everything right, and all housekeepers know the value of that. Others, who are not housekeepers, know it too, and benedictions follow the man or woman who goes down the street in the morning with a bright look and a word of cheer for every one he meets on the way.—*Christian at Work.*

## THE WAY TO BE HAPPY

BY RUTH A. BRANTZ

WE all desire to be happy, but this alone will not make us so. To wish for this thing is not to secure it. In order to acquire anything something must be done—some effort must be made. If we would not be grateful nor emit any fragrance, we would not grow and expand. Birds would not be cheerful and happy did they not flutter in the breeze and time their voices in the ecstasy of song—no flowers would bloom, no trees would flourish, and God has wisely placed labor before enjoyment. This is a world of toil, and it is certainly a mark of wisdom in us to submit to it, and to do the best of it. And since happiness lies in doing, we must not, for one cause, we should not expect it through any other cause. All enjoyment consists in receiving and doing. Happiness is communicated to the soul by the hand of God, and the soul must do its part to receive it. We must keep a proper balance between the two. We always feel happy by making others happy. "It is more blessed to give than to receive." The joy of giving to others will return with a brightness a hundred fold. We are made in the image of ourselves to us, so that we feel more in-

bind to receive than to give, and we complain of the cold-hearted world when the fault evidently lies at our own door. Can we expect others to treat us kindly when we fail to treat them so? Can we expect others to smile upon us when we are frowning? Can we expect a continued glow of joy and sunshine while we are in a passive, receptive attitude, and speak no pleasant word, and do no kind act to cause joy and sunshine to spring up in the hearts of others? The Golden Rule requires us to do unto others as we would that they should do unto us. It is the duty of every one that wishes to be happy, to begin the work. The great mistake made by many of us is, that that we take hold of the Golden Rule at the wrong end. We wish or expect others to do first, and then we make a promise to do as they do. We must begin with ourselves. True and lasting happiness must spring up within the soul; it must find its root and nourishment there. That world of beauty in the mind must have continual sunshine. All entrance to the soul must be closed against the entrance of anything that would disturb, enslave, enmesh, enmesh, enmesh, disturb the peace and obscure the light of the world within. The eye must not wander through the dark holes and alleys of society to gaze upon the faults and blemishes of mankind. The ear must not heed the taunts, the criticisms, the accusations, and the sneers of the slanderer and the insinuator. The heart must not be drawn into the meshes of those who would discourage or lead astray. When others would heap abuse upon us we should not carry it. When others scold and frown, fret and complain, we should listen to the music of Nature, the song of world of beauty within and around us, and look on the sunny side and find a better time coming.

All is new sunshine in this floating world of ours. There are seasons of gloom and disappointment; and seasons when the heart is sick, and the soul is weary, and the future is scarcely visible to the spiritual eye. How often we are disappointed in the common affairs of life, in the ordinary pursuits of business, in our long-cherished hopes, and the professions of friendship, by those who reviled our warmest affections, and who have become our bitterest enemies. These sorrows and disappointments are more or less experienced by all, and the more sensitive our natures, and the higher our susceptibilities, the greater will be the gloom, and the longer their duration. This result is an irremediable evil, and it is the cause of so much annoyance and unhappiness to us, is one of the characteristic marks of depraved nature. It is within us, and it is not born with us, or in us, it is at least bred in us. Now this thing we call grief, often seems to our happiness and peace of mind, and it is the duty of the Christian to get rid of it. The fact is we should have left it in our childhood days with all else that is childish. "When I was a child I spoke as a child, I understood as a child, I thought as a child, I was without knowledge, as I was without childish things." According to this we are not men and women until we "put away" or get rid of things which belong to childhood and not to manhood and womanhood. Childhood is the period of discipline to prepare us for manhood. We are to be brought up with a whip and with temper, and disappointments in their early life before a firmness of mind, a stability of character and firm principles are formed, or before the great theatre of life is properly entered. How many, how many a sorrowful childhood into a life of misery to begeth them through life. Notwithstanding Christianity affords a type of true happiness, a peace of conscience, a cheerful heart and a glorious hope of future bliss, yet a Christian's life is not all sunshine and joy. There are sorrows and temper have much to endure. There are sad and reverse and serious shocks to the cause of truth often witnessed and experienced which carries much with them that is depressing, and the serious and truly humble Christian is grieved and sad, but the blessed-light of glory and happiness is before us.

Do all in our power to make others happy. "As much as lieth in you, live peaceably with all men." The union and prosperity of Zion is the joy, the life of the Christian. No one can enjoy real Christianity who does not labor for the good of others,—the peace and union of the Church, and the cultivation of his own mind and heart. The great apostle Paul was happy even when in chains and imprisonment; and in contemplating his past life with its labors, and in view of the death which awaited him he was still tranquil and happy because he had fought a good fight and there was a crown of life laid up for him and all who truly loved the Lord.

Thus shall our days be cheerful and happy. If we let the sun of real religion shine into our hearts, our labors and good deeds for the benefit of our fellow-man will increase our enjoyment here, and bestow so many gems in our crown of life beyond.

FROM PALESTINE.

NUMBER XXXI.

usalem to Nablus.

[From the "Christian Standard" by special arrangement.]

This brought us to the head waters of Wyand, a tributary of the wady on which Ezoan is located, called wady Farn. We struck wady Bofan at a point where four mills, propelled by its water, are situated in sight of one another. The first mill is a small wheel, driven by wady Farn, and in doing so passes twelve miles, the last situated in the fork of two streams and propelled by water drawn from the wady stream. These are all overshot mills, and are propelled by means of long shafts, and are the discharge of the principal streams makes it practicable to draw off their side channels at short intervals, and thus make the mills close together.

In some instances the mill-race is so high above the mill as to require the miller to descend several miles in order to reach his way down. From the junction of the two streams we continued down wady Farn in search of a place answering to Koon. The "o much water" we found at the foot, and although the season was late, the water was abundant. We rode into a number of places to test their depth. But we wanted to find, in addition to the much water, an open space on the bank of the stream suitable for building a house. After riding about half a mile to John's place of bugling; and for several miles we found no such place. We pursued our pathless way along the slopes of a narrow river, with high and precipitous banks, and after riding for half a mile, we found a spot, quietly, and its headwaters were thickly covered with a jungle of clauders in full bloom, finding we could not always cross where we would. Never, in a single day, have I seen so many old trees.

For a many of five miles we rode on the rugged and steep banks of the wady, until we reached a current which nourished them. Finally, after a fatiguing ride, during which both our dragons and our escort became discouraged and fell behind, there suddenly opened before us a wide level plain, about three miles long, and about one mile wide, and three miles long. Bedouin tents were pitched in groups here and there; hundreds of camels, to the number of three or four hundred, were grazing, or drinking, or resting on the grassy plain. Here, then, was the open space required, and a more suitable place for the gathering of a multitude could scarcely be found. On each of my mountain steeds I had a pack of my mounted men,

It is identified as Enson by the only man who has ever made a thorough and scientific exploration of the country, and now it is accepted as such without dispute from any quarter. We cut an slender cone apiece from the banks of the stream, and we took a bath in one of its pools.

Our excursion to Emma occupied the entire day. The next morning we ascended to the top of Mt. Gerizim, to see the site of the ancient Samaritan temple, the ruins of a citadel destroyed probably by the crusaders, and the place where Joshua was believed to have slain the Shechemites by his celebrated fall of the trees. That a man could stand near enough to an assembly of his enemies, who had slain all his brothers and were at the time engaged in crowning a new king, to deliver a speech, and even to make them a cordial speech, and yet be out of reach of their weapons, and yet be outspurred, is most singular. Yet the locality shows that it was altogether practicable. A projecting rock on the foot of Mt. Gerizim overlooks the town, and the speaker, if he stood on it, could be distinctly heard in the plain below; it is too high to be reached by arrows shot from the plain, and persons would be compelled to climb the mountain or pass a long distance around it, while the flight of the speaker was unobstructed. See the narrative in Judges ix. 1-24.

After returning from the mountain's top we left Nablus, going north-westward, and came in two hours to the site of Samaria, the ancient capital of the ten tribes. The well posted student of sacred history will remember that this city was never taken except by a long-continued siege, reducing its inhabitants to the point of starvation.

Its peculiar situation made it impregnable when defended by a competent force. It stood on the top of an isolated hill 400 feet high, with a valley from a half mile to two miles in width all around it, and high hills surrounding this valley everywhere except at the west, where there is a gap opening out toward the sea. It

must have been through this gap that the Syrian army thought they heard the Egyptians coming, when they precipitately fled by night and caused a fulfilment of Elisha's prediction.

2 Kings vi, 24-vi, 29. In the siege of Hama, the Syrians were so numerous that the Israelites were obliged to rebuild it. Among other magnificent structures which he erected, we see a colonnade of granite columns about 20 feet high all around the base of the hill, and about 10 feet apart. The stones were quarried in the level for the purpose of a chariot drive, and the circuit around which they extended is supposed to have been about 1000 yards. Fifty or sixty of these columns are still standing, and the fragments of others are scattered all round the deserted glory of him to whom they were erected.

The entire hill is now trenched and cultivated in grain, except the small space on the northern slope occupied by a little village of lowly houses, and by the old church of the crusades, which is perched in the middle of the hill. The prophet Elisha was buried here, and the body of the Egyptian was buried. Herodotus visited the city, Seleuco, the Greek for Augustus, in the year of Augustus' career, and the village still wears the name in the Arab form of *Selscheky*. We looked at the ruins of the city, and saw the same shade of an olive tree, and I meditated much on the utter desolation of a city so conspicuous in sacred history. Samaris and Mt Zion were the same, and the Jews, the Samaritans, and their inhabitants were now all lost and dead, and the great security when the prophets predicted the fate awaiting them: hence the well known words of Amos, "Woe to them that are at ease in Zion, and trust in the hill of Samaria."

J. W. McCLARY

### Topics of the Day.

### TEMPERANCE VIEWED FROM A FINANCIAL STAND-POINT.

**F**EW persons are aware of the money annually spent for intoxicating liquors. Even those who spend this money are largely ignorant of what it amounts to in the course of a few months. It is only when a strict account of expenditures is kept that there is any conception of the enormity of the sum or the rapidity with which it accumulates. We will give some facts with regard to the money that is spent for various liquors in our day.

It is estimated that there are annually consumed in our country 80,000,000 gallons of whiskey, at a cost of \$400,000,000. There are consumed 2,500,000 gallons imported spirits, at \$25,000,000; 10,500,000 gallons imported wines, valued at \$95,000,000; 7,500,000 barrels of beer valued at \$150,000,000; native wines, brandies, cordials valued at \$50,000,000. Here are \$850,000,000, directly spent for different kinds of drink; spent to gratify passion and to destroy men's souls.

But the labor expense does not stop here. — Look for a moment at the expense that is indirectly incurred. There are 50,000 paupers to be supported at an annual expense of \$25,000,000; 82,000 paupers, \$50,000,000; 250,000, criminal expenses, \$125,000,000; 850,000, \$425,000,000; 2,000,000, \$1,000,000,000; 5,000,000, \$2,500,000,000; 10,000,000, \$5,000,000,000; 20,000,000, \$10,000,000,000; 40,000,000, \$20,000,000,000; 60,000,000, \$30,000,000,000; 80,000,000, \$40,000,000,000; 100,000,000, \$50,000,000,000; making a grand total of \$1,900,000,000,000. Comparing other statistics it may be possible that even this estimate is too low. This is the bill that the American people are called upon to stop forward and settle every year. — It is not a million dollars thrown away. — We are then cast into the Atlantic ocean.

The population of the globe is estimated at 1,396,756,000; of this number 711,883,383, are under non-christian government. Taking then, the above estimate, there is annually spent in our country, enough money to place a Bible in the hands of every heathen at a cost of over 82 per cent. Again, there are in the South 1,351,434 colored children—the sons and daughters of freedmen—within the school age who attend no school, and are without instruction. Should the money we spend for liquor each year for the support of the salaried preachers of the South, be enough to keep every one of these children in school the entire year at a cost of over \$1,800 for each pupil. Oh how blind is man to that which is good! Oh, that he would stop and consider!

But what do we get in return for this vast expenditure? We get each year 500 murders, 500 suicides, 250,000 criminals, 250,000 pauper, 60,000 deaths occasioned by the sin of drunkenness, 600,000 moderate drinkers, who will be so in ten years hence. Can any one, by searching our country throughout, find any good resulting from this traffic; or present a

single reason why it should any longer be continued? I ask again, can we afford it? Can we thus afford to waste our resources, while a heavy national debt is hanging over us? What chance of better days and better times are knocking at our door for to-morrow? Will the pitious wail of unfortunate wives and broken-hearted mothers be filling the air and rending the heavens?

Moderate drinker, have you ever estimated that the cent dram you are in the habit of taking every day, will amount to in the course of a year? Make a little calculation and see. It will amount to \$30.50, a sum that will buy you a nester still than the one you at present have. But that will be amount to in ten years? Only \$365. Well, do you not know that a small piece of ground that can be bought for that sum, or at least give you a start in paying it? Do you own any property? Do you not think it is how you are robbing you and your family? But probably you also use tobacco. Suppose you throw in that bill, in order to make good measure. Say on an average your tobacco costs thirty cents a week; in a year that will amount to \$15.50, which sum will buy you a little pig or a handsome suit; in ten years it will amount to \$155; plus \$365, makes \$520. In these stringent times when money will go far and fast, buying a comfortable home. In your part of the country it will buy a good home, with all the improvements. There are things that every one who loves the intoxicating cup should soberly consider.

Oh, really, we know of none that are destroying so many families. Of all trifles, we know of none that are costing so many pennies and so many backs. There are things that are occurring every year, we know of none that are equal to those that intemperance is bringing to thousands in the last. How many homes have been made desolate, how many bodies have sinned away, how many have been shed, how many wretched orphans have trodden the cold pavements with naked feet, how many weeping widows have died of utter deprivation, because of the robberies made by the demon intemperance.

We warn all, then, against this dreadful evil. Would you always be poor, and have your children grow up in ignorance and squalid poverty, and after you become beggars, then continue to beg? Would you live in sin, and have your name and that of your children held in everlasting opprobrium, then drink on. Would you sink your own soul and the souls of your children into eternal condemnation, and toward a hopeless life, then continue, haunted by the ghosts of unforgotten crimes? If so, just drink, and all these woes will be sure to follow.—*Golden Cross.*

## Correspondence

These things were written for you, that you may not be led.—John.

From Goshen, Ind.

WE are glad to report to you another visit to this arm of the church by our beloved brother Geo. Calvert. He arrived here on Saturday evening, Oct. 26th, and preached some powerful sermons to us. He was made to feel that sinners turn to God. Four precious souls under the good confession. On Wednesday evening we gathered around the tables to partake of the emblems of Christ's broken body and shed blood. Our meetings were very enjoyable. Many friends.

Iowa Brethren, Please Notice.

I DESIRE all the elders of the different churches, as well as the representatives of the different Sunday-schools, to inform me immediately where they would favor a Sunday-school Convention, to be held in the South Waterloo Church some time during the winter, either before or after the holidays. All favor of such a manner will please report to me at once, and state your preferable time, so that all due arrangements can be made.

M. P. LIGHT.

Waterloo, Iowa.

com Bre. David Bar.

I ET Bre. Sept. 24th, for Kansas and arrived at Junction in due time. We met with brother Garber and conveyed to his home, near which was the large tent for meeting purposes. In the evening addressed a large congregation. Saturday evening met at same place for the first. Sunday morning Brother M. E. K. preached to the children. At 11 o'clock regular service held. There were present at this meeting. Sunday evening went home with the S. M. Burket, who took us

next day to a sick neighbor who desired prayer. On this day also met Bre. Hixon. Was well pleased with the country. October 4, conveyed with brother and sister to the Locks school house for council meeting preparatory to the Feast. We preached to the people here at God gave ability. One desired to learn more of our doctrine but other duties forbade a longer stay. Spent some time visiting LaBelle country and on the 9th met again with the sick neighbor for religious services. On Saturday was taken to Hockley's Creek, four miles north of Indian Rockford and seven miles west of Chepoka where the brethren had a large crowd for communion purposes. Service began at 5 p. m. Ministers present, brethren Edgemoor, Martin Neher and the writer. All agreed to enjoy a happy season. Quite a large crowd assembled to witness the brethren's first service in LaBelle country. Next morning delivered our farewell address. Left for home in the following Tuesday morning.

Lyons, Ind.

From Ashland, Ohio.

I N pursuing your column I am nothing from Ashland, and thinking you might be pleased to learn of us, we thought to notice of this place.

We left our home Sept. 8th, with sorrowing yet rejoicing hearts, leaving to part from the loved ones and all the endowments of home, and rejoicing in the opportunity of acquiring knowledge at Ashland College. We arrived here safely and found many warm hearts to welcome us, and though we have been here but a short time, we feel very much at home. We are well pleased with the school and hope that it may be the means of accomplishing a work of good in the Brotherhood. We feel like commending the brethren at Ashland for the warm welcome extended to us.

Our meetings here are always well attended, and great interest manifested. Services are regularly held each Sunday afternoon at three o'clock in the College chapel. Prayer-meetings are held each Sunday night. We attended these meetings, to us, are very interesting. The Sunday-school, though lately organized, is growing rapidly both in number and interest.

Brother Quarter was with us a few weeks and did much good work. He is a man as well as a heart his speech. Brother John Stadelman has been with us also, and told us of the greatness, the goodness and the love of God. Bro. Stadelman, though he is growing old, is still the dear, warm-hearted brother of our younger day.

Ashland is a very pretty, well located city and entirely free from malaria diseases. The College is beautifully situated, and as a school is all that we could ask, considering its youth. There are no such things as malaria here, and all seem to be fully satisfied and pleased.

H. F. H.

## Notice to Duty.

TO the brethren of Southern Kansas, and all others interested in missionary labor: We are all aware of the fact that it was decided to select two devout brethren to travel and preach in Southern Kansas. Two much here just as soon as sufficient funds are raised. It is very sorry. There ought to be two hundred dollars to begin with. I do not think much over one-fourth of this amount has been raised. The quota is not heavy when divided among seven organized churches. These churches have responded liberally, and if there are any not willing to contribute, they ought to make it known. I hope there are none such in Kansas. I know Cedar Creek church will do the duty, for we know how far it is here in our own country and we can make it in the most of the places that there are calls, and it is the same all through Kansas. There is a great demand for preaching by the Brethren, and now let us win many souls to Christ if I do other duty. We have in the missionary cause, and now let our faith be accompanied by works.

ERASMUS STUDEBAKER.

Mineral Point, Kansas.

From Lowell, Mich.

I N the 22nd of October, wife and I left home for our former home in the English Prairie Church, Langrage Co., Ind. Enjoyed their first of love on the 29th. Had a good meeting and good order for the first time. Here, for the first time, we witnessed where the one that washed the feet also wiped with the towel

wherever he was guided. We were truly pleased with the service, there being much less confusion. There was a large number of ministers present.

Next visited Bryan, Williams county Ohio, to enjoy the break in Luck Creek congregation, where John and Jacob Bowman are the elders. Preaching commenced on Saturday at 10 o'clock. After the service a choice was held for two deacons, and the lot fell to the church's account; the elders seeing that they were needed. Jacob Brown, Jr., Jacob Garber, Jacob Lacey and John Mark, were included to perform the duties of deacons. Stephen Long was advanced to the second grade of the ministry. The ordinations were attended to on Sunday before the forenoon services.—Had three meetings at Buckner Hill Church—visited the Reformed Church and place, Lorensburg on Tuesday, eighteen miles north in the Silver Creek Church. Our company all were Jacob Gump, Jerry Gump and wife, Isaiah Horner and Leonard Herry. Had a good meeting, one baptized on Tuesday, also one on Wednesday. On Thursday the company returned to Cornsaw, where the same evening, in the Cedar Creek Church, the ordinations of the Lord's house were observed, and the brethren managed things in such a good and quiet manner that all who were present were largely with all the services a few minutes after 8 o'clock, and over one hundred members commenced. At all these places the single mode (so called) was observed. Reached home safely Nov. 3rd, and found our family well.

Geo. Lono.

From Southern Mo.

I N pursuing your column I left home on the 7th of October for the purpose of attending a council in the Mineral Creek Church, Johnson Co. The difficulties were adjusted, and things apparently set in order again. Next went to Bates county to a council meeting with the brethren of the Missouri Church. Business was not found in proper shape, so we did not do anything but make arrangements for the annual visit, and a church meeting for the 13th.

We once had our home in this church, and we greatly enjoyed ourselves with our dear brother and sister, and we regretted that we could not stay longer with them. This church has been badly neglected, and but very little preaching done there since we moved from there. But the members here are steadfast and brother John Kishy is a zealous deacon. He has done much to hold the church together. They were reorganized last Spring; had two more chosen to the office of deacons, and two to the ministry; and three good brethren put to be encouraged. There are twenty-two members and prospects for more. Next attended the District Meeting which was held with the Brush Creek Church, in St. Clair Co. There was not much business before the meeting but what there was passed off pleasantly. We formed many new and pleasant acquaintances. Among the number was brother Abram Crumacker of Virginia, and brother M. M. Eshelman of Lamar, Mo. On the 1st and 2nd of November we attended a communion meeting with the members of the Walnut Creek Church, Johnson Co. It was one of the finest meetings that we ever attended—a meeting long to be remembered. The most profound attention that we ever witnessed was manifested by Bro. A. H. Hickman, the Elder of that church, and to us that time passed as he never had to pass before. Our ministerial force was rather small. It consisted of brethren Hutchison, Dr. A. Reese, F. Culp and myself. There was no apparent lack of interest in the service. This church is without a resident minister. They have a fine country, a good meeting-house, and ministering brethren who contemplate going West would be well to visit this church.

Brownsville, Mo.

D. L. WILLIAMS.

## Echoes from the East.

NUMBER XXV.

A SERIES OF MEETINGS. LAST evening, Oct. 26th, we were nine miles to attend services this morning at the Long Meadows meeting-house, where the Brethren Creek congregation are gathered. Upon arriving we learned that this morning there would be held the first of series of meetings. Brother Silas Hoover, of Somerset county, Pa., who had been called for the occasion, announced his text in Luke 1:3. He spoke of Christ's first coming and his mission to earth. Sinners, or unbelievers in darkness and the intention of

Christianity is to bring them into the light of the Gospel and establish peace between them and God.

We have since learned that several were baptized and thus added to the church during the meetings.

HOLD FAST GRACE.

When brethren were in town in the evening" brother M. E. K. spoke Luke 1:3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. "Let us have grace." The magisterial reading is more clear—let us hold fast grace. The apostle gives a solid reason why we should hold fast grace. It is that "we may serve God," how? 1, "sincerely," 2nd, "with reverence," 3rd, with "Golly fear." So it seems we may serve God not acceptably, not with reverence, not with Golly fear. Let us be honest, earnest and faithful in all things, and especially labor for ourselves and for it is painfully evident we ought to think and act more like Jesus. Let us labor and pray patiently for such a glorious end. Why are our practices of our religion so often different? Why do we notice brethren and sisters contending with each other—some for more strictness, some for more leniency? Our only liberty should be in Christ, and surely he would have us, members of his body all of "one mind." Why contend for liberty to follow the world? May our freedom be in Jesus, to do his will and love the Church.

D. B. MENTER.

Waynesboro, Pa.

From Mulberry Grove, Ill.

I N pursuing your column I have been compelled because any nothing is, there were reasons for it.

On the 27th of September I attended the Love and Light Brethren Church meeting. Had an enjoyable meeting. There are now five workers in Dear Creek. On the 30th, attended the first in Hurricane Creek congregation, Bond county. Had an excellent meeting; much edification and much love to be manifested. On the 10th of October attended a Lovefest in the Salem congregation, Marion county, Ill. Had a crowded house and good attention.

My wife accompanied me to all of the above meetings. Her health had improved some but was unable to travel with me. She was very worried here and she seemed to fall some. On the 8th of October I rode again to my family and boarded the train for Iowa, to meet the Annual Meeting committee. Met in council with the Middle Creek congregation in Mahan County on the 10th. The whole committee were present; heard the grievances and considered them in the fear of the Lord, and made our report to the members which was unanimously accepted. On Saturday morning we rode to South English to be appointed. On the evening of the 13th, brother Enos Eby addressed a large and attentive congregation in the same place. On the 15th, met the church in council and continued until the 16th; then with the Middle Creek congregation in Mahan county. On the 17th met the church in council, and on Saturday night between eleven and twelve o'clock we made our report, which was unanimously accepted. On Sunday morning we rode to the same place for preaching. Had a very interesting meeting. Was taken to South English in the afternoon, 30th, met again in council on the 21st, made our report. After the meeting was explained to the members, and was accepted by the members. May God bless the uniting and of our dear brethren and sisters, and where wounds were made by the enemy sword discord among them may the balm of love heal all, and may a double guard be placed around the 30th. In the afternoon we rode to Deep River congregation, in Pottawattamie county. On the 17th met the church in council, and on Saturday night between eleven and twelve o'clock we made our report, which was unanimously accepted. On Sunday morning we rode to the same place for preaching. Had a very interesting meeting. Was taken to South English in the afternoon, 30th, met again in council on the 21st, made our report. After the meeting was explained to the members, and was accepted by the members. 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## THE PAST.

I would not dig my past  
Upon its grave of weakness and regret,  
Up from its hopes, which glimmers. But to set,  
Its dreams that could not last.

Yet I can look before  
And profit by the lesson sadly learned,  
As children playing with the fire are burned,  
And tempt its glow no more.

I would not if I could,  
Live o'er again this dark uncertain life,  
This slipping backward in the daily strife,  
Of reaching after good.

I would not open out  
The half healed wounds of other years long fled  
Twere better they be numbered with the dead,  
Better than forever doubt.

Yet I can truly say,  
Let the dead pass, bury the dead. We go  
So swiftly onward to life's sunset glow,  
And then there is no day.

Life is too short to waste  
In vain regrets, or in weak sorrows,  
The strongest love outcasts and never fits,  
Ourselves it may not taste.

And so I would not lift  
Up from the grave the shadow of the past,  
The clouds that all my sky overcast.  
Into the night may drift.

For their's enough to fill  
Each hour and moment of the days to come,  
Then therefore woe the shadows of the past,  
Which we can never undo.

Selected by L. T. C.

## CONCLUSION.

BY PROF. W. E. LOCKMAN

WE hear it said of a man who deals only with the hard, plain facts of existence, that he is a utilitarian; that his aims are low and grovelling; and people of supposed culture and refinement look down with mingled pity and contempt upon those whose efforts are directed to the bettering of the physical condition of man. They contemn the physical and would dwell above the dull and heavy dirt, amid the dim and distant realms where fancy fits from fetters free; where spirits pure and radiant hover on the confines of another world, delving deep in mystic lore and dragging from the abysses of the brain, conjectures vast and thoughts profound! For then the things of earth contain no charms. "His true they eat a little at times," but rather deplore the necessity that compels them thus to "pay tribute to their grosser nature." "His true, they love in a certain sense, but not in the warm pushing manner of ordinary mortals. Their love is purely platonic. There is nothing sensual about it. It is rather a mingling of pure spirits than of warm sensitive beings. All the conditions of life are but clogs to the attainment of their transcendental theories. They would improve the spiritual condition of humanity while ignoring the only means by which that object can be attained. This is how they do it; they prey for the *homoines*, send *travels* to the *hungry*, sympathetic with the *cold* and *naked*, and point to the Friend of man for the solace of the friendless.

They seek for goodness and beauty and purity and truth outside of their connection with material things. But their search must be vain for these are all attributes of created things. They are never isolated and possessed of an independent existence, but are always associated with something else through which they have their being, and separated from which, we cannot conceive of them as having any existence at all. If there were no air there could be no sound. If there were no color there could be no beauty. If there were no social beings there could be no virtue.

If there were no created things there could be no truth. We must understand that to cultivate a love for the good, the beautiful and the true we must first cultivate a love for those things that are good and beautiful and true, viz; all of God's creation. Let us then hear the conclusion of the whole matter and bring these decursive thoughts to a close. A proper education must be the *drawing out* of the mind—the development of the faculties and germs in man and the training of them into harmonious action in obedience to the laws of reason and morality; must favor and direct the growth of the divine ideal implanted in every man—the type after which he was created, the germ of a perfect person.

In this work we should make haste slowly. The course should be shorter and more simple and conformable to nature. There are no hot houses in nature. Every thing comes in its season. Each tree and plant and flower sucks up its life from the earth and from the air just the kind and quantity of nourishment suited to its nature. There is no lack, no waste. In the long process of things to be learned nothing should appear until the child is prepared to grasp it without difficulty. We should proceed slowly according to the laws of nature, the teacher exciting the child to activity and rendering but a limited amount of assistance. But it is hard to be conservative in an age like this. Dare to suggest that the "word method" of learning to read is an alphabet of a hundred thousand letters, and somebody's feelings will be hurt. Such systems are the result of the love of change which is the chief characteristic of our present intellectual condition. The love of change denotes a desire for something which we need. What we need now more than anything else is greater simplicity and a more rational methods of development. It is the future only that we can expect to find them. Hence our age is looking with hope and love to that future and gives itself up cheerfully to the change. We seem to be living not so much in the present as in the future, and receive each novelty with rapturous enthusiasm, as if because new, it is that of which we feel the want. "The secret and unconscious longing of our hearts is for something yet untried, as if it alone could satisfy our desires." May it not be that our passion for revolution we have lost sight of its object, and so unconsciously paved the path we wished to attain and will have to allow the wheel to make another half turn to bring up that for which we were striving; but which, in the rapidity of the revolution eluded our clutch. Let us get back to first principles. Let not the personality of the child be subdued by a too rigid adherence to a mechanical routine which merges the individual into the school, making the *school* the *entity*, on which all the teacher's resources are lavished and making a *uselessness* of the child.

Model schools will not make model children. Let us break some of the cast iron rules that are binding in fetters and holding to a common level the minds of our children. Let their minds follow their natural bent. Do not stop at the highest school of the young sapling if you wish for a tall and stately tree. If one excels in numbers let him grow that way.

If another delights in physical science, check not his growth because he cannot comprehend numbers. We all have our gifts. Let not our child-culture resemble the horticulture of the man who, because his garden would not produce all

kinds of fruit, would allow it to bear some! Each one having been taught that to be useful is to be good, let his mind follow its natural inclination and do not spoil a good geometer to make a poor poet, nor ruin a good mechanic to make an indifferent artist.

## "THIS IS THE FIRST RESURRECTION."

REV. DAN. V. VI.

BY JOHN FOREMY.

THE resurrection of the dead is truly a subject that should deeply interest every mortal on God's footstool, for if there would be no resurrection there could be no hope for the Christian beyond this life. But because of a glorious resurrection there is a hope of future life; and there is something more sublime in the subject than simply a hope of a future existence, because we learn there is a difference, 1 Cor. 15: 23, "But every man in his own order, they that are Christ's shall rise at his coming, twenty-fourth verse, then cometh the end, when he shall have delivered up the kingdom to God even the Father." The end of what will come when Christ will deliver up the kingdom to the Father? I answer, the end of this order of the resurrection of which Paul reasoned with the church at Corinth. Here we learn from Paul, of a beginning of the resurrection and of the end of it, as alike the order of it, and we see that that order is a beautiful order. But Paul does not tell us the period of time that subdivides the order of the resurrection, nor does he tell us how long Christ shall possess the kingdom before he gives it over to the Father, or how long it will take to bring down all rule and authority and power until he puts all enemies under his feet; neither does Christ himself tell us. John 3: 28, 29, But Christ tells us positively that all shall come forth in the resurrection; and he also tells us something about the order, and in that order he says some will rise into everlasting life, and others for damnation.

God, also, by his prophet Daniel, 12th chapter tells us something about the order of the resurrection. "Many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." But Daniel does not say if this awakening of the two classes shall take place at the same time or not. And our text bending this essay says "This is the first resurrection," and where there is a first there is a second, or more than one, for the word first implies a second.

Let us notice the language carefully. "This is the first resurrection." Speaking of those that sat upon thrones and of the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, and they lived and reigned with Christ. Here lieth the sublime principle of the first resurrection. Those that have part in it shall not only have a future existence, they shall not only live, but they shall live and reign with Christ a thousand years, and it is said, Rev. 20: 6, "Blessed and holy is he that has part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years, but the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." That is the first one that is yet to take place fore-

told by Christ and his apostles. In the New Testament we are told of one resurrection called the first fruits, which took place when Christ arose. Matt. 27: 52-53. Here we are told many of the bodies of the saints which slept arose and came out of the graves after his resurrection and went into the holy city. Rev. 14: 1-3. John saw them afterward in number with the Lamb on Mount Zion, so hundred and forty and four thousand; and it is said of them they were redeemed from the earth. That this number constituted the Bride the Lamb's wife is quite satisfactory to my mind. It is said in Rev. 19: 7, "His wife hath made herself ready," and Rev. 21: 9, 10, "Come hither I will show thee the Bride, the Lamb's wife, and he carried me away in the spirit to a great and high mountain, and showed me that city, the holy Jerusalem." Just the very place was shown to John where it is said by Matthew that they appeared that rose after Christ's resurrection in the holy city. 1. That a resurrection has taken place called "the first fruits" is very clear. 2. That one will take place at the coming of Christ, called the first resurrection, in the which only those that are Christ's shall be resurrected, is equally clear in the Scripture. 3. That a second resurrection will follow, at least a thousand years after the first, cannot be denied of which I will speak more in my next essay.

Now dear reader, let us look to ourselves that we forfeit not our right to the first resurrection and the marriage feast of the Lamb. For it is said, Rev. 19: 9, "Write blessed are they which are called unto the marriage supper of the Lamb, and he saith unto me, these are the true sayings of God." Therefore let us be wide awake to this all important subject; for his wife has made herself ready, and we are the invited guests to the marriage feast of the Lamb, and if it is required of us to be ready and have on the wedding garment, least we be rejected, and have to remain under the power of death a thousand years longer, but that we may be the blessed and holy, and have part in the first resurrection, for upon such the second death hath no power, and they shall be priests of God and of Christ.

Brethren and sisters, what must it be to be there when this mortal has put on immortality, and we shall bear the image of the heavenly; when our Savior, the Lord Jesus Christ shall change our vile bodies, and fashion them like unto his glorious body, as Paul says, Phil. 3: 20, 21. Look forward with me, dear fellow laborer, with joy and patience for the time when we shall meet together with our loved ones, with our Jesus and be like him, and see him as he is, where there is no sickness, no sorrow, no pain, no crying, no death nor parting, but life, joy, and peace unpeakable and full of glory. Do you not all with me long to be there? I know you do. May God help us all to meet there, in my prayer.

## SUPERIORS AND SUBORDINATES

BY H. P. ESTY.

IN BETHAN AT WORK, of October 6th, 1879, number 41, are two articles which called my attention more than anything I have read for some time; one entitled "Choosing Ministers," by S. L. THOMASSEN. It has the right ring, is full of gospel truths, and points out what ministers should be, and how careful the church should be in choosing them. Every brother and sister should make that article his study; the whole of it can



be found in the Scripture. Sister Thosson, please give us more such reading. The heading of the other is "Position and Ability," selected, I presume. I read it with mingled feeling of joy and sorrow. It is intended for church officers. I am glad that some one had the courage to express in writing the things that are too often practiced, which talks louder than words and touches the feelings much harder. Wherever there are subordinates there must necessarily be superiors. Now the question arises, who are the superiors and who the subordinates? We fail to find anything in the Scriptures that would favor the idea of subordinates and superiors. Read Matt. 23: 1, "But he that is greatest among you shall be your servant." Mark 9: 35, "If any man strive to be first, the same shall be last of all and servant of all." Luke 22: 26, 27, "And he said unto them the kings of the Gentiles exercise lordship over them and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you let him be as the younger, and he that is chief as he that doth serve." We could quote much more Scripture of a similar nature, but the above is enough to show that the Lord did not consider one above another, but contrariwise such that would be great should serve, hence the Lord teaches no superiority; or do we understand the article without signature to mean that one officer is superior to another? We fail to find any Scripture to support that idea; we even fail to find the first, second, and third degree of the ministry, but, rather that each one shall serve in the vocation wherewith he is called. We are taught that we are Brethren, even the Master will own us as such if we do the Father's will; and not only Brethren but sons. "Beloved are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." John 3: 2. John does not say the superior shall be like him, neither the subordinate. The Lord the head of the church at no time called his apostles subordinates; the nearest he comes to it was when he said, "Ye call me Lord and Master, and so I am." There is one body and one spirit, even as ye are called in one hope of your calling." Eph. 4: 4. If we are one body and one spirit, where does the superior or subordinate come in, or does the writer of the unsigned article consider the bishop the superior and all other officers subordinates? If so, has the bishop authority to call meetings and lead out commands, tell one to do this and another to do that? Or has he the authority to issue proclamations? We think not; we can not learn that the bishop has any authority independent of the church. The officers have always been considered the servants of the church; hence the church must be the superior, and the officers the subordinates, but that is contrary to the inclination of big "I," and brings the spirit of elevation to a level with the humble.

#### HONESTY.

BY D. F. PRINCEWORTH.

THAT every one who professes an interest in the saving blood of Jesus Christ, our Redeemer from the curse of sin, and who by covenant relationship with him, has entered a membership on the church roll of his choice, should be in every sense of the word a strictly honest, upright man or woman, none I pre-

sume will dare question; but that there is a manifest declaration in things pertaining to honesty of purpose and integrity of character must be admitted by all engaging more or less in the business affairs of life. Job of old, who sustained his integrity even to the last, is a noble example to modern Christians that God will not forsake his chosen ones, and that of Ananias and Sapphira is a sure manifestation of the displeasure of the Almighty in matters pertaining to Godliness, to honesty, to integrity of purpose and to formation of character.

We have then before us two plain cases, pro and con, and from the same as a basis for our remarks, and a criterion by which we may judge of the worth of character, we deduce the following:

1st. That honesty forms a part of the character of every true born soul.

2nd. That a lack of the same betrays the grand fundamental principle that holds Christianity above the world.

3rd. That by being dishonest we bring reproach upon the name of Christ, and therefore are no longer fit subjects, claiming a visible union with the church below, nor vital union with Christ our Head.

First, then, as to the characteristics of a true born soul. The Scriptures assure us that it becomes our duty, if we wrong our fellow-man, to restore four fold; now if it had not been wrong in general principles, this could not justly have been required, for the illegal transaction had actually transpired, whilst the person interested was in an unregenerate state. Take for instance the case of Zaccheus, whose own heart owned his guilt, confessed the same, and promised retribution.

Again, we find the young lawyer when Christ addressed regarding the inheritance of eternal life. If honesty had strictly followed the propounded question, there would have been no reason for going back. But upon examination it is clearly seen that there was a lack and it occasioned an entire failure, so that no longer was there any desire manifested for the important point in view.

The Pharisees tempted Christ as to the Roman coin, but our Savior plainly shows that honor to whom honor is due. The apostle Paul in speaking to the Roman brethren would exhort them to "owe no man anything, but to love one another."

Secondly. That it betrays the grand fundamental principle that holds Christianity above the world. Were this not so, the dishonest person would be entitled to that respect and confidence reposed in him before his default, and the idea of his being dealt with as a transgressor would be wrong. To assume that the world is dishonest without exceptions would be wrong; as doubtless we can call to memory many whose whole lives have shown that trait of character far above even suspicion, and offers of public trust have again and again fallen upon the same person. But that the professor of Christianity can pass through the ordeal of default and come out spotless is simply antagonistic to revealed light, to our own opinions, and to the public sentiment at large.

If we were strictly honest in all things we would not seek to cover up our sins, nor hide our brother's upon the mere pittance of worldly gain; for upon this basis the highway robber enters upon his deadly career, and we know that no robber can enter the kingdom of heaven. What then must be done? Surely deceit has failed, robbery has no ground whatever, and the conclusion inevitably follows, that dishonesty is the work of

the Devil, becomes no one, and consequently should receive its just punishment at the hands of the highest tribunal, who sees not as man sees, but as man seeth, who regard the heart, and requires that the regenerated heart be void of these things.

Thirdly. By being dishonest we bring reproach upon the name of Christ, and therefore are no longer fit subjects, claiming a visible union with the church, nor vital union with Christ our Head.

That a reproach upon the cause of our Master will invalidate our faithfulness and thereby bring upon us the condemnation referred to in the first verse of the eighth chapter of Paul's letter to the Romans, is in my mind a matter of no doubt, and that this will destroy the vital union that unites our inner, spiritual life to God, is conclusively seen, and thereby endangers our union both visible and vital. To separate ourselves from the influence of wicked men, to lay aside all malice, deceit, envyings, hatred, wrath, and in fact, all of the buds of the flesh, is evidently the imperative duty enjoined by the apostle, and the demonstrations upon the same ever received their just deserts at his hands; yet in the face of the same how often do we see the man of influence or wealth carried as smoothly over the turbulent waters of dishonesty, as though his character as dishonest was an angelic nature, seemingly destroying neither visible nor vital union. God, dear reader, God sees the heart, and with him perhaps the crime, (for crime it is) is not passed by; among the things treasured against us, may prominently stand, a dishonest reputation. We will not turn in the light of true reasoning, cast off the cloak that hides from view the true state of affairs, and own ourselves sinners before God, and in his sight no longer worthy to be called his sons.

#### "THE PHILISTINES BE UPON THESE."

BY G. M. BALABATOV.

JUST as I expected. Some of the "sons of thunder" are serving me with their barbed broadsides as a compliment for the "Shipwreck at Esioz-Gaber" in No. 45. I need not tell that it is terribly severe. I meant it to be so. But that I was "mean" and "cruel" and "abusive." I plead not guilty. As for the "personality," that was a necessity of the case. The author had so infused himself into his essay that it was impossible to deal thoroughly with his views without dealing to some extent with him. Brother Hummer and I are good friends. Our private correspondence gave him fully to understand what cantory he is to expect in my review. Like myself, he is a poor, miserable, suffering invalid, only my furnace is sevenfold hotter than his. From my inmost soul I pity him, and embrace him in my warm brotherly sympathy. But his views of sin are dishonorable to God and harmful to man, and I wished to make thorough work of my dissection. I purposed to bring down my sword so as not to be required to strike twice. 1 Sam. 26: 8. I more over wished to shock him just enough to make him sensible that it is neither prudent nor magnanimous to pit himself against the scholarship of the theological world. During the preparation of my review I often inwardly groaned at the sweeping massacre I was making of the theory he constructed with so much mental labor. It was his expressed wish that I should subject his views to the most searching analysis. It was

done on purely philosophical grounds, with such personal allusions as his personal identification required.

If the article needs an apology, which is so loudly and ungenerally called for, let the editors give it by all means. My review was put into their hands with the request to return it if not on the whole productive of the cause of Christ. It blame there be, and they bear a part, and Brother Hummer another and I the larger share, all the wounds inflicted will probably heal by the first intention, to use a surgical phrase. If all the others refuse to shoulder part of the responsibility, I will be the scapegoat for the whole offence. But the truth will find lodgement in many hearts, even if given in a sharp, prickly setting. And as for the "bombast," and "cheap fancy," and "empty declamation," and "brotherhood-scandalizing," and "infidel-making" of which I am so hotly accused, oh how little am I moved by all such ebullitions of littleness. Subject-personality I employ without compunction, because unavoidable; but with the pet personalities of charity and ill will I am disgusted. If my article contains anything not philosophically deduced from the essay reviewed, tear it out and I will be the first to put on my heel.

Come, brethren, let us all clap hands around the Cross, and pledge ourselves anew to the discovery and exemplification of "the truth as it is in Jesus." Here Brother Hummer is my hand. Roll the tide of love round the Heaven-formed circle. "What is written is written." God defend the right.

#### GOD'S PROMISES.

BY D. G. COCKER.

"Wherein ye greatly rejoice, though now for a season, if not ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that is sold, shall make you more than gold that is sold, though it be tried in fire, may find you unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1: 6, 7.

Oh that we did always meet Satan with a promise from our God. His promises are firm as the everlasting hills. Trials bring us into sweeter communion with our Lord. They cause us to flee to him for aid and support. We find great pleasure in telling our trials to him, and in the consciousness that his eye sees the evidence that moves our hearts, that his ear opens to our cries, and above all treat his own tender heart is throbbing in sympathy with ours. Tired and weary pilgrim, cloys his promises more closely to your heart; lean on them more firmly, for if you have accepted Christ as your eternal portion, all things will work together for good. Our sky may be clouded, disappointments may come, yet trust, for the blessed Jesus, who suffered and died for us, will bear us up in trial's dark and gloomy hour. For this we know that we shall not be tried above that which we are able to bear. How precious to our souls are the moments of sweet communion with our Savior, when we have a strong and refreshing sense of his presence in our souls and a sweet assurance of our acceptance with Him. There are no more precious moments given than these. Then we can say, "Jesus, I'll endure all for this, and even more, if I shall be thy will, and count it joy thus to suffer, when I remember what thou hast done for me."

Do not get vexed at what people say of you. Let them speak while you endeavor to do the will of God. You will never succeed in pleasing men, and it would not be worth the trouble if you could. A little silence, and great peace of soul with communion of the Spirit will compensate you for all the injuries of men. We must love our fellow-men without depending on their fellowship, and seek to win their love by kind words and deeds, leaving our lives, our reputations, and our characters with him who search for us.

There is another thing to which I wish to call your attention. Man never had an idea except it was supplied him by his surroundings or revelation. Every idea in the world that man has, came to him either by his surroundings or revelation. Man cannot conceive of anything, the hint of which he has not received from one of those two sources. You can imagine an animal with the hoof of a bison, with the pouch of the kangaroo, with the wings of

an eagle, with the look of a bird, and with the tail of the lion; and yet every point of this monster you borrowed from nature. Every thing you can think of—every thing you can dream of, is obtained from revelation or your surroundings—everything. And there is nothing on this earth known in any other way whatever. Man is the author of every religion in the world except Christianity. And why? Because each generation takes from the knowledge and the belief of the people at the time it was made, and in no book is there any knowledge of God except the Bible. Barbarians have produced, and always will produce a barbarian religion. It remained for Jesus Christ, the only begotten Son of God, to produce a religion which would not only make man happier and better than he could be, but which would give us eternal happiness which this "old law" cannot. Now, religions are changing every day. They are changing to-night. That is to say we are changing them and the religions of to day are not the religions of one year ago. What changed them? The Bible has done it; science, education and the growing heart of man has done it. They will not bear the test of Gospel light. New religion is coming, and it is not substituted by a miracle is a fraud. Every religion in the world has succeeded every other religion as a fraud. That proves to me that some of them must be mistaken. Why? Suppose Mr. Smith should tell Mr. Brown that he—Mr. Smith—was a corpse set out of the grave, and that when he first saw it, it was covered with the vermin of death, and in his presence it was revealed in healthy, beautiful flesh, and then suppose Mr. Brown should say to Mr. Smith, "I saw the same thing myself. I was in a graveyard, and I saw a dead man rise." Suppose then that Smith should say to Brown, "You're a liar," and Brown should reply to Smith, "You're a liar," what would you think? You'd think they did not talk very much. But if Smith should have seen it himself should have believed Brown; and Brown having seen it should have believed Smith. Now since Smith had really seen it and Brown had seen it too, then Smith should have regarded it as a corroboration of this story, and should have regarded Brown as one of his principal witnesses. So when a man says to you, "I met God," and then another man says, "I was upon a mountain," and there I met the Supreme Brahman," and Moses says "That's not true," and contends that the other man never did see Brahma, and he contends that Moses never did see God, that is in my judgment, proof of nothing, because they did not just see the same thing and could not be witnesses to circumstances they knew nothing of.

Every religion has charged every other religion of having been an unmitigated fraud; and so most of them are. Some of the men who were eye witnesses of the miracles recorded in the Bible were just like the infidels of to-day. They said, "It is a fraud," although they knew better. Whenever a man appeals to a miracle which is an established fact he tells what he knows. He tells upon reason and the understanding, unchangeable laws of God.

Now, we have a religion—that is, some people have—I pretend to have religion myself. I believe in living right in this world, in living here, now, to-day, to night, as we ought to live, to do good to our fellow-man. That is Christianity. And when we reach the shores of the other world, oh, how ready and anxious we will be to meet the dear ones who have preceded us to the spirit land.

Now, we have in this country a theory of infidelity which the devil and men possessed with his spirit have tried to teach almost ever since creation, and just in proportion as infidelity has been believed have men grown mean and wicked; just in proportion as they have ceased to believe it men have become just and charitable. And if they believed to-night as it has been believed no minister in the city of New

York would dare to preach the Gospel. Now we have an infidelity. What is it? They say in the first place that all the vast universe was created by a nobody. I know it was not. They say, too, there is not and never was a devil, that death is not the result of sin—Adam's transgression. All this they say, but really know nothing about it. Infidels ought to have lived at the same time or before their parents but they could have instructed their parents what they should do. These infidels further say that Christ never made a sacrifice of his life to redeem a lost and ruined world, that he did not give us a Bible that we might know the way to eternal salvation. Whenever these infidels have been read and believed, men have immediately commenced cutting each other's throats. Wherever they have obtained the power they have invented inquisitions and instruments of torture, and they commenced hating each other with all their hearts. The Bible is the foundation of civilization, but infidelity is the foundation of hell, and we never shall get rid of it until Satan is bound and cast into the bottomless pit. S. J. E.

### HARMONY WANTED.

ENCLOSED find my note \* \* \* for the Tract Fund. Ever since I received this notice I have tried to respond to it, as I never turn away any unaided when it is in my power to contribute. Luke 6:36.

\* \* \* Except one year, for several successive years, I have only succeeded in placing my notes in the hands of the people living at my own expense; and that all earned with earnest efforts and much delicate health. I have been a Christian, a brother, a father, a friend, a counselor, light and life, when I am physically weak then I am spiritually strong. "God is the refuge of the righteous, a very present help in trouble."—Ps. 46.

In D. A. W. No. 45, under caption of, "A Yehuda's Confession," I believe in progressive religion, but not in the progressive Christian. (The progressive Christian is the result of the progressive religion, and not a matter of faith. The aged brother is correct.)—Eos.

This paragraph is such a puzzle to me I write to ask your explanation. I have read it. I understand the aged brother to say he believes in progressive religion, but not in the progressive Christian.

With my view of the words, and of disinterested readers around me, we could only conclude that the aged brother's religion, and not his nature, is progressive. I understand him to refer to these things; and nature is not a matter of faith. Gladly following this you say, "the aged brother is correct." What is the meaning of the things are "not of faith?" "What is not of faith is true." Over and over I examined to understand the meaning of the parties; for they seem to conflict.

As to my part, I care very little about names. I wish to ask your explanation. I have read it. I understand the aged brother to say he believes in progressive religion, but not in the progressive Christian. (The progressive Christian is the result of the progressive religion, and not a matter of faith. The aged brother is correct.)—Eos.

Then we can find much real sense of duty to God and man. Faith and works unto God and man. Old what a resolution is made. The aged brother says, "I will keep the Sabbath and command." "Of us little faith."

My Almighty God so untopical and open his eyes to the light of his house, a daily prayer may be moved to be about my Father's house.

In various ways it is fully needed.

Your minister in Christ, JUDAH A. WOOD.

### FRINDLY RESPONSE.

Thanks, dear sister for your "note" to Tract Society. May many "go" and do likewise. Bro. J. S. Mohler, in this issue presents us a definition of the term "progressive." We do not say that definition is the best or the poorest, but suggest that all read it carefully.

The aged brother and any other person is not required to believe in a present Christian "in order to be saved in heaven, but in the divine principles of salvation. The Christian is an exponent of the principles of Christianity, and not Christianity itself. The Christian is only the effect of Christ's work on earth, and not the cause. A man is not required to believe in the present Christian, and Jesus, who brought "immortality to light through the flesh." And, man is not to be required to believe the principles of religion, but to obey from the heart that form of doctrine once delivered unto the saints." We say amen, to the union of faith and works, and works will follow all true faith. Please bear in mind cause and effect, the thing itself, and the result of that thing, and then you will have our idea as expressed in

your quotation. If we "grow in grace and in the knowledge of our Lord and Savior Jesus Christ" (2 Peter 3:18) we will be moving forward, and that is characteristic of a Christian. A Christian does not go downward, but upward. The term does not mean going backward, but forward. Is not this a fact? If so, can any apostle, strictly speaking, be used to qualify it? Does not the term "Christian" imply "progressive"? Can a help to us be a Christian? Can he be less than a Christian and still be a Christian? Is there such a thing as an unprogressive Christian? Let us have some light shed upon this. M. E.

### SUCCESSFUL GOSPEL WORK.

BY S. T. BUSHMAN.

IT is apparent to the observing mind that the Christian is the success of the gospel of Christ, in the conversion of the sinner. Various are the methods adopted by them to accomplish their designs. And from neighboring ministerial force is secured, means subscribed, house of worship in readiness, announcements made, the people assemble and the work is commenced. Notwithstanding the means provided and the efforts made, the success attending their efforts does not meet their expectations, and in many cases evinces a signal failure, and in consequence of this, disappointments follow.

The prospective meetings are now a reality. The brethren and sisters walk their neighbors and friends assemble together in the sanctuary of the Lord. The saints pray, the minister labors hard, the people come and sing, if any, is the success of the labor and means expended. Brethren expected their neighbors converted. Parents looked forward with painful anxiety for the conversion of their children and having them safely anchored in the arms of Jesus. Husbands or wives who were believers in Christ longed for the happy hour when they could give to the hands of their wives or the solace of their husbands, the embrace of their reconciliation, or to them extend a Christian recognition. But their fond hopes and expectations proved futile. They wonder. They inquire what is wrong? Sorrow instead of joy fills the heart. The unconverted feel to say, their power is gone, and with feelings of surprise at this success they yet remain in the same state. What are the causes producing these almost or entire failures?

1st. Perhaps we place too much confidence in man, too much is expected of the minister. A circumstance of this kind occurred sometime ago in the State of Minnesota as related by a Baptist minister. In the city of Minneapolis, the society of Baptists called a meeting; all the necessary were provided for the minister, Dr. Buckley, was called to preside. A week's preaching was held prior to the arrival of the Doctor, and all his positions to Almighty God were centered on Dr. Buckley for his protection and safe arrival. So great was the gossiping among friends "when Dr. Buckley arrives the meeting will be a great success and sinners will be converted." The time of his arrival approached, a committee appointed to conduct him to his place of meeting. The people assembled, all anxious to see and to hear the great orator. The minister arrived, but where is Dr. Buckley? Ah! the disappointment, the tears, that fell from many of that congregation, "our meeting and our work of prayer is a failure." At this time an aged pastor arose and observed, "we have been trusting too much in man, let us trust in God. We also have a work to do and now let us set our feet on the rock and let us hold up his hands and labor with him trusting in God and the blessing will follow. At this juncture he called for a season of prayer, the work commenced and great results followed.

2nd. It may be the church is not in harmony and in good working order. If such is the case we need not look for much success. Our inclusion and exclusion of the members, anxious for the conversion of their friends. On this a holy decision! But to insure success there must be a united effort, unity of action and sentiment upon the part of the members. Must be in love and harmony and walk worthily in the truth as it is in Jesus in order to be blessed with the joy of heaven (2 John 3-4). In order to

work in the glorious cause of our blessed Master more successfully and to insure the blessings of heaven, I would offer the following plan as already suggested and it is in part, by an humble follower and earnest disciple of Jesus.

When a local church desires a series of meetings, 1st. Let the house-singer counsel his members as to whether they shall attend. 2nd. Are you in love and union, peace and harmony so that you can stand united in defense of the gospel and support this meeting of your proper success attendance.

3rd. When you are such a church, pray and conduct this meeting? If the decision is for your home minister or foreign, then preach and hold them up before God and success will inevitably be the result. For Jesus has promised to be with his children wherever assembled in his name, and if not in union and peace we cannot meet in his name, and the consequence is we cannot receive the blessing. If this course was pursued by the churches generally, the evangelists could go to their fields of labor with a lighter heart, knowing that all is love and union among the saints and all needed help readily offered. Then brethren and sisters let us not trust in the arm of flesh, but in the mighty God who will ever help us in all our trials.

## Our Bible Class.

The Word of Truth no Tongue Can Tell.

This department is designed for asking and answering questions drawn from the Bible. It is intended to promote the truth, all questions should be asked and closed in simple language. We shall give questions to our contributors to answer, and this does not exclude any others writing upon the same topic.

### BOOK OF JASER.

Please explain where the book of Jaser is to be found? John 10:15. HANNAH KERRY.

THE ENQUIRER referred to reads: "It is not the written in the book of Jaser?" or so the marginal has it, the book of "the upright."—2nd Sam. 1:18. "Jaser," is not written in the book of Jaser.

Commentators are very much divided on this. Some think that it was a commentary similar to Caesar's on his wars with the Gauls, while others think that it refers to the book of remembrance prepared by Moses for Joshua's private use.—a sort of directory how to proceed in war. To this latter opinion we are inclined. M. E. K.

### GREATER WORKS.

Will some one please explain John 12:18? It reads as follows: "Verily, verily I say unto you. If this belief on me, the works that I shall be do, and greater works than these shall be done, because I go unto my Father." RILEY STEW.

HERE CHRIST gives his disciples a promise of a "greater work" which we shall see fulfilled in their speaking "with tongues" in the conversion of the world and at one time, healing the sick by their hands. "These were greater works than Christ himself did."

### RECAPTULO TO MY FATHER.

It was through the Holy Spirit that they did these things. Christ said, "If I go not, the comforter (Holy Spirit) will come into you; but if I go away I will send him unto you. Thus we see they did these things through the Holy Ghost and the Holy Ghost came by Christ's going to the Father.

Will some one please explain Matt. 12:30? It reads as follows: "For as Jesus was there 3 days and three nights in the whole world's history; so shall the Son of man be there 3 days and three nights in the heart of the earth." H. E. BERRY.

This is a prophecy that was uttered by Christ, and fulfilled while he was in the grave. Although Christ was not there three days and three nights in the grave, he was part of three days.

Mt. Morris, Ill. A. W. VANIMAN.

For the benefit of those who did not take the BRETHREN AT WORK when we announced that a series of articles would appear on infidelity, we would here say that we take Ingenious's own words to condemn his theory. So that in truth it may be said of him, "thine own mouth condemneth thee."—Job 13:6.





## Correspondence.

These things were we told you, that your joy may be full.—John.

From Bro. Samuel Murray.

**Dear Brothers:**  
I AM still able to travel and do some preaching; been very busy the last three weeks. On last Sunday evening had a very attentive audience in Beaver City, Miami county, Ind. Many could not find seats, yet all were very quiet. On the 15th, I commence a meeting in Whitley Co. Remember us in your prayers, for our labors are arduous.

From Washington, Iowa.

**Dear Brothers:**  
OUR communion meeting, held at brother H. Eitz's, is now past. We had a few for the soul. Although there was only a few to labor in the ministry, the work was preached with power. Brother John Fritz was the only strange speaker present. One soul was added by baptism. I never saw better order. May God bless the word spoken that it may bring forth much fruit in harvest time.  
ABRAHAM WOLZ.

Mission Work in Southern Iowa.

**Dear Brothers:**  
ABOUT seven years ago the Southern district of Iowa inaugurated a plan of Mission work. A few of the churches took hold, and did their duty, but the work met with much opposition, and at the next District Meeting the work was again set on foot with a few changes decided. At the former conference, I hope the members of the district will now take hold and aid the cause as it justly deserves. Let us now throw away our little quibbles about plans and give it a fair trial, and then we may be enabled to see where we can improve in the future. Let each ask himself, What could I afford to give to save a soul from death? and give accordingly, and then pray God to bless our united efforts.  
O. B. KEEFORD.

From Kirbyville, Mo.

**Dear Brothers:**  
ALLOW me to express my heart-felt gratitude for the papers you have so kindly sent me. Brother Harader visited at last August and remained several days. Three were baptized. Our little church consists of nine members. We are now in the midst of visiting two ministers and a deacon. There is some interest here, and we hold meetings every two weeks. Our church was first organized by brother George Barnhart last winter.  
JAMES MCKIN.

From Madison Co., Ohio.

**Dear Brothers:**  
WE have a very nice and suitable meeting-house built about two years ago, that will seat seven hundred people, and is situated four miles north-west of Dublin. The church here was quite new in number previous to the feast, which came off on the 24th of October, there being only fourteen members, but during a series of meetings held by brother Oliver Young of Miami Co., before and after the feast, various persons were baptized by baptism, and three were re-instated, making in all an addition of twenty members. Brother Young labored diligently and successfully in these meetings proclaiming the Gospel truths with clearness and forthrightness, illustrating the doctrines of the Brethren's favorable impression has been made on the people of this community, and we believe that still more good from these meetings will yet be realized. Others have expressed themselves well satisfied with brother Young's "Gospel" who we do these things? and we verily believe are "almost persuaded."

A number of brethren from a distance, principally from Danvers Church, attended our Love-feast. Several ministers were present, including Brother Edgar Dyer, who preached and the preaching in the afternoon. He spoke with power and earnestness. On the evening of the 29th, the sacred ordinances commemorating the suffering and death of our Lord Redeemer, were solemnly, but not perfectly obeyed. The houses were comfortably filled as being unable to gain admission at all.

The farewell address, on the morning of the 30th, was touching, and not only the brethren, but sisters were made to weep. Brethren

Edgewood and Geo. Garver, of Dayton, went on their way to South-eastern Ohio, and West Virginia, to preach the Gospel, and brother Young remained with us till Tuesday following, preaching, admonishing and baptizing.—Four persons were baptized on Monday evening the feast, one of whom was your unworthy correspondent.

We have preaching at our home once a month, commencing, usually, on Friday evening, and continuing until Sunday following. Our neighboring brethren furnish the ministers.  
S. M. PATON.

From Hudson Church, Illinois.

**Dear Brothers:**  
WE have just passed through a glorious season. About the middle of October brother Edward Forney came to us and solemnly held forth the Bread of Life until the 25th, when brother Fritz, Wise also came and preached for us and left many lasting impressions. On the 28th was our District Meeting, which passed off so very pleasantly. The business was all transacted in love and harmony, which has left a very deep and lasting impression on our minds. We have all been good and thought it one of the best meetings of the kind they ever attended. Not one ungodly word was spoken nor an unkind look given, but all was peace and union. Then brother M. M. Edgewood came and preached the word with great power which resulted in the conversion of five precious souls, and among the number was our own dear brother Ota. By this time brother Edgewood's health began to decline, but he labored on until the 6th, when brother D. B. Garver took his place. Then came the last time of taking the parting hand with brother Edgewood, for he rendered good service and his stay was so pleasant. May God bless him. Then our beloved brother Gideon came and labored for us until the 10th, which resulted in the conversion of four more dear souls, (nine in all), among this number our "baby" brother Frank. We must confess that we have been greatly blessed and that the Lord has been abundantly strengthened in the good cause, and that all have enjoyed one of the most pleasant seasons that we ever had. Although we have had one or two meetings every day for about three weeks, we feel loth to close as seems many more are almost prepared to become Christians. Our meetings closed last evening with many good impressions, but now we are called to part with our dear brother Gideon. May we all one day meet to part no more. One of the most encouraging items of our joyous season occurred last Sunday, when all the little children of the district contributed to the Danish Fund. God bless them, "for such is the Kingdom of heaven."  
REBECCA SAWYER.

From Virginia.

[The following correspondence should be appended sooner, but was misplaced. We regret such occurrence.]

**Dear Brothers:**  
THE churches of the brethren are celebrating the occasion with meetings for thanksgiving which are being well patronized, not only by our members but by many others outside with whose souls the Lord is growing in interest. This is as it should be. Since it is little enough that one day in a year should be set apart for a public manifestation of gratitude to our merciful and benevolent Father. Last Saturday night our congregation assembled for with worship and song, and after a good meeting, I felt called to attend to some important business with the church in Montgomery county with which I have been laboring as provincial elder. Church business having been attended to in the evening, the prayer meeting came off at 8 p. m. The attendance was very good, the fervent showers of rain notwithstanding. After preaching a young girl of less than fifteen summers came forward and was baptized by brother Young, who was waiting for her, and asked to be received into the divine family.

The particular business of the meeting was to restore the former Elder to his charge, he having been suspended in consequence of the appointment of the committee of five brethren had convoked our district for some two years or more, which was brought to an end at our late A. M. as you and many of your readers will remember, calling forth the necessity of the appointment of the committee of five brethren.

Before leaving the place of meeting, however, the more conservative and gradual from our district who were present, deprecating such necessity proposed terms of compromise which

was finally accepted by all present, and so the matter was adjusted so far as those present were concerned, and the committee was relieved of the duty assigned them. But of course it was necessary that the church involved should be consulted and accepted. The actions before it could be effected. This was done at the meeting above named, the articles of compromise were read and explained, the vote was then privately taken and resulted in a unanimous vote for the restoration of the suspended Elder, and he was again installed in his office and requested in the regular way.

I then gladly resigned my charge as provisional elder with an invitation for a blessing upon the elder and the church, and judging from the cheering and the expressions of some, and the fraternal feeling that seemed to pervade the whole congregation, I concluded that all present was glad that it was now disposed of, and which makes me indulge the hope that all wise have taken an active part in this matter. We will have wisdom by experience, and that questions engendering strife and heart burnings will no more disturb the peace of our Brotherhood unless there is a cause, for nearly there was no cause for it if it had been left to rest on the basis of the present compromise there would never have been one word said at it and ever since it had been a question, at any time it could have been settled upon the same basis, and no one would have been hurt, and we would use our energies to improving our talents and employ them in trying to recover lost and ruined sinners, and promoting the glory of God.

On my arrival home from the above named meeting, I was informed that brother Rockledge, some forty-five miles distant, informing me that he was seeing six persons in that vicinity that wished to visit our church, and that the time was set for their baptism, and that there for the first time, a class of nine, including a Methodist minister, to have an exhaustive sermon on the peculiarities of our church, especially on true immersion, and desired me to be there. The doctrine of our church has only quite lately been introduced in that vicinity, a few brethren moving in, and a minister visiting them and preaching occasionally. The work, we may suppose, is of the Lord and I hope we may have a good report from that field of labor.  
R. K. MOONAR.

From Fairview Church, Ohio.

THIS church was erected and recently completed by the brethren of the Wyandotte congregation, Wyandotte Co., Ohio. On the 15th, the old church was closed, and the brethren in holding a series of meetings at the above named place. The church was dedicated by brother L. H. Dickey of Fortleria, Ohio, on the 2nd inst., with brother Gideon Bollinger, continued the meetings until our arrival on the 5th. We remained until the 10th, when we returned home leaving brother Dickey and J. Brillhart in the field to continue for a few days. The meetings were of growing interest and we hope are the meeting class many that be added to the Church of Christ. The brethren and friends here have erected a fine house 20x30, a good, substantial brick structure, and have it neatly finished and in good order. Their membership is not very large yet, numbering about fifty members, and the ministerial class of brother Frank Young. They now, by concentrating their efforts to one place (the church) at regular intervals, hope to increase fast in numbers, and so all good Christians do, advance more and more in purity and holiness.—They also have a series of class meetings, and request that they, when passing through, stop off and labor for them. Please address brother Jacob Heistad at P. S. Wyandotte Co., Ohio, who says he keeps a "Preacher's Hotel" and will call on you to convey you from Nevada, O., to place of meeting.

On returning home we found that two of the Swarth brothers of Bourbon, Indiana, were in this vicinity, visiting their relatives, and requesting that they call at the old church (Fairview) on Lord's day. This evening (Monday) we went over and had the good pleasure of listening to an able discourse by brother J. H. Swarth. We were highly entertained by the sermon and pleased with the visit. We were again in the faith of Jesus.  
S. T. BOWMAN.

Dunkirk, Ohio, Nov. 11, 79.

From Mt. Morris, Illinois.

**Dear Brothers:**  
BEING requested by many to write to them when we got home from our journey West,

I thought I would do it through the press, by which means I could write to all at once.

We arrived home on the 8th of October, and found the family all well. My companion was quite sick for over a week before we got home, and has been under the Dr.'s care nearly ever since. She was confined to her bed for about four weeks and the greater part of the time was not able to be up. She has now so far recovered as to be up a good part of the time, and I fondly hope, by proper care, she may soon be restored to her usual health.

We spent about two weeks in Gage county, Nebraska, found the brethren generally well, and earnestly contending for the faith. Five years ago when I was there, there were only four churches, one at Fort Center, one at Dallas Center, and one near Marshalltown. We spent some time with the brethren in Poweshock county, and had four meetings. The meetings were quite largely attended, and good order and attention. Two were added to the church at Dallas Center, and three at Marshalltown.

We enjoyed our visit very well, met many old acquaintances and formed a great many new ones, which I trust will not be forgotten. Our visit was of great providence of God, we should never be permitted to meet again in this world, may we be so unexpectedly happy as to meet beyond the river of death where separations will be no more.  
D. E. PACE.

To Elder Isaac Price, of Schuyler, Pa.

**Dearlly beloved brother:**  
YOUR letter was received, and read and I thought I would write to you in words of comfort and much encouragement.

Dear brother, I rejoice to learn that you, in the extreme East of the Vineyard, feel so much interest in the welfare of the Church here in the West. I wish you could be present. We need your presence, your preaching, your words of advice, but since the fruits of twenty-five Winters have whitened your locks, we cannot expect you to make so long a journey, so I will try to let you know the welfare of Zion here on the plains of Nebraska.

I, with others, often read the calls for ministers on the frontier, but seldom heard of them being answered, and finally I was moved upon to try to answer one of these calls. We moved from Carroll Co., Mo., to this place on the 3rd of last May, and located here where there were several families of members already living. We settled in a good and pretty country and began to hold meetings in the school-house, and keep the attendance of the Lord's people very quiet, orderly and intelligent people, and very quick the Lord bestowed upon them is not altogether in vain. Three have been baptized since we are here and several more in so that we now number twenty-five souls, and with the aid of our dear "Elder" both the Lord helped us," and in him we trust for the future. About one week ago we came to our place on foot, upwards of forty miles, having heard of the Brethren, who baptize by true immersion, and keep the ordinances of the Lord's house as he had read in Scripture and in ancient history. After asking some questions he desired baptism. He is a Swede by birth or nationality. On last Sunday he was baptized and we were all rejoiced. He is a Swede by birth, and has lately visited several adjoining churches, a distance of fifty or seventy miles. I found them earnestly contending for the faith. We live among very quiet and orderly people. We have not heard of a dissident since we live in the West, and such a thing is not known in the East. Here people are hardened so here know nothing about the country. The country is new and we are deprived of some things. The fruit we meet with as much as most trees are too young to bear, but we have very few luxuries here, and in a few years we expected to enjoy fruit too. All things considered, I believe we are as happy here as we could be anywhere, and yet have no reason to regret the move we made. We know that to remain in the East we must also suffer with him, believing he will sustain us in our trials. We still feel to put our trust in him, and try to watch and pray until our labor on earth closes, when we hope to meet our dear brethren and friends in the Kingdom together here in this world in the same cause, that bright world above where there is no sin. I hope and pray you with us, and all God's people, to be united in the Kingdom of his blessing. We send greetings to you and family, and all that love the Lord Jesus Christ. Can we let us hear from you?  
JOSEPH Y. H. P. JR., CL.

Weeping Water, Neb.

## Gospel Success.

A day they say that he will still shine in the brightness of the triumphant; and they that, first, may to reign among the stars forever and ever.—Rev. 19: 1.

Ararat, Ind.—Ehren turned from sin to serve the Lord God by his own methods.

Washington Church, Iowa.—One dear soul "born of the water and the Spirit."

West Lebanon, Ind.—One received into fellowship by God's appointed means.

Rock county, Neb.—One, by Gospel, brought into the Kingdom of Jesus by His means.

Russ, Ind.—One baptized; joy among the saints.

Spring Run, Pa.—"Four of God," sent forth to endure hardships as good soldiers.

Frederick Creek, Ind.—Ten added by Gospel messengers, through the blood of Jesus.

Flora, Ind.—Sixteen baptized and six applicants. There is joy in that church and in heaven too.

Pleasant Ridge, Ind.—Twelve enrolled in the army of the Lord.

Lafayette, Ohio.—One made the good confession, and is in fellowship.

Valley Park, Va.—Eight persons confessed Christ, and are walking in avenues of life.

From John Wise.—I closed a meeting last night at Wabash, Dubuque county, Illinois. Delivered nine sermons to very attentive congregations. We had no accessions but hope there was seed sown that will bring a copious crop.

The members that attended were brought up to God. On the 15th, I will start to Pa. We had a heavy rain last night, and to-day the wind is cold.

## PROGRESSIVE RELIGION AND PROGRESSIVE CHRISTIANS.

BY J. S. MOHLER.

PROGRESSIVE religion is the CAUSE, and progressive Christians are the RESULT of the religion in the doctrine of Christ. There can not be a progressive religion without a corresponding progressive Christianity. They are inseparable.

Progression means to go on to perfection in anything as unbroken as to go. The perfect progress in literary attainments to the scholar, the mechanic, progresses in his trade till he masters it, the traveler progresses in his journey till he arrives at his destination. Progression means exaltation; retrogression means disgrace. The Christian progresses in Christian warfare and Christian perfection until God calls him hence. The "progressive Christian" is the outgrowth of progressive religion. Progressive religion means the principles of the religion of Christ, but more faithfully every day. We do not mean that we can improve upon the moral precepts of the Gospel, but we can improve ourselves by living more religiously as we are passing down the stream of life. By progressing in the religion of Christ we progress as Christians. There can be no other result, hence the phrase, "Progressive Christianity" is eminently proper as applied to the faithful followers of Christ, who are constantly striving to press forward towards the mark for the prize of the high calling of God in Christ Jesus; is aiming to arrive at Christian perfection by abiding to his faith, virtue, knowledge, temperance, patience, goodness, brotherly kindness, charity, and to ABOUND in these virtues. The phrase, "Progressive Christianity" has been misapplied. Sometimes, instead of saying "The progressive Christian," we ought to say this "unary professor." For this cause the church has little say, but we hope that all who have named the name of Christ will strive to be progressive in the Christian graces and virtues, and never become weary in well doing nor lay their armor down till the victory is won and eternal life is theirs.

## Literary Notices.

The North American Review.—The number number of this Magazine contains the following subjects treated by some of the most talented minds in the literary world: "The other side of the Woman's Cause," "Malthusianism, Darwinism, and Pessimism," "A Page of Political Correspondence," "The Diary of a Public Man," "Tenor Reactions." Price \$5.00 per annum. Single number, 50 cents. D. Appleton, 548 and 557 Broadway, New York.

Our attention, published by H. J. Korte, Dayton, Ohio, contains a biographical sketch of Elder Peter Nuss, a short history of the Brethren in the Miami Valley, Ohio, the Coon River Church, Iowa, and a lot of other interesting matter. The ministerial list is divided into Eastern and Western sections, and that of Ohio is given by Districts. On the whole, the author deserves considerable artistic taste in his work. Price 10 cents, or 1.00 per dozen. For sale at this office.

### Railroad Arrangements.

In order to avoid confusion and misunderstanding among those who attend the A. M. from a distance, the Committee of Arrangements have appointed Moore and Edmondson of Lusk, Illinois, to take charge of all Railroad Arrangements, and secure such rates as in their judgment may seem best for those attending the meeting. It is suggested that no one make any arrangements, and without consulting these brethren and have things understood there need not be so many notices published in our papers. By order of the Committee of Arrangements. J. H. MOORE, SECRETARY.

Brethren's papers, please copy.

### Danish Poor Fund.

Des Moines Valley Church, Iowa, ..... \$3.25  
C. P. FOWLER, TREASURER.  
Lansark, Ill., Nov. 1899.  
P. C. please copy.

### Southern Kansas Mission Report.

Frederick Church, ..... \$4.25  
State Street Church, ..... 5.50  
St. Paul's Church, ..... 1.00  
Cedar Creek Church, ..... 5.00  
Total, ..... \$16.00

We hope that brethren that have not sent in their donations will do so at once as our brethren are about to start for the Mission Field. E. HOFFORD.

### Danish Mission Report.

Keokuk Leonard, Iowa, ..... \$1.00  
Homer Creek Church, Iowa, ..... 1.00  
Osgood Creek Church, ..... 1.00  
Nettle Creek Church, Ind., ..... 6.80  
Rome Church, O., ..... 2.00  
Indian Creek, Iowa, ..... 2.00  
A Sister, Ill., ..... 1.00  
Clear Grove, Penn., ..... 1.00  
Clear Creek, Ill., ..... 1.00  
Tawasaw, Ohio, ..... 2.00  
Danish Ridge, ..... 2.00  
Union Center, Ind., ..... 2.00  
South Bend, Ind., ..... 2.00  
McCorrell, Ill., ..... 2.00  
John's Creek, Ohio, ..... 2.00  
Pike Rock, Kansas, ..... 2.00  
Greenland, W. Va., ..... 2.00  
J. H. Johnson, Illinois, ..... 1.00  
Londonsville, Ohio, ..... 1.00  
Ref of the Londonsville Church, in May, 3.17  
Rush Creek, Ohio, ..... 2.00  
Chester, Iowa, ..... 2.00  
Stanslaus Church, previous report should be ..... 2.00  
Rikardt Church, Ind., Sep. 13, ..... 5.00  
C. F. ROWLAND, TREASURER.  
Lansark, Ill., Nov. 1899.  
P. C. please copy.

### City Mission Fund.

PEASE acknowledges the receipt of the following: John M. Schick, ..... \$1.00  
A. J. Miller, Lima, Ohio, ..... 1.00  
Jonah S. Gabel, Newport, Pa., ..... 1.00  
C. O. Gabel Church, Fulton county, Ill., ..... 3.37  
Geo. Jacob Burek, ..... 2.00  
C. Loysen, Troubridge, Va., ..... 1.00  
Lydia Nunniger, Daleville, Va., ..... 2.00  
Ann Brenton, ..... 2.00  
Susan Atwell, ..... 2.00  
Zilina Nunniger, Cloverdale, Va., ..... 2.5  
A. Fred, Boushock, Va., ..... 2.5  
Rachel Puschinger, Stony Hill, Pa., ..... 5.00  
Sarah Bowman, Abate, Ind., ..... 1.00  
Laura S. Wallace, Hontley, Kansas, ..... 1.00  
Mahlon P. Lichty, Towson, Iowa, ..... 1.00  
Lisa Replinger, Maria, Pa., ..... 1.00  
J. Clapper, Carey, Ohio, ..... 5.00  
Augustus Knibb, West Independence, O., ..... 5.00  
Sister ..... 2.00  
Sister Rothrock, New Stark, Ohio, ..... 2.5  
Sister Eberhart, West Independence, O., ..... 7.5  
Rosaana Gaud, Congress, Ohio, ..... 1.00

M. N. Smith, Dayton, Ohio, ..... 1.00  
P. R. Baldwin, Iowa, ..... 1.00  
Sister S. Hutensville, Ill., ..... 1.00  
Mary Emma, Nachusa, Ill., ..... 1.00  
Benjamin Kerkel, ..... 1.00  
J. R. Deppert, ..... 1.00  
John Ashworth, Poplar, Ohio, ..... 2.0  
John Kaufman, Saco, Ohio, ..... 2.0  
A Brother, North Manchester, Ind., ..... 1.00  
Amount previously reported, ..... \$44.97  
Total, ..... \$101.57  
S. T. BOESCHMANN.

Danish, Ohio, Nov. 19, 1899.

## Patien Asleep.

Based on the final which took the Lord—Nov. 14, 1899.

Obituary notice last, written on last day of year, and taken from all other sources. See

PETERS.—In Luck, Elkhart Co., Indiana, October 26th, 79, Leah Peters, aged 57 years, 8 months and 5 days. She was a member of the United Methodist Church. Service by Isaac and the writer.

RITSMAN.—In Wabasha, Nov. 11, Isaac Ritsman, aged 38 years, 9 months. During his sickness, he united with the Menominee Church and was assigned to the will of God. Remarks were made to a large crowd of people by John Fank and the writer.

SCHRIVER.—In the Yellow Creek District, Nov. 19, Edith A., daughter of brother Daniel and sister Mary, aged 19 years, 10 months, 10 days, died of diphtheria.

MILLER.—In the same district, Oct. 19, sister Elizabeth, wife of Elder David Y. Miller, aged 64 years, 6 months. Services by D. B. Stanslaus and the writer.

FOX.—In St. Joseph District, James, son of brother Frederick and sister Mary, aged 2 years, 10 months and 17 days. Services by the writer.

OVERLEES.—In the Bangs district, Elkhart Co., Ind., August 5th, Harvey, son of Leonard and ————, aged 3 years. Services by the writer from John 11: 13.

LONG.—In Mishawaka, Aug. 25th, Catherine Long, aged 30 years, 11 months and 27 days.

MILLER.—Aug. 31st, sister Catherine, wife of Joseph Miller, aged 4 years. She was helpless for nine years, and we trust her here is her eternal gain.

JOHN METZLER.

STRAYER.—In the Maple Grove church, Norton Co., Kansas, November 5, 1879, Matie C., daughter of brother Paul and sister Elizabeth Strayer, aged 1 year, 3 months and 25 days. Services by the brethren from 2 Sam. 12: 23. N. C. WORKMAN.

NEWCOMER.—In the Rome church, Nov. 5, 79, sister Isabelle, wife of brother Samuel Newcomer, aged 36 years. Funeral discourse by Elder Jonathan Whitmore from Rom. 8.

MYERS.—In the Buffalo Valley Church, Union Co., Pa., November 12th, 79, Eld. Isaac Myers, aged 75 years, 8 months and 15 days. Funeral discourse from 2 Tim. 4: 7, 8, by Charles Royer and the writer.

MOHLER.—In the Mineral Creek Church, Johnson Co., Mo., of Typhoid-malarial fever, our much beloved brother David D. Mohler, aged 23 years, nine months and 10 days.

He was a son of our well known brother S. Mohler, and son-in-law of brother Henry Wampler. In the death of our dear young brother the community has lost a good citizen, the church a worthy brother, and his wife an affectionate husband. But none can mourn so those who have no hope, for the eternal and glorious life which he lived could detract the mind of the beholder in no other direction than that of accuracy and Christianity. Funeral discourse by brother A. W. Reese and the writer, to a large gathering of sympathizing brethren, sisters and friends.

EMMETT.—In the Center View Congregation, Johnson Co., Mo., Nov. 6th, 79, of Typhoid fever, Mary, daughter of brother Jonathan and sister Lydia Emmett, aged 25 years, 8 months and 29 days. Funeral service by the writer to a sympathizing congregation.

From the many unnumberable evidences of affection as exhibited upon that occasion, we were made to inwardly say, "Behold how they loved her." She leaves a sorrowing father and mother, and a dear and affectionate sister and brother, with whom we deeply sympathize. Oh how hard to take the lid, lingering long as we farewell, but such is life in this world of

various and sad ones. May we all so love that we can meet where the last hour shall not ever be shed. A. HUTCHES.

FLORY.—In the Thorn Apple District, Iowa Co., Mo., Oct. 27th, 1879, 4-ter Catherine, wife of Mrs. Jacob Flory, aged about 28 years. Sister Flory was a consistent member of the church for a number of years, and was loved and respected by all who knew her. She leaves a dear husband, parents, brothers and sisters, and many friends to mourn her early departure. Her sickness was of short duration but severe, which she endured with Christian fortitude. She was anxious to be in the home of the Lord the last night of her life. Her funeral was largely attended by relatives and friends. J. W. WINNEY.

EMERICK.—In the Union City Church, Ind., Nov. 14th, at the residence of her uncle, Bro. Samuel Wimmer, Sarah S. Emerick, aged 12 years, 3 months and 22 days. Her father, Wm. Emerick, lived in Illinois, and died some years ago. Her name seemed to be just developing into a knowledge of the merits of a Savior. In her last hours she spoke often of her loving Lord, and of her desire to go to him. Our conversation on the subject of the Mother's glorious language, "of such is the Kingdom of heaven." OAKMAN improved from 2 Cor. 5. W. K. SHIMMONS.

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## TRIALS ARE BLESSINGS

If I grieve a wide river and flow  
Around our floating bark.  
May we not then begin to know  
That light succeeds the dark?  
And if the dead, in supernal waters  
Do wait to rise to the strand,  
May we not know that God is there,  
To hold us in his hand?  
May we not think and be still kinder,  
That if we rise or fall  
The soul can never backward go,  
It holds the power of all;  
And the then it reaches up to us  
And for a time it reveals,  
To only working of the sun,  
For God is at the helm!  
If lightning's flash and stormy rain,  
As t'wixt us and our home,  
Let us keep traveling toward the sky,  
More and more their room;  
And they the mellow radiance fall  
Over all the golden grain,  
Be not dismayed at it at all  
But nobly try again.

Trials are jewels to the soul,  
And never come in vain—  
They shape around that final goal,  
When pleasure hampers pain;  
Then if they come, should we repine,  
And dread their use as pain?  
O, if we seek the Great Divine,  
The answer will be plain.  
The stalwart oak that often breaks  
Will surely live the longer,  
The only help that nature adds,  
To make its roots grow stronger  
And so with discipline to us—  
No part of it is vain—  
And therefore let us bolder run,  
But rise and try again.

We will! Ah, yes! We're going on  
Like bees and earnest men,  
Our earthly work is not yet done,  
But still, we'll be the best;  
Our sails are spread, we're outspread bound  
On life's great wondrous trip,  
And if we're vexed or may be bound  
Still clinging to the ship!

## THE SECOND RESURRECTION

BY JOHN FISK.

"But the rest of the dead lived not again until the thousand years were finished." Rev. 20: 5.

IN the second and last resurrection all the prison houses of the dead will be opened, and the rest of the dead all have to come forth whether buried in the earth or in the sea, whether in death or in hell. Jude even tells of some, he calls them spirits that are in reserve in chains under darkness unto the judgment of the great day; they will also be of this great number that John saw stand before God.

That this second or last resurrection will not take place until a thousand years after the coming of Christ is a truth revealed in the Bible equally as clear as the first. Look at the text at the head of this essay. "But the rest of the dead lived not again until the thousand years were finished." But John did not say of these as he did of those that have part in the first resurrection, he could not say, "blessed and holy is he that has part in the first resurrection," neither did he say the "second death has no power over such; much less could he say that they shall be 'priests of God and of Christ, and shall reign with him a thousand years.' Oh, no; he cannot give them this great promise. But John goes on and says, "at this period of the end of the thousand years Satan shall be loosed out of his prison." Oh! the grim monster! Oh, horrible to think that this dangerous Dragon, the old Serpent which is the Devil and Satan, that was bound and sealed up in the bottomless pit a thousand years, will now go out once more to deceive the nations which are in the four quarters of the

earth, Gog and Magog to gather them together to battle, the number of whom is as the sand of the sea.

It seems that this little season of Satan's blessing, when the thousand years are fulfilled will be a trying time; for those nations that shall now live again when the thousand years are finished. My text says, "the rest of the dead lived not again until the thousand years were finished." The word of inspiration here plainly implies that they now shall live again, and Satan at the same time is loosed, and now is among them to deceive. How much he will accomplish in this his last effort, we cannot say. According to John's record he will make a bold effort on these nations to deceive them, so that a great number will fall in line of battle with him. "And they went upon the breadth of the earth and compassed the camp of the saints about, and the beloved city." It looks to me as if Satan, in this his last assault to deceive the nations, to have them believe by their assistance he could yet overcome Christ, and the inheritance shall be theirs, and we would possess the kingdom, and the heir of the world, instead of Christ the Son of God; for this we worked his deceitful plans since the creation of man, and will so continue till his final overthrow which will be the result of his labors of this little season of tempting and deceiving the nations; for we are told in the tenth verse, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are; and shall be tormented day and night forever and ever." Here is the end of Satan's work. Now all nations are ripe and ready to be arrayed before the great white throne, to be judged according to their works.

"And the books were opened and an other book was opened, which is the book of life, and the dead were judged out of those things which were written in the books according to their works. And whosoever was not found written in the book of life was cast into the lake of fire."

Now, dear reader, you can see how important it is to live a true Christian life. For they that are Christ's shall be resurrected at his coming, while all the others are held in bondage of death a thousand years longer under a fearful waiting of judgment to come, while all this time the saints are in the greatest enjoyment of life and glory with their Lord and Master to enjoy the marriage feast of the Lamb of fat things a thousand years. Paul says, I Cor. 6: 2-3, "They shall judge the world, ye angels." Be ye therefore also ready for the first resurrection.

## DEATH AND IMMORTALITY.

BY ALLEN GREEN.

AS we are being hurried to and fro through the busy scenes of life, our pathway dotted all over with gloomy doubts and anxious fears, we seldom if ever cherish an inclination to leave this unhalloved ground. Life is sweet. Yet we frequently ask how any man could prize as a precious boon from God's bountiful hand? Should we not rather thank him for our existence, both present and future? How many regard it as that for which our Maker has designed it, an epoch of a grand panorama which once had a beginning, but has no termination, in which to prepare to meet our God. We fear least we be zealously engaged in the advancement of this mighty, noble work, we will not at the close of this illustrious period of

our existence realize it as such. Our memory of the past may portray to our vivid recollections, dim visions of a mis-spent and unimproved career, and our sentiments though unexpressed may be indicative of the poetical language, "Alas, most, but lost." It will be realized when too late to return to tell the untold story. Will that mortal life appear to us a dream. We repeat the assertion, that unless we be earnestly and actively engaged in the great scheme of religion, we will realize it as but visionary. While on the other hand if we spend a life entirely devoted to God's service, (for he wants a living faith), we have the promise of an endless life, and it will afford us a joyful comfort when we die, the reality of our life.

Have you ever thought of the no man's land, and intensified meaning of the word die, also the opposite live, which is no less significant? Let us consider with a feeling of sobriety, the office each performs in its frequent uses. Die, we all know signifies to cease to exist, to pass from the shores of time. When we examine the mighty frame-work of man, which death falls heir to, this house (as referred to by Paul the apostle) in which we live, how grand, how magnificent an edifice, how lofty and how majestically it is formed! Of all the different parts necessary to the construction of this stately mansion, is the tongue, also most wonderful. Solomon says, "in it is vested endless life and eternal death." It is that organ the accents of which vibrate through the aerial region, distinct and clear to our memory, though it has long ago been laid silent in the tomb. Should we not therefore always strive to have our last words loving words, for they may be the last! Now to confirm proof upon the inevitable fall of this structure, which will ultimately take place, and must through the process of death, be placed the dust from whence it came, tends to excite our utmost sympathy for those who paid the debt of nature.

Having considered the body, the mortal part of man as being subject to death, we will next observe the spirit, the immortal part as relative to life. Life, is more lofty in its significance. It affords to us a world of intensified thought. The language is in its spiritual import indicative of a continued existence in a state of glorified bliss with God's obedient children, or in perpetual torment among the spirits of the damned. In view of the vast import of these two great subjects under consideration, we ask every intelligent mind is it not worth our while to make an axe concerning our future state? Is it not well worth our while to spend our time in honor to the praise of God, and to the benefit of the soul. Inasmuch then as we have our mortal life from the cradle to the grave represented in the language of the apostle, "as being a vapor that appeareth for a little time and then vanisheth away," we will realize the termination of it to a certain extent as waking from a dream. We will not forget then, that we are placed upon this stage of action for a grand, noble, excellent purpose, and should take the more earnest heed to make that calling sure. Knowing this, that we will not pass by this way again, may we always tender to our fellow-believers that cautious feeling of brotherly love, which is indicative of refined morals, as well as synonymous to a child of God.

How many of us to-day who have named the name of Jesus, are willing to sacrifice moments in filthy lucre, or what

ever be the nature of it, to save ourselves from a grasp to a brother or sister's life, sometime in the unity of the spirit, thus blackballing all the internal activities of Christian piety, hiding self-interest in the robes of Satan and in the shadows of death off more than conquerors.

Dear reader, we appeal unto you, such as have not yet enlisted in the army of the Lord, violate not God's law which was legislated in the unity of the spirit, thus blackballing all the internal activities of Christian piety, hiding self-interest in the robes of Satan and in the shadows of death off more than conquerors.

## THE SOUL OF MAN.

THE Church Advocate gives the following interesting experiment: "It has long been an axiom of a certain class of visionary enthusiasts that that which we call soul is nothing more than a high, subtle development of life. This material and prosaic character of this proposition, or its opposite, has so far eluded the demonstration of the keenest analysis. With the aid of revelation, attended by the most patient scientific investigation, candid men of all classes have volunterously advanced the difficulties and mysteries which surround the origin, character, and destiny of the spirit. A late scientific experiment in the city of New York will go far toward settling this controversy by the literal demonstration of facts. A man had been caught by a circular saw in a planing mill, and one of the large arteries of his arm was severed, and from this wound he bled to death. This body was taken by Prof. Doremus, Drs. White and Chambers, and in the presence of a number of students from Bellevue and Roosevelt hospitals, actually restored to life. Blood was taken from two living sheep, incisions were made near the heart, and tubes inserted through which the vital fluid passed, galvanic batteries were attached to nerves, a small pair of bellows was inserted in the mouth, and at a given signal each operator began to act the part assigned him. Slowly the chest began to rise and fall, respiration began, the pulse beat faintly, the corpse was alive! The pulse gradually grew stronger, the man opened his eyes, and in a few days was able to go about the room, on the testimony of Dr. Bigelow, who witnessed the experiment. But the strangest part is yet to be told. When pressed to tell all, Dr. Bigelow said: 'Well, the man eats and drinks; seems to be afraid of other people, or more curious than afraid, and is strongly attracted by the heat or cold. But he can neither read nor write; does not know the use of books, plates, knives or forks. He is not able to talk, but cries out loudly or jabbars in an inarticulate manner. Once in awhile a word can be distinguished, but the man does not appear to perceive any difference between it and his jargon. The animal life has been restored, but not the spiritual. The mind with all its component parts has gone, I fear never to be restored.'

The more you think of yourself the less will rise and holy men think of you. You will find it hard to believe this. Vain men would fain be wise.

## HOW TO OBTAIN REGENERATION AND SALVATION, AND HOW TO PRESERVE IT.

BY HANNA LONGWATER.

**R**EGENERATION is a change of the disposition and of the will; a change of nature made in the soul by God's Word and Spirit. But some say, God regenerates first and then repentance and faith follow. But others say God works in men both the power to will and to do his good pleasure. He gives to men grace to repent and believe the gospel. He gives them grace to hear, to see, to feel, to pass from death unto life, from Satan to God. It is thus that, in the power of God's Spirit is a new creature, a born again child of God—regeneration, born of God. Now we may call all this the power of godliness in the soul. Now we may call it must have an outward form of godliness which may be called—baptism—a covenant made with God, the Father who dwells the sinner and of the Holy Ghost who guides the child of God into all truth. Now he is in the kingdom, born of water and the spirit.

Now to preserve his salvation he must keep Christ's commands and not walk after the flesh, but after the spirit. Now to say that the sinner must keep all the commands and ordinances of the gospel before he can obtain salvation or pardon or pass from death unto life or be born a child of God, is a great mistake. Sinners unconverted are dead and cannot do the will of God. He cannot see, hear nor feel; neither can he make himself alive, but God by his grace and convicting spirit draws the sinner by showing him his danger, gives him grace to repent and sends him in faith to Christ for rest, pardon, life and salvation. Being made alive he can and will do the will of God to preserve his salvation. This will show that we are not saved by our own good works or morality, but by faith in Christ as a Prophet to teach us what to do and what not to do; as a Priest to make satisfaction to an offended God for our sins; as a King to reign over and protect us until the end of the world.

But no one who has our repentance, faith and conversion will give us a pass port into the triumphant kingdom if we refuse to observe all things whatsoever Christ has commanded, if we knowingly and willingly offend and repent not, we are guilty of the whole law. There is a present rest and a future rest, so a present salvation and a future salvation. Let us have both.

### STARS.

BY MARY LOUISE MOWBR.

**I**N clear and cloudless nights when the stars of heaven are all marshaled in bright array, as we look with admiration upon them, the mind is led to compare with them the earth stars, which since the early dawn of time have shone forth with such brilliancy. As those of heaven were not all of equal lustre, so those of earth vary, some emitting rays of dazzling splendor, while others are but feeble, their rays apparently almost absorbed by the dazzling meteors by which they are surrounded. Of those which graced the moral firmament anterior to the deluge, our record points to but two, which attained to the final degree of magnitude. The first post-diluvian star, whose peculiar brightness has been admired in all ages, sparkled and glistened like a fair gem. There followed in its

wake many beautiful to look upon, but none so fair as the star of faith, until there arose that one which guided by God's own hand, brightened the path way through the wilderness for his chosen. So radiantly beautiful it was, that when its mission was accomplished, the hand of man might not find for it a resting place, but that of the most High, by Noah's lonely mountain, laid it to rest, and he stood where command exalted its great and abode still, walked in the last luminous star still, walked in the last steps of the great Law giver of Israel.

After the Moslem dispensation came the kindly "Peace" then the star of wisdom and knowledge arose, of which it was said, "There was none like it before thee, neither after thee shall any be like unto thee." Then too like unto the sweet singer of Israel broke forth in strains of heavenly music, which even to day thrills the soul of the believer with transports of joy. Others too there were, among them the sublime synonym of patience of which the world has never known a parallel. But fairest and most beautiful of all, far surpassing in radiant splendor, all of its predecessors came the Promised One; the anointed but not yet taken from the hands of Judah, when Bethlehem's star appeared, dispensing with its effulgent beams of heavenly clouds which overshadowed the firmament, its mission to enlighten the sin darkened minds of all who would be bold its brightness and acknowledge its power. Having accomplished that whence it was sent. It returned again to its home beyond earth's confines, leaving a light brighter than the noon day sun to guide its followers. Its influence was rapidly penetrating the dark abodes of men, but they, loving darkness rather than light persistently refused to its admittance. Ere long, forms of heathen and idolatrous worship concealed from view the pure light. The candlestick seemed forever removed. Many groped in terror through thick gloom and pagan darkness, trampling beneath their feet the principles from of eternal happiness. Ages rolled away, and darkness yet prevailed. But the word of the Infinite had gone forth that all nations should know and feel its power; and his Word shall not return to him void. The bright star of the sixteenth century arose and came forth at his bidding. Man may not estimate the results as they now, and age before will be felt as having sprung from the seeds of Reformation sown in darkness.

While time endures its faintest records will bear them in grateful remembrance. It has been said that the sixteenth century was the epoch of a great separation, and the nineteenth must be that of a great union. In his own good time the end will be crowned. Slowly, but surely the ages are rounding towards the grand results foreshadowed in the morning of time. Never in any age of the world's history has the light shone so brightly as now. A heavier weight of responsibility rests upon this generation than has been known to a former. Past age indeed will be the arrows of remorse which will enter the souls of those who fail to improve the brightness of the light which God has given them. Stars of our crown of rejoicing should be many and brilliant. God speed the light.

**LONG OR SHORT PRAYERS, WHICH?**  
BY E. E. MOORE.

**T**HOSE who indulge in long prayers are liable to fall into the habit of filling them up with vain repetitions.

This is forbidden in Matt. 6: 7. I tend to destroy the life of a movement. The people get weary and uneasy, and then in a poor condition to receive benefit from the word spoken. Many a good brother in his zeal has thoughtlessly hindered the good cause in this way. We have the example of Christ in the favor of short prayer in public. He told him at the tomb of Lazarus when he was about to call him forth who had been dead four days; he prays as follows: "Father, I thank thee that thou hast heard me; but because of the people which stand by I said it that they may believe that thou hast sent me." John 11: 41, 42. We may infer from the language used in this prayer that he had previously went to his Father when in such matters, and most likely in secret. Jesus said: "But thou who art thou prayest often in thy closet." Matt. 6: 6. There is no place for our long prayers; there we may pour out our very soul to our heavenly Father; there we may agonize and sweat the mighty with God, and the prayers we shall be rewarded openly.

Again, at the garden of Gethsemane when his soul was "exceeding sorrowful even unto death," his prayer was short, but his agony was so great that he continued to repeat it unto the third time when he found relief. He has also given us an example in what is known as the Lord's prayer, he says in Matt. 6: 7. "After this manner therefore, pray." Then follows that perfect prayer that he taught his disciples; it is short and complete. The longest prayer that he ever uttered that has been recorded is found in John 17. It is not likely he occupied more than seven minutes in delivering it.

### BEAR THY BURDENS.

**B**EAR the burdens of the present, let the future be its own; if the morning say be pleasant, why the coming night be mournful?

If the uncovered heaven lower, wrap thy cloak around thy form, and though the tempest rise in power, God is faithful through the storm.

Streets of light and hope unshaken, announce the tramping host; step by step the journey's taken, nearer to the land of rest.

Alas! unseen the Saviour walketh, by the failing seven's side; comfortable words he taketh, while his hands uphold and guide.

Grief, nor pain, nor any sorrow, bends thy heart, to woe unknown, He today, and he to-morrow, strength sufficient gives his own.

His strivings were and strengthen, long endeavor waits the crown; when the evening shadows lengthen, then shalt thy burden down.

—Sel

### WHO ARE THE MISSIONARIES?

BY JENNIE WESTLINE.

**T**HE gospel is missionary in its very nature. The command to every child of God is, "Go" Go out into the highways and dark places of the earth and bring guests to the gospel feast; and it is not enough that we go sometime when it is most convenient for us to go, but we must go out quickly. "Go and preach the gospel to every creature." Is there a soul who has not felt the full force and meaning of this command that is not ready to obey? Not to the preacher alone is it given to convert the world, but all are servants and missionaries of the Lord. Those who have enlisted under the banner of King Emmanuel must

let their light shine, in order to let worldly persons see it, that by this they may be led to honor and glorify God. We must not put our light under a bushel, but be guided by him that we may lead others out of the obscurity of sin and unbelief, that they in their turn may become the "light of the world."

Christ demands constant, unceasing labor. He has never promised ease and wealth; he invites us to no easily battered bark floating on still waters; but fragrant flowers and a cloudless sky; but our bark is to meet adverse gales and breaking waves. The star of Bethlehem is our only guide; "and the stars washed rocks that lie on either side." "Go!" is the urgent, endless missionary cry of the Gospel. There is no middle ground. Each soul is fighting for God or against him. In order to be true missionaries we must not have the eloquence of this or that great man, but we must have the zeal of Paul. Our words can be of the simplest kind if we only speak them with the intention of doing good, and in such a way that they only have the desired effect. Various influences may be bringing people in a church relation; but we have the problem yet to solve how each one can be made to comprehend and appreciate the mission in which life is called. Christ says, "men must work out their own salvation with fear and trembling," and while we are thus engaged, we must make our loving a working principle; reaching out forth arms to gather in the erring; and while we are doing this, we are building up the cause of our Master. Oh, may we all be thus busily engaged.

There is, there can be no rest for the soldiers of the cross. What a great pleasure it is to know that we are laboring for our crucified Redeemer, and that after our labor is ended here we will rest with all the redeemed. The love which "search all things" will make the Christian a wise friend and a zealous missionary, though he may suffer the ridicule of an unbellying world, yet he is willing to work on for his Master. While Christ bids us "go" and proclaim the truth for which he gave his life, his hand is still ready to guide us.

Oh, that all professed Christians would become missionaries of the cross; teachers of his holy word, cease to entertain, or show forth darkness for light. Jesus was faithful to his mission. He is our example, and we must be faithful to ours, follow the steps of him if we would gain admission into that city of Pearl. We must feel the importance and necessity of the work which is entrusted to the children of God. Why should we live for the things of time, for earthly pleasure or honor? Can these satisfy our longings or fill our souls? Brother, sister, cleave to Christ, hold fast to the ordinances of the Lord's house; they will aid you in living for duty, for heaven and our mission.

There are two things that always pay—working and waiting. Either is useless without the other. Both united are invincible, and inevitably triumphant. He who waits without working is simply a man yielding to sloth and despair. He who works without waiting, though ever faithful in his strivings, misses results by impatience. He who works steadily and waits patiently may have a long journey before him, but at close he will find his reward.

As the holy cannot live without food, so the soul cannot preserve the grace of God, its life, without prayer.







11.00 g











## "THE TIME IS SHORT."

BY GEORGE D. FOLMER.

THE Spring-time and Summer have vanished.  
The beautiful flowers have gone,  
The trees are despoiled of their foliage,  
And the wood-lark minstrel has flown.

We have reached the bleak month of November,  
And witness the Winter's gloom;  
Oh, may we pour our hearts in prayer,  
That we're passing away to the tomb.

The leavens of youth are declining,  
The world fades away with the charms,  
And soon we will lie with pale faces,  
Enveloped in death's cold arms.

Forget not the Biblical sentence,  
Declared by the servant of God,  
And with vigilance wait for the summons,  
When life's troubled journey is trod.

Let each soldier be prompt at his station,  
And the watchword of Jesus retain,  
Let's meet us in a dread conformation,  
When he comes in his glory to reign.

Are we waiting and watching, my brethren,  
Equipped with the armor of light?  
Do we train our lights as they burn?  
Can we lead our hearts with delight?

## CONFIDENCE.

BY JOHN FORNEY

CONFIDENCE means, first, act of confidence or belief in the reality of a fact or the integrity and veracity of another; 2nd, or, that in which faith is put. Webster.

We must therefore conclude that it requires certain things to establish confidence, and nothing is better calculated to establish it permanently in one another than to be true to one another in all our business transactions in life with each other. For example, how does the little innocent child get confidence in his parents? We answer by the faithful watchful care and true acts of kindness the father and mother bestow upon it.

When hungry they fed it; when naked clothed it; when in distress they comforted it; when it fell down they raised it up, and even showed a willingness to render its life happy. Here are the evidences that convince the child that his parents are a safe refuge to whom it can flee in time of danger, and call on them when in want. 2nd, For confidence also means a feeling of security, self-reliance, trust, reliance, assurance, boldness, courage, and is a characteristic that is highly necessary for man in all business transactions in life. If he ever expects to make a success in the same, to enjoy a happy reward as a result of his undertaking, and unless a man has confidence in what he undertakes, he will fail in any business, and will suffer loss and shame to himself instead of gain and happiness. For example, a man may own a farm and if he has no confidence in farming and withholds the seed when seed time is here, because he conjectures some unseen difficulty of insects or otherwise—that will cause him to turn away in despondency—this man cannot expect any more than an unprofitable and shameful production of obnoxious weeds at harvest time; while the one that had confidence in Providence sowed his seed the proper time, could look forward with a hope of rich harvest. The wise husbandman waits for the precious fruit of the earth, and has long patience for it, until he receives the early and latter rain.

I have said that confidence is a characteristic that man must have, and a man that is in want of this principle is a poor wretched ungodly. No man is fit to marry a woman unless he can have explicit confidence in himself and in the

woman, that he can live with her and enjoy her society, and give her support and comfort in life as it becometh a husband. And just as little is a woman fit to marry unless she has the same confidence in the man she marries. This holy confidence must be established upon the same principle in one another as it is in the child by the parents, by acts of love and kindness that will create a confidence that they can trust their life and their all in each others care. When a lack of this holy confidence is in one or the other, it will make life miserable and unhappy to the innocent party, as well as to the guilty one.

No man would volunteer to be a soldier had he not confidence that he could not gain the victory over the enemy and have a reward for his labor, much less would one offer himself to become a President had he no confidence that he could fill his office as a ruler of the great nation of America. But the nation must also have confidence in him or his undertaking will prove an entire failure; and this confidence cannot exist without good evidence on both sides, and in case this confidence is lost, there will be rebellion, war, and blood shed.

If confidence on the part of the human family is so necessary to accomplish the desired ends of reward and happiness in this life, how much more is it essential for the Christian to have an unshaken confidence in all his undertakings and transactions in his Christian life. If I had no confidence in God and his Word, how could I become a Christian? And this confidence must also be established upon testimony, and these God has bountifully given. He sent his Son to redeem and raise him up again, and still continues to give us rain from heaven and make the earth fruitful, and offend our hearts with goodness. "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God." Why, dear reader, he took our infirmities and our sin and laid them all on his Son who bore them willingly in his own body up to Calvary's Mount, where he tasted death for you and me. Oh, dear reader! are these evidences powerful enough to convince you of the heavenly Father's love to put full confidence in him? And give to him the required testimony that you also love him because he first loved you. This must show by keeping his commandments.

(To be continued.)

## SKEPTICISM.

BY PROF. SANDERS.

AMONG the most important influences that have been brought to bear upon the different religious and philosophical systems of the world, may be mentioned the tendency to skepticism. By skepticism we mean the habit of mistrusting evidence, though the term is more commonly employed as relating to certain kinds of evidence, and especially to evidence of a religious nature.

It is not strange that among the conflicting theories of philosophy and morals, such a tendency should arise. The history of philosophy is in the main, but the history of two great systems, the sensational and the ideal. From them have sprung all the minor schools of philosophy, and, in one form or the other, they have shown themselves in the religious belief of every people.

In tracing the progress of these opposing systems, we find that in every age men have run to extremes in one of these two directions. Hardly does the phil-

osopher become absorbed in investigation of the facts of sensation, when the number, variety and magnitude of the phenomena seem to overwhelm him, and he makes sensation the basis of every mental state, while this disregards the value of the other faculties. On the other hand, let the metaphysician become wrapped in the contemplation of the powers of reason, and he begins at once to detract from the value of the senses, and to look with contempt upon all experimental knowledge.

As these tendencies are followed up in their legitimate results, we find the first leading to egotism in morals, atheism in religion, and materialism in philosophy; while in the latter case they have given rise to religious rationalism, to fatalism, and ultimately to complete pantheism. When, therefore, either of these systems has been carried to such an extent that it could no longer impose upon the credulity of mankind, skepticism has sprung up, or, in other words, the common sense of mankind has rebelled against the current philosophy of the age.

And skepticism has content to keep within its proper limits, and to confine itself to the task of exposing the errors in the different systems of philosophy; it would have been the means of accomplishing much good in the world; but like the philosophies which it was endeavoring to expose, it, too, ran to an extreme, and culminated in the assertion that no possible system of philosophy can develop any truth whatever with absolute certainty.

This spirit of skepticism has shown itself in three principal forms, called absolute skepticism, authoritative ignorance, and the skepticism of ignorance. Absolute skepticism consists in that disposition of mind which denies the certainty of any kind of knowledge. It is rarely found, and when it does appear it is only among the more thinking classes of mankind. It has its best representative in the person of David Hume, who, having gone, as he thought, to the very bottom of the foundations of the conflicting schools of sensationalism, and rationalism, reached the conclusion that neither our sensations nor our reasoning faculties can be relied upon, and that the acquirement of positive knowledge of any kind is an impossibility. This branch of skepticism has not, to our knowledge, any distinguished representative at the present time.

The next branch that we shall notice, the skepticism of ignorance, is confined to an entirely different class of men. It is peculiar to the less educated and more unthinking portion of mankind. It is this kind of skepticism that has marked the great periods of unbelief that have existed at different times in the world's history. Current systems of belief will from various causes become shaken to their very centers, and the people, sympathizing in the work of destruction, will carry it on till every vestige of their former faith is swept away. The next generation will grow up educated in any belief, and a skepticism will follow, not resulting from any designed rejection of the spiritual faith of mankind, but from ignorance of what there is to believe in. It is to this cause that much of the religious skepticism and infidelity of the present day may be referred.

## COMPLETE SANCTIFICATION.

BY W. H. MILLER.

WHAT is sanctification? Some say it means to be holy, pure, elevated above sin, &c. They further say

that they have not sinned for four or five years, and that they have no sin, and when you quote to them, "If we say we have not sinned, we make him a liar and his word is not in us." 1 John 1: 10. They reply that they have no desire to sin. Neither have we a "desire" to sin, but we do not claim to be perfectly holy and pure.

To be sanctified is to be set apart. Christ's prayer was, "sanctify them through thy truth." They were set apart for the service of God; they were chosen out of the world; hence they were set apart from the world—were sanctified through the truth.

Another fact is, that we "grow in grace and in the knowledge of the truth." How could we "grow" if we were already grown. It is impossible for us to be entirely without impurity—though we might not desire to sin. To be wholly sanctified is to be set apart from this world.

## FIVE REASONS FOR NOT ATTENDING PUBLIC WORSHIP.

BY JOHN CALVIN BRIGHT.

FIRST, "I worked hard all week and I, as well as my team, am very tired." Why did you not use a little foresight? You knew that this day was set apart for the worship of God, and you should not have exerted yourself to such an extent that you would be too tired to meet in the sanctuary of the Lord. Besides you had six days to labor in your temporal affairs, and are you too much fatigued to spend one in the interest of the immortal soul?

2. "The roads are too bad." How did they get in such a plight? Did you not help to get them in that condition by having away your grain? Or if you were sure of making one hundred dollars by traveling then to-morrow, would you not do so? Would not that consideration improve them considerably? "And what shall a man give in exchange for his soul?" "What shall it profit a man if he gain the whole world and lose his own soul?"

3. "The weather is too inclement, too hot or too cold." There it is again. But I ask what were you doing all week? Was the weather too warm to harvest the golden grain, or too cold to market it? If not, you should hold your peace. Besides, did not he who made the weather give the command—"not neglecting the assembling of yourselves together"? And does he not know how to "temper the wind to the shorn lamb?"

4. "Brother X. will do the preaching, and he always has the same old song." Of what are your daily meals composed? Is not the bulk of them the same, year in, year out? Would you like to do without them? Or rather, are you not very thankful for them? Then you should be satisfied if your spiritual food is materially the same. Truth never becomes unpalatable to a healthy stomach. And perhaps you have not masticated, digested, and been imbued with the doctrine of the "old song." Besides if you had to take brother X's place it is quite probable that you would not do as well as he does. Here is the remedy: Brother X. is probably a poor man and has a large family to support. Encourage him, and give him of your abundance. Do not be afraid it will corrupt him, for that will only demonstrate how much it has corrupted you. Attend meeting regularly, pray for brother X, bear up his hands. And I assure you it will not be very long until you will declare that brother X's ser-

mons are very interesting.

5. "But I can stay at home and study the Scriptures." You should read the Scriptures daily as did the Bereans. But that will not justify you in disobeying the apostolic injunction, "not assembling of yourselves together," "Think where and where would our hope be if Christ had stayed at HOME. Echo answers, where? Again, an Apollo might be at meeting whom it might be necessary to instruct more fully in the way of the Lord. This no doubt you could do.

#### THE WONDERFUL NAME AND THE WHEREFORE.

A Christmas Contribution.

BY C. H. PALMER.

**D**EDICATED to a Saint at Zarephath, who is a widow woman, and to all who wish the duties of the Cerebral Banquet. It is my Christmas Gift to the Israel of God, seasoned with the Love that bleeds for sinners, and dooms them eternally if they live and die in sin. May the Name of Jesus be "as odorous perfume" to every reader, and may it flow as rivers of water in the self-sacrificing lives of us all.

The Old Testament is not obsolete. Christ anointed His Incarnation, and filled the Old Economy in all its minutia with Himself. So he also reaches back and comprehends in His Person as God-man of all dispensations. Old names and old localities, old institutions and events are replete with present interest and instruction. Zarephath is still the smelting place of the King's gold for beautifying the Heavenly Temple. There the handful of meal and the few drops of oil are still the standing miracle of faith.

"A name above every name." We cannot refer to the august Title without touching a principle that runs through the Universe like a thread through a handful of beads. "He was before all things, by Him all things consist." Col. 1: 17. Jesus has many Names—several hundred—not one of which would be a source of hope and joy to sinners, had He not also this Name above every name—JESUS. Emmanuel is the Root-name, the bottomless Fountain of Mystery and Love, "God with us" in us, for us. Jesus is the mighty, thrilling, uplifting Surname, summing up all the marvelous evolutions of God and man in the Divine Prodigy of Nazareth. The Name of names which Paul utters with such holy vehemence as the crowning glory of the Eternal Trinity is a Resurrection-name. Post-crucifixion-cognomen, a Name that stands for all that God has done for man and all that man must be in God. Faith in Jesus is something so profound, so high, so vast, so far-reaching, that all the cycles of so endless Future of ever-unfolding revelation will never compass its significance. "Let every one that nameth the Name of Christ depart from all iniquity," is the key-note of God-quicken, God-washed, Spirit-sealed soul on earth. 2 Tim. 2: 19. "Unto Him that turneth us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and His Father; TO HIM be glory and dominion, FOREVER AND EVER, Amen!" will be the rapturous, ever-deepening hosanna of the redeemed in the sinless, deathless, painless, sorrowless, nightless Paradise of Jesus.

Something of the significance which the Name Jesus has to Himself must attach to us before its virtues and beatitudes can become our life, our joy, our

glory, and end. The order in which it became His must reveal to us how it must become ours, as co-sufferers and co-beings with Him. "Thou shalt call His Name JESUS, for He shall save His people FROM THEIR SINS." Matt. 1: 21. "Being found in fashion as a man, He humbled himself, and became obedient UNTO DEATH, even the DEATH OF THE CROSS." Philp. 2: 8. O the heights and depths of these wondrous revelations of Love. Here the heart of God is not only laid bare, but gashed and laid open to the astonished gaze of Heaven, earth, and hell. As Emmanuel became Jesus, so we become saints. No Savior without the Cross; no Christian without conformity to the image of the Incarnate Deity. Shunning the Cross means courting Hell. Pampering and petting any sin-begotten propensity of body or soul, is to wag the head and spew contempt at the pain-quivering, soul-harrowed, groaning, bleeding, dying Jehovah Jesus. To such Jesus is not Jesus except that He saves His own honor in their everlasting damnation. "He saved others, Himself He cannot save," was perhaps the bitterest, most satanic, most soul-stinging taunt that lacerated the sensibilities of Jesus during His ministry of sacrifice on earth. He saved Himself even while the cruel decisions of His murderers were ringing in His ears, and He will in like manner save Himself as He thrusts all opposers and mockers and self-pleasers into the bottomless perdition. What on earth are called conventionalities, and personal privileges, and harmless indulgences, are registered in Eternity as "venia" to the Cross of Christ." Philp. 3: 18, 19. What is wicked at by the church, is branded by the Cross as "filthy lucre," "the worship of mammon," "unlearnedness," "spiritual wickedness," and moral rottenness. The all-overshadowing, All-penetrating Name is only another spelling for holiness and righteousness, and salvation by self-crucifixion, blood and death. It means "wrath, tribulation, and anguish" for many a pet habit which custom has white-washed with the sactions of man-made religion. The devil has the up-braid in many things in Christendom, on which flesh-negating, would-be-Christians vainly strive to print the awful, pride-blasting, self-cauterizing Name of Jesus. Witness a late editorial in the New York Independent, entitled "Literary Errors and Material Truths in Scripture," and the pictures of the family of a certain pulpit celebrity, which recently appeared in a Religious Magazine. Distinguished editors and famous preachers are trying hard to prove that the Cross offers a premium to "the lust of the flesh, the lust of the eyes, and the pride of life." To preach against sin in the abstract "with the tongues of men and angels," and then endorse the track and dash and dash of fashion, is making the Name of Jesus the synonym of iniquity. Place side by side the thorn-crowned, sin-bearing, pride-damning Emmanuel, and the pictures referred to, and what Christ loving, sin-bating, self-loathing soul can help being shocked at the contrast! O miserable corruption of the doctrine of the Cross. To follow in the footsteps of the despised and rejected Carpenter—Savior, and make our life the embodiment of the petition, "hallowed be thy Name," is to be the laughing-stock of those whose fame as truth-exponents and gospel defenders, is echoing round the world. Many of the productions of these intellectual Goliaths I admire, and read them with pleasure and profit; but that the authors are an-

honorers of the Cross in the true and deepest sense, and faithful representatives of Jesus as the Incarnation of Divine self-sacrifice, I am slow in believing.

"Let this mind be in you which was also in Christ Jesus." This is salvation. In this we lose the consciousness of sin in the consciousness of God. Let us not forget that to lose the sense of condemnation is not necessarily acquaintance with Jesus, whose office it is to save from sin. Placidity may come from indifference and insensibility, as well as from faith and love. Let this mind be in you—the mind to stoop, to spend your self for righteousness to give your last drop of blood, your last spark of life, in the struggle against sin, in the preservation of moral integrity. This did Emmanuel, and thus became the fulfillment of his prophetic infant Name—thou shalt call Him JESUS. The sacrifice and yet retention of his eternal dignity and glory, or the endless duration of the human race: this was the alternative. "He was in the form of God and thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man He humbled himself," and stooped lower and lower, till his obedience brought him face to face with the direful ultimate wages of sin, and he hung upon the Cross the poorest, most despised, most scorned, and yet most glorious, most victorious of Beings. From the Throne of Light and Universal Empire to the darkness and sedition of a vast prison, then to the manger and swaddling bands, then to the toil and sweat and weariness of a poor man's craft, then to the synagogal grave of sin and death, to the wilderness to confront the person and hear the wiles and taunts and temptations of the arch-fiend, then to the trials and vigils and labors and tears and heart-aches of a rejected ministry, then down, down to the central midnight and horror and soul-anguish of Gethsemane, then deeper down to the lash and spitting, the mockery and treachery, the injustice and barbarism of the Pretorium, and then to the lowest depths of humiliation and ignominy and hell-tasting, of the eternally memorable Golgotha. Such was the descent of the Son of God to redeem us from sin and its woful issues. He humbled himself, humbled himself, and HUMLED himself till he was low enough to stone for the vilest sin, to taste death for every man, make salvation possible to the blackest, most sin-disgusted soul, break the scepter of Hell, and satisfy every jot and title of the everlasting righteousness of Jehovah. Now comes Paul rapturous, triumphant, angel-chorusing, God-endorsing "WHEREFORE" in Philp. 2: 9. O the height and depth, length and breadth of the mystery of Divine Love! How tender, how self-sacrificing, yet how stern, how inexorable, how indubitably settled to Righteousness! How high, how exalted, how glorious is Heaven! How deep, how dark, how horrible, how hopeless is Hell! Love reaches through Righteousness and implants its only-begotten Darling on the Cross, and sends all the finally impotent into the unutterable torment of unquenchable fire. Righteousness reaches through Love and plucks hell-kindled souls from the smolderings of sin, and lifts them above Angels in the blessed sonship of Divinity into the Heaven of Heavens, in co-heirship with Emmanuel rising forever in the scale of

vicious and bliss and dignity and adoration! So the Son of God became Jesus. So He gave himself into the hands of Infinite justice, and the abuse of men and devils, and became our Sin-bearer, our Hell-avener, "Watershed of Sin," and also highly exalted Him, and given Him a Name which is above every name: that at the Name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Philp. 2: 9-11. O with what amazement and awe must the seraphim and cherubim, the principalities and powers in the Celestial Realm, ponder these words! And how full of interest and solemnity to us whose sin necessitated all this Divine sacrifice and humiliation!

In view of these facts of overwhelming significance, what unutterable emphasis the Cross presses into these words—"LET THIS MIND BE IN YOU WHICH WAS ALSO IN CHRIST JESUS." Words so pregnant with the meaning of God and eternity, that to pronounce them with due force Deity wandered in the dust of His footstool in human form thirty three years, and at last burst His Divine-human Heart in a cry of agony to give vent to all the depth and fulness of their overpowering significance! Who will make them the unutterable, ever-brightening, ever-gladdening, ever-sanctifying motto of life here and forever! Who will venture to step where Jesus has not left his footprint? Who will dare to cherish thoughts and desires alien to the mind of Christ? Who will deal with self more indulgent than the Father which made the Cross the power of God unto salvation? Who has the awful reward of Heaven: "AND HEAR YE ANATHEMA MARANATHA."

#### FASHIONABLE KINDNESS.

**W**ISDOM and fashion are seldom company for each other. Hospitality, meant to be kindly and genial, becomes, under the influence of fashion, fatigues to one party and oppressive to the other. Measured by the standard of common sense, must we not regard it a foolish sacrifice of personal comfort for a whole family to be subjected to fatigue duty for days before and after a dinner? And for what end? Ostensibly to give pleasure to a certain number of friends, the guests on the occasion, but the real effect is to make them sick.

Instead of "do let me send you some more of this mock-turtle," "Another piece of pie?" "Sir, some of this trifler!" "I must insist on your trying some of this nice mutton," the language of sincerity would run as follows: "Pray let me have the pleasure of giving you a touch of the soup," "Sir, let me help you to a sick-headache," "Madam you cannot surely refuse a cup of plumpies and blotches on that face of yours."—Ed.

Spend your time in nothing which you know must be repented of. Spend it in nothing which you could not review with a quiet conscience on your dying bed. Spend it in nothing which you might not safely and properly be found doing, if death should surprise you in the act.

There is immense wisdom in the old proverb—"He that is slow to anger is better than the mighty."

## The Brothers at Work.

PUBLISHED WEEKLY.

J. M. STEIN (MAN.)  
J. J. HARRISON, Editors.  
W. M. STEIN.

1. The Editors will be responsible only for the general tone of the paper, and the insertion of an article does not imply that they endorse every sentiment of the writer.

2. CONTRIBUTORS in order to receive prompt insertion of their articles, will please not include any personal and unimportant language, but present their views "with grace associated with candor."

3. The *Brothers at Work* will be sent to any address in the United States or Canada for one year gratuitously. For other countries, the price of the paper, as well as terms to agents see eighth page. Address all communications, characters of advertisements, and orders for circulation to:

**BROTHERS AT WORK,**  
Lansark, Carroll Co., Ill.

LANARK, ILL., DECEMBER 15, 1970.

All subscriptions marked "Jan." are the same as if marked "Jan. 1, 1951."

On the 15th inst., Brotherman commenced a series of meetings north of Dunkirk, Ohio.

BROTHER J. W. STEIN reached Harleyville, Pa., the 24th inst., and is expected to return the 15th.

If you wish to act as agent for B. at W. send for Prospectus and learn of the excellent terms offered to active workers.

Do not forget the "Success" column. Send news promptly on postal card, which will be the joyful news before the church.

Those who can not make remittances in any thing but postage stamps, will please send an equal number of one's and three's. Send no other.

BRO. P. J. WRIGHTMAN writes 2d inst.: "I have just arrived home, with much improved health, and found all in good health. Thank God for His goodness."

Up to the 10th of December 171 students had been enrolled at Mr. Morris College, and the prospects are good will be in before the beginning of the next year.

We again request you all to notice the date after your names. If it is "Jan. 1, 80," then this is the last paper you will get unless you have renewed since this paper was mailed.

We shall now begin a series of articles on dogmatism by Bro. J. W. Stein. These articles are the result of long and earnest labor, and are designed for look home after going through the paper.

"Our 'History of the Church' is the next year's B. at W., should be read by every brother and sister. Some valuable facts will be presented, showing how things were done in the early days of the church.

THERE were over thirty ministers of different denominations in attendance at the Wayneboro debate, and a vast concourse of people. Many hundreds failed at times to gain admittance—*Gospel Frontier*.

BROTHER B. W. NEFF writes: "Some twenty or thirty brothers have been added to the church here the past year. Brother Emmanuel Shaver came on some months ago and the result was an increased and three applicants for baptism."

Now is the time time matters are most likely to occur. Remember we shall always make corrections when we possibly can. So do not hesitate to notify us if anything else is wrong and you think the fault is with us.

The price of paper is over 20 per cent. higher now than when we purchased our last lot. This is the paper we could then get for \$1.00 we must now pay over \$1.20 for. Now since we have not increased the price of the B. at W. we have an extra effort will be made to offset the increase in the price of the paper by an increase of subscribers. It is not reasonable to expect this?

The *Brothers at Work* is not bound to change any more and the first lot is exhausted. There are just two kinds of paper. One bound in covers at \$1.00 per copy paid, and \$1.10 per copy by express; the other is bound in cloth with a leather back at \$1.25 per copy paid and \$1.50 per copy by express. We have also a large lot of *Brothers at Work* Books. For prices—see last page.

BROTHER and Sister Norman, of Le Sueur County, Minnesota are actively engaged in their Master's work. From house to house, on the highways, in season and out of season, they earnestly contend for the faith. Bible in hand, they faithfully contend for the primitive practice of our Lord and Master. One hundred such workers would in a few years almost re-equip the State.

We are glad to learn from the *Progressive Christian* that Bro. Basher was more than a match for Mr. Bergstrom in the debate at Waynesboro, Pa. The discussion lasted four days, and a report will be given in pamphlet form. It is gratifying to note that the *Progressive Christian* of the report is to be used in mission work. May the Lord bless Bro. Basher and enable him to go on defending the truth of Jesus. We regret that we could not be present to hear the debate.

It has been a custom among papers to move but fifty numbers during the year, and into this custom we have fallen; not that we wish to avoid duty, but a number of bad things in order for another year. At this time of the year publishers have an immense amount of work to do, hence they take the two weeks vacation to get things in order. We shall, however, hereafter, issue fifty-two numbers, and try to arrange our business so as to accommodate our subscribers, whether we are accommodated or not. The first number of next year will be sent out so as to reach the readers about January 1st.

BRO. J. D. WING of Adams Co., Mich., writes of their Bible School with the following result. Average number teachers, 6; Average number pupils, 43; number verses committed to memory about 1,500; No Children at Work distributed, 80; and adds: "It is an evident fact that the children and adults too, are at the house of worship they can not at the same time wear through the words with gun in hand, or along thestrems fishing, or on other mischief. Children must and will do something. Better take them with you to the house of the Lord and spend a few hours reading and meditating upon God's word."

THE fourth rule of the new plan of holding the General Conference reads like this: "The members of the church in which the meeting is held, shall be exonerated from paying the amount that others shall pay. And the conference, whether it be held in a place where they are exonerated, heeds the congregation in which the meeting is held, for services rendered."

According to this, the members of the Lansark Church will not be required to pay anything into the Treasury for the support of the meeting. However, they agreed in council the last inst., not to do this. We trust that each should pay as others are required to do.

## A GLANCE BACKWARD.

A GAIN did father Time tell us that another year is almost finished and that we are rapidly nearing our grave. All along the highway of life, God has been good to us, and with grateful hearts we look up to him for what we have enjoyed.

The year that is just closing has been one of joy to many hearts, and great aid to others. Upon our hard hearts and sickly hearts have smiled, while on the other sorrow, sickness and adversity have laid hold of many dear ones. Amidst them we tried great good has resulted. It is a blessed thing to possess godliness with contentment.

The past year has witnessed many changes, we believe for the better. Those who have fully confessed Christ, put him on, fled from the light of day, but have been good to us, and with grateful hearts we look up to him for what we have enjoyed.

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During the year Ashland College, and

Mr. Morris College have been opened to all who desire to prepare themselves more thoroughly for the active duties of life, while Huntington Normal has given evidence of increased zeal and energy in the work of training the mind. No doubt many brethren and sisters who are attending these schools, are much more happy than if they were attending schools not conducted by brethren. We pray God that these minds may be sanctified through the truth, so that God may be glorified and the church strengthened. We wish also to note that the year just closing has witnessed the introduction of increased mediums for the dissemination of the truth. The *Gospel Frontier*, Ashland, Ohio, stepped forth as a defender of truth, and has been greatly hanking at the progress of many hearts with its hand of love. The *Progressive Christian*, Berlin, Pa., with boldness declared its determination to fight sin and hold aloft the banner of King Emanuel. Our *Sunday School*, Ashland, Ohio, addressed itself to the little folks and the Sunday School teachers, and now having taken into itself the *Young Disciple*, a husband, declares its determination to instruct the young men so that they shall give it an invitation. The *Brothers' Advocate*, Waynesboro, Pa., we believe, is still moving forward, and with its purpose to make people better, may it find lodgment in many families. We have now noticed, briefly, the progress of our church literature, and hope that all our co-workers may be able to do much good with us in the future of Jesus. To words than all we wish more and more to cultivate feelings of brotherly love; and while we are engaged in a good and noble cause, may we labor for that Christian character which was exemplified by our Master. We each have a way of teaching school, and the readers of our periodicals are the proper judges as to the merits of the various methods. Principles change and they are applied, however, is varied.

Perhaps in opening to Bro. Schödt, the *Brothers* have, during the year, advanced more rapidly than in any other work. Many places now for the first time witness old and young assembling to read and study the Word on the Lord's day. Thousands of verses have been memorized to be used in years to come. Things have been made plain by mentioning together, thus, thereby.

In ministerial labors the church in many places, has been quite active. Evangelists have gone forth, and amidst severe trials and struggles, scores of precious souls have been brought to Christ. On the whole we can look back on this Christian labor with a considerable degree of satisfaction; yet much more might be done if all were aroused. May the coming year find none falling behind in this holy work. We are writing this in the first part of January, in a community where only a few days ago the Gospel was preached for the first time. We see the need of more workers, and greater efforts to reach those who are not obeying all the commands of the Gospel. In fact we have and are experiencing something that will do us good; and if several thousand others travel over the road of experience, perhaps they would find God that would make them strong in the Lord.

"Have we gained in piety and humility?" queries one. We can not speak for all, but we unhesitatingly say that wherever we have been during the year we have seen many changes for the better. In regard to uniformity and plainness of dress, despite the many cries of dissension, we have seen a decided tendency toward uniformity. We speak in a general sense, and we have confidence that when people once learn the principles underlying the dress question very few will desire to follow the abominable fashions of the world. There are other things which we would with pleasure observe, but we are weary and worn with labors, have our hands full of other duties to the grace of God, training us to grow in years and experience, we may more fully learn God's will and at last meet in the beautiful beyond.

Sharon, Minn.

## GRATEFULNESS.

WE thank our agents for their labors of love during the year, and hope their reward may be great in heaven. We express with you that you may continue to assist us in the work of the Lord, and still seek those blessings

which come from sacrifices for the truth.

We also thank all our readers for their sympathy and love; but above all thank God for what we have enjoyed from his hand. If spared, the coming year will find us willing as ever to contend for the whole truth. Our promises for field work are about all filled, hence we expect to devote about all our time to the paper the coming year. We have no new friends, rather preferring to die more than we are willing to promise. We expect the assistance of you all, and invite every one to labor with us in making the *BROTHERS AT WORK* a complete missionary paper—one that will sound out the Gospel in its primitive simplicity with great boldness. If we have erred in the past, let us strive to do better, and be further and further from sin, and live nearer to Christ.

M. E.

## HELL—INGERSOLL CONVERTED.

NUMBER III.

DOES the Bible teach the existence of devils? Of course it does, but, it teaches not only the existence of God, but also of a devil. And we have a horror that he is a devil. The Devil, too, has to have a home; that home is hell. People have imagined many things concerning both these places. The Bible does not give us a complete programme of the extremes of either of them, but it does teach us the horrors of the one exceed our wildest imagination, while the glory of the other is beyond all present human comprehension.

In hell, as we say, is the witchcraft. We have learned witchcraft from the Bible? Let us have the chapter and verse where it is taught. Does the Bible not teach that witchcraft is an abomination to God? Would God oppose himself? Suppose Saul did go to a witch of Endor who was said to be a "familiar spirit." Do we read that she got it from the Bible or from God? Now! God and the Bible teach witchcraft, that witches would be children of God, born of the promise, and what could be more absurd than to imagine heathen and sisters persecuting each other instead of a common foe!

The Bible records events as they appeared and not necessarily as they actually were. If the Bible narrative would not correspond with what the people's ideas or impressions of it, whether their ideas or impressions were correct or not, it would not be a faithful record! Their value is the sense of preserving the history of a thing in such a way that those who were eye witnesses of it would not recognize it? Shall we charge such folly upon an all-wise God? Then instead of the fact that the Bible recognizes such a thing as witchcraft being any evidence against it, it only shows how minutely, accurately, faithfully, the Bible describes and records events which took place in its time, and is therefore an evidence of its veracity. Mr. Ingersoll in his lecture on hell, next takes the history of the temptation of Christ by the Devil; and asks, if any one can believe that the devil actually did do these things; just as if he did not know that the most intelligent of thousands living and millions dead would not believe it.

Next asks, in reference to the narration where Christ met the man with the unclean spirit in the country of the Gadarenes and granted the spirit's request to enter a herd of swine, which when the spirit had entered them, at once ran over a precipice and perished in the sea—he asks whether we really believe that such a thing should believe this to be an actual occurrence, and then asks, "If my salvation depends upon believing that I am lost," just as if the truth of it depends upon whether he believes it and was saved or not? But can we tell what he does believe it. For he teaches that it is better to lose to receive the punishment which truth would entail. Hear what he says in his hands and in tones of thunder he said to "who knows that plate," that "not one of us not expecting myself, that











science in the rulings of her divine Master. She fell asleep in Jesus. Funeral services by Addison Barber and brother Wise of Va. Any further information regarding her can be obtained by writing to David Moore, Moore, Millsville, Mo.

J. H. Moore

THE sword, that carnal weapon, has been put up, and "spears are made plow-shares." The Sword of the Spirit draws, the furrows are drawn deep and long upon the hearts of the hearers by our beloved old brother, A. Harper of Missouri, who has been among us for a few days by his reasonings which are logical, Scriptural, spiced well with the love of God. Sinners are made to tremble and saints rejoice in the blessed plan of salvation for the redemption of the whole human family in the Lord Jesus Christ.

Therefore we have decided that members who are out of order presenting certificates to this arm of the church, be visited and exhorted to come to the order as soon as possible; and further that we grant no certificates to members that are out of order. However, if a member insists on us taking his or her certificate without consenting to come in order, that we receive him or her and deal with him according to Matt. 18.

Query 6. How is it considered by the Brethren of this District Meeting for ministering

**PETTY.**—Near Millsville, Ray Co., Mo. July 16, 1879, near Margaret Petty, aged 75 years, 6 months and 6 days.

The subject of this notice was the daughter of David Miller, and was born and raised in New Market, Va. Her first husband's name was John Will. Several years after his death she became the wife of Abner Petty, who died about the time of the war. Since then she has been spending most of her time in the west, living with her daughter, the wife of David Moore. Sister Petty was a devoted Christian, and very charitable, yet had unbounded con-

Address. BRETHREN AT WORK,  
Lanark, Carroll Co., Illinois.

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Any Religious or Historical work in print sent on receipt of publisher's retail price. In sending for books always give lot. The name of the book. 2nd. The name of the author. 3. The address of the publishers.

## W. U. R. R. TIME TABLE.

**WEST BOUND.**  
Dep. Express 11:55 a.m.  
Night Express 12:05 a.m.  
Arrive Chicago 1:05 a.m.

**EAST BOUND.**  
Dep. Express 11:55 a.m.  
Night Express 12:05 a.m.  
Arrive Chicago 1:05 a.m.

There are no direct trains only. Passengers taking make shift connections between Chicago and St. Paul.

Passengers for Chicago should leave Lanark at 12:45 P. M., run to the Western Union Junction here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, at that reach Chicago at 7:45 the same evening. A train from Chicago to Lanark goes to Ft. Wayne, Ind. at 10:00 a.m. (Chicago, St. Paul and Ft. Wayne). Passengers at five in the morning, run North to the V. T. Junction, change cars for Lanark, and arrive here at 1:37 in the morning.











